

**UNIVERSIDAD COMPLUTENSE DE MADRID**

**FACULTAD DE FILOLOGÍA**



**DIVINE WRATH IN THE PROPHET ISAIAH:  
A FRAME SEMANTICS APPROACH**

**LA IRA DIVINA EN EL PROFETA ISAÍAS:  
ESTUDIO DESDE LA SEMÁNTICA DE MARCOS**

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**Divine Wrath in the Prophet Isaiah**  
*A Frame Semantics Approach*

**La Ira Divina en el Profeta Isaías**  
*Estudio desde la Semántica de Marcos*



*“I am come from the City of Destruction,  
and am going to Mount Zion”*

*-John Bunyan (1679)*

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*For my loving wife,  
Amy,  
and our three children  
Katerina Ruth  
Nathan Kiriakos  
Melina Faith*

## ABSTRACT (SPANISH)

La tesis estudia la función semántica de los siguientes lexemas de Texto Masorético del Libro de Isaías asociados con la ira: אַף, אַנף, חמה, זעם, רגז, עזוז, קנאַה, זעף, רוח, קצף, עבֶרָה, כעס, חֲרִי, חֲרוֹן. Las instancias de cada vocablo son analizadas a la luz de su contexto histórico y literario. En total se examinan veintisiete unidades. El objetivo de la investigación es explicar cómo la evolución diacrónica y la función sincrónica de los temas asociados con la ira sirven de estrategias literarias para dar la forma final del Libro de Isaías. El capítulo 1 plantea tanto el método empleado para alcanzar este objetivo como la noción lingüística de la ‘cohesión textual’. La coherencia de un texto dado implica que tanto su léxico como sus oraciones estén sintáctica y semánticamente vinculados a sus co-textos literarios. Este principio metodológico orienta los pasos que se siguen en el análisis de los lexemas de la ira y sus correspondientes co-textos literarios en los capítulos 2-6.

En primer lugar se estudia cada texto con relación a su definición tipológica (abordaje desde la *Crítica de las formas*) y con relación a la naturaleza de su vinculación a otros textos de Isaías (abordaje desde la *Intertextualidad*). En segundo lugar, analizamos cómo cada unidad introduce, o comenta, los temas del Libro de Isaías asociados con la ira. Estudios recientes han puesto de manifiesto que las secciones mayores de Isaías fueron redactadas a partir de anteriores secciones menores (abordaje desde la *Fortschreibung*). Este proceso redaccional nos lleva a tratar de determinar la influencia de los textos asociados con la ira sobre las secciones posteriores del libro.

En tercer lugar, se procede a asociar el significado y la función de los lexemas de ira con las circunstancias históricas y religiosas que conformaron el texto como parte de Isaías.

En cuarto y último lugar, todas las conclusiones alcanzadas tras el análisis textual se organizan según la terminología y las categorías del *FrameNet Index* de Berkeley basado en la teoría *Frame Semantics* (‘Semántica de marcos’) propuesta por Charles Fillmore. Ésta presupone que las unidades léxicas se entienden sólo a partir de la identificación de los conceptos subyacentes (esto es, los *frame elements* o ‘elementos-marco’) a las mismas. Por consiguiente, ponemos en relación la sintaxis de una oración con el concepto subyacente correspondiente. Por ejemplo, una oración preposicional podría describir el ‘instrumento de ira’ (que sería un *frame element* o ‘elemento-marco’) como parte de un texto que anuncia ‘castigo’ (que sería *the frame* o ‘el marco’). La correspondencia entre la sintaxis de una oración y su concepto subyacente (*frame element* o ‘elemento-marco’) describe la función de los lexemas tanto como parte de su unidad literaria original como de la forma final del Libro de Isaías.

Las conclusiones alcanzadas sobre la comparación y contraste del rol de los lexemas de ira en las veintisiete unidades literarias sometidas a análisis son expuestas de forma sumaria en el capítulo 7. Si bien cada texto tiene su propio propósito (así, Is 65.14-15 opera dentro de un *marco punitivo* mientras que Is 10.24a-27 opera dentro de un *marco de sentimiento causal*), también cada texto se relaciona con un mismo *frame element* ('elemento-marco'), a saber: la fuente, el objeto, los impulsos, el instrumento, el resultado, el tiempo y el propósito de la ira. La clasificación de lexemas de ira según sus *Frames* ('marcos') y *Frame elements* ('elementos-marco') proporciona un punto de partida para la reflexión sobre su función diacrónica y sincrónica en Isaías en el capítulo 8.

Nuestro análisis diacrónico concluye que el uso de los lexemas de ira reflejan saltos bien definidos y cambios de perspectiva teológica provocados por los siguientes eventos que marcan el Libro de Isaías: la crisis siro-efraimita (736-732 AEC), la destrucción de Samaria (722/721 AEC), la invasión asiria de Judá y las negociaciones de Judá con Egipto (713-705 AEC), la caída de Nínive (612 AEC), la caída de Babilonia (539 AEC) y el período postexílico (538 AEC). Las conclusiones derivadas de nuestro estudio sincrónico ponen de manifiesto que los lexemas y temas asociados con la ira proporcionan claves de unidad retórica a la lectura del Libro de Isaías. Concretamente, la reutilización de temas vinculados a la destrucción de la viña (5.1-7), el decreto divino de endurecimiento (6.8-13) y el 'apartamiento' (שוב) de la ira (12.1-6; 66.14-15) juegan un papel literario y teológico crucial en el Libro de Isaías.

Por último, nuestra investigación apunta a que el estudio de la ira no puede quedar limitado a los lexemas tradicionalmente asociados a un estrecho abanico de vocablos. Por el contrario, el tema de la ira debe explorarse en términos y conceptos vinculados a otras unidades léxicas, como son *אָשׁ*, *רָשָׁעָה*, *קָלֵל*, *אֶכְזָרִי*, *נָקָם*, *חָרָם*, *נָעָרָה*, *פְּרַעְלָה*, *רִיב*, *מִלְחָמָה*, *שָׁלֵם*, *חָלָל*, *נָכָה*, *גָּמוּל* y *שׁוּב*, así como en términos y conceptos que operan como antónimos de ira.

## ABSTRACT (ENGLISH)

The thesis analyzes the semantic function of the following wrath-associated lexemes within the Masoretic Text of the Book of Isaiah: חמה, זעם, אף, אנף, רגז, עזוז, קנאָה, זעף, רוח, קצף, עֲבָרָה, כעס, חָרִי, חָרוֹן, חרה. The occurrence of each word in Isaiah is analyzed in light of its historical and literary context. In total, twenty-seven literary units are examined. The objectives of the research are to propose explanations for how themes associated with wrath evolve diachronically and function synchronically as literary strategies for reading the final form of the Book of Isaiah. Chapter 1 details the interpretive method used to meet these objectives and defines the linguistic notion of ‘text cohesiveness.’ The cohesiveness of a text implies that words and clauses are syntactically and semantically linked to their larger literary co-texts. Based on this assumption, the following interrelated steps are used in the analysis of wrath-associated lexemes and their corresponding literary co-texts in Chapters 2-6.

First, each text is analyzed by defining the type of text that is being read (*i.e.*, *genre criticism*) and by defining the nature of its relationship to other texts within Isaiah (*i.e.*, *intertextuality*).

Second, we propose how each unit introduces or comments on themes related to wrath within the book of Isaiah. Recent research confirms that large portions of the Book of Isaiah were written in light of earlier portions (*i.e.*, *Fortschreibung*). This text process compels us to determine how wrath-associated texts exerted influence in subsequent portions of the book.

Third, the meaning and function of wrath-associated lexemes are related to the historical and religious occasions that gave shape to the text within Isaiah. Fourth, conclusions reached from text analysis are organized using the categories and terminology of Berkely’s *FrameNet* Index based on the *Frame Semantics* of Charles Fillmore. *Frame Semantics* assumes that lexical units are only understood when the background concepts (*i.e.*, ‘*Frame Elements*’) related to a lexical unit are ascertained. Therefore, we correspond the syntax of a clause to the background concept it conveys. For instance, a prepositional clause may depict the ‘*Instrument of wrath*’ (‘*a frame element*’) within a text that announces *Punishment* (‘*the Frame*’). The correspondence between the syntax of a clause and its background concept (‘*Frame Element*’) depicts the function of lexemes within their original literary units and the final form of the Book of Isaiah.

In Chapter 7 our conclusions are stated in a summary fashion that compares and contrast the role of wrath-lexemes across twenty-seven literary text units selected for analysis. While each text has a different purpose (*e.g.*, *Is 65.14-15 functions within a Punishment Frame but Is 10.24a-27 functions within a*

*Cause Emotion Frame*), each text relates to the same ‘Frame Elements,’ namely: *the source, object, stimuli, instrument, result, time and purpose* of wrath.

The classification of wrath-associated lexemes according to their frames and frame elements provides a point of departure for reflection on their diachronic and synchronic function within Isaiah in Chapter 8.

Our diachronic analysis concludes that the use of wrath lexemes reflect definite shifts and changes in theological perspectives occasioned by the following historical events that mark the Book of Isaiah: the Syro-Ephraimite Crisis (736-732 BCE), the destruction of Samaria (722/721 BCE), the Assyrian invasion of Judah and Judah's negotiations with Egypt (713-705 BCE), the fall of Nineveh (612 BCE); the fall of Babylon (539 BCE) and the Post-Exilic period (538 BCE).

Conclusions reached from our synchronic analysis indicate that lexemes and themes associated with wrath provide keys to reading parts of the Book of Isaiah as a rhetorical unity. In particular, the recycling of topics related to the destruction of the vineyard in 5.1-7, the decree of divine hardening in Is 6.9-13 and the 'turning' away of wrath (שוב) in 12.1-6; 66.14-15 play pivotal literary and theological roles within the book of Isaiah.

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## SUMMARY OF DOCTORAL THESIS

### Title of the Thesis:

#### *Divine Wrath in the Prophet Isaiah: A Frame Semantics Approach*

The purpose of this thesis has been to examine the function of wrath-associated words in the Masoretic Text of the Book of Isaiah to propose how related themes develop diachronically and function synchronically as literary strategies for reading the final form of Isaiah.

Recent studies confirm that a diachronic approach to the study of lexemes within Isaiah is necessary based on the fact that Isaiah itself is the product of a literary process that spanned from the Eighth Century BCE. to the Second Temple Period. Moreover, a synchronic approach is required to account for the many texts and themes that have been written in light of previously scripted texts. While literary units within Isaiah were written in different historical eras, a plethora of new studies indicates that a majority of texts within Isaiah, if not all, function as a rhetorical unity. While historical critics previously postulated that the parts of Isaiah circulated independently from one another, there is a growing consensus that the subsequent texts were written in light of previous ones. As Williamson has noted (2012), the process of *Fortschreibung*, a dynamic literary process whereby texts were written in light of or even on top of earlier texts, helped shape the final form of the Book of Isaiah. The intertextual relationships of literary units that are often separated by historical epochs signal the way in which subsequent reflections sought to faithfully reapply the prophecies of the Eighth Century Isaiah in their new contexts.

For these reasons, our research has assumed that wrath-associated lexemes used within the Book of Isaiah will reflect different historical contexts that gave rise to the text of Isaiah itself. At the same time, our research assumed that wrath-lexemes would contribute to themes developed elsewhere in the book. These diachronic and synchronic dynamics evidenced in the Book of Isaiah required a methodological and interpretive approach that accounted for how texts functioned in history and how each text contributes to the literary, rhetorical unity of Isaiah. Given these assumptions, we drew upon the linguistic principles articulated by De Beugrande and Dressler (1993) whose text theory oriented our interpretive approach to lexical semantics. More specifically, notions of text cohesiveness, intentionality, acceptability, informativity, situationality and intertextuality provided a linguistic framework for understanding the function of lexemes within Isaiah.

Our application of these principles led us to interpret the lexemes within texts in the following four ways. First, we have read lexemes in light of their larger literary co-text ('text cohesion') and not merely at a sentence level. The meaning of lexemes is not to be found within the sentence itself

but shaped by its larger literary context. Regardless of the original shape of texts within Isaiah, in the final form units have been brought together as a rhetorical unity. Second, lexical units and their text types were examined in light of their relation to other similar texts and themes within Isaiah (i.e., ‘intertextuality’). Third, the notion of ‘informativity,’ guided our assumption that later texts nuanced themes of wrath previously introduced. Fourth, the principle of ‘situationality’ meant that lexemes needed to be related to the historical context in which they were first used.

This methodological approach, informed by linguistic theory and the very process of the literary development of Isaiah itself, enabled us to meet our specific objectives, namely: to define how wrath-associated lexemes and their themes develop diachronically and how lexemes and themes function to unify texts within Isaiah. Our methodological assumptions provided an interpretive framework for our eclectic use of other interpretive sciences in biblical studies (i.e., ‘historical criticism’; ‘genre criticism’; ‘redaction criticism’). We researched twenty-seven different literary units containing one or more of the fifteen lexemes traditionally associated with wrath: אָנַף, אָפַּ, אָפַּ, אָפַּ, אָפַּ, אָפַּ, אָפַּ, אָפַּ, אָפַּ, אָפַּ, אָפַּ, אָפַּ, אָפַּ, אָפַּ, אָפַּ. These texts, in turn, were examined in light of their contribution to the theme of wrath in Isaiah as a whole.

Our conclusions were classified using the terminology and categories of Berkeley's FrameNet Index, which is based on the *Frame Semantic* linguistics of C. Fillmore. *Frame Semantics* assumes that lexical units are only understood when the background concepts (i.e., 'Frame Elements') related to a lexical unit are ascertained. The FrameNet Index, which we modified slightly, was a classification tool compatible with our methodological presuppositions about textuality. Berkeley's FrameNet Index provided the overarching semantic 'Frame' that was assigned to each text. 'Frames' were selected based on the genre and function of each literary unit. For example, the 'salvation oracle' in Is 10.24-27 corresponds to the *Cause Emotion* frame (i.e., the emotion caused was 'reassurance').

The majority of frames, directed to Israel, in wrath-associated texts of Proto-Isaiah (Is 1-39) were '*Punishment*' frames (i.e., Is 5.25.10.4; 28). When this pattern was unexpectedly broken (i.e., Is 12.1-6; 13.1-14.23; 26, 27; 34; 37.28) it generally indicated Exilic or Post-Exilic reflections on wrath. This confirmed the diachronic evolution of wrath-related themes. In the same way, Deutero-Isaiah contained more '*Cause-Emotion*' ('*cause reassurance*') frames rather than '*Punishment*' frames (i.e., Is 41.11; 42.13; 47.6; 51.13-22; 54.8). However, when the pattern in Deutero-Isaiah was broken with frames that depicted Yahweh's judgment of Israel (Is 42.18-25; 48.9), these texts usually indicated post-exilic reflections on wrath. In effect, the Post-Exilic reflections on wrath within Deutero-Isaiah are pessimistic reflections. The wrath in the Exile did not produce the spiritual responsiveness Yahweh intended.

Both Proto and Deutero-Isaiah consistently had frames depicting the '*Punishment*' of foreign enemies. These frames were, at the same time, intended to encourage Israel. Trito-Isaiah, on the other hand, was unique in that its frames were addressed to individuals and not to a single nation, as Westermann had noted (1969). Each frame within Isaiah was varied. Some frames announced divine punishment while other frames announced salvation. Regardless of the intent of the frame, each wrath associated frame contributed uniquely to the following categories: the source; object; stimuli; instrument; result; time and purpose of wrath.

The results of our classification of frames and their wrath-lexemes confirmed that prophetic perspectives on wrath did evolve within the book of Isaiah. Moreover, these perspectives, no matter how varied, developed in light of previously written wrath-associated texts.

Regarding diachronic development, Yahweh's wrath toward Israel/Judah in Pre-Exilic texts was characterized by the delegation of an agent/instrument of wrath (e.g., Assyria). The punishment that resulted from Yahweh's wrath in Pre-Exilic times characteristically matched the offense of Israel/Judah. In this way, Israel was perceived as decreeing her own punishment when she offended Yahweh. The reversal of the experience of wrath in Pre-Exilic texts was consistently related to Yahweh's commitment to the Davidic throne and made possible by the birth of an ideal Davidite.

During the Exile, texts of wrath before the Fall of Babylon (539 BCE) depict Yahweh as not being able to contain his wrath. He stirs himself to action on Israel's behalf motivated by his covenant loyalty (Is 42.13-14). Yahweh's dispute with Israel after the fall of Babylon emphasizes the failure of his wrath to produce a spiritual change in the hearts of his people. It is in this period that the purposes of wrath shift from being punitive to redemptive (Is 52.13-53.12), as anticipated by the Hezekiah narrative of sickness and healing. A secondary characteristic of texts depicting wrath after the fall of Babylon is their affirmation that Yahweh's anger ceases to preserve Israel's posterity. For this reason, texts emphasize the shift in Israel's status: the abandoned spouse is remarried, and the barren virgin gives birth (Is 54). Wrath is now reversed, not by the birth of a Davidite, but by the rebirth of the entire population of Zion.

The transfer of wrath from Israel in Exile to Babylon sets Israel in contrast to Babylon. Yahweh's rage at Babylon was triggered by her desire to extinguish the seed of Israel. Babylon sought the extinction of Israel. As a result, Babylon is no longer mentioned in Isaiah after Is 48 (as C. T. Begg noted). She ceases to exist. Edom, however, takes on a more permanent role of being Yahweh's foe and exists as a symbol of divine wrath. Yahweh's cyclical triumph over Edom reenacts his triumph over chaos. Thus, while wrath leads to the extinction of Babylon, Edom is preserved as a foe that Yahweh desires to conquer (Is 24.2-5; 34).

In the Post-Exilic period, Yahweh's wrath at the nations is also directed toward the apostates within Israel. That is, the apostates receive the

same consequences of divine wrath intended for the nations. Like the Pre-Exilic period, Yahweh's anger is stimulated because of lack of justice and righteousness. Moreover, Yahweh's wrath was stimulated by the sins of the Pre-Exilic fathers and by the perversion of the cult in the Post-Exilic period. During this period, the *Agent* of punishment is Yahweh himself and his *instruments* of wrath are not delegated to another (e.g., Assyria or Babylon). Rather, Yahweh's passion and fury intervene to vindicate his faithful.

Yahweh's instruments of wrath during the Post-Exilic period serve to highlight the difference between the way Yahweh punishes his people and the way he punishes foreign enemies or apostates. In Proto-Isaiah, Yahweh's wrath is more detached from himself. In effect, Yahweh delegated instruments of wrath to punish his people. At times, wrath was even seen to be an independent entity that functioned apart from Yahweh. In Trito-Isaiah, however, Yahweh's personal wrath against his enemies is attached to himself, as anticipated in Is 30.27-30 and Is 42.13-14. Yahweh's detachment from wrath when punishing his people versus his personal involvement when fighting the enemies of his people highlights his particular love for the covenant community.

The results of our research have also indicated that the theme of divine wrath functions to unify various sections of the book of Isaiah. Three themes, in particular, stand out. First, the threat of Yahweh's destruction of his Vineyard (Is 5.1-7) is resolved in Is 27.2-4, but only temporarily. His wrath is reactivated again as he tramples the grapes in Is 63.1-6 (i.e., 'the wicked nations and the apostates'). Thus, Yahweh never fully enjoys the fruit of his vineyard that he expected in Is 5.1-7. His enjoyment of grapes is only temporary (Is 27.2-4) and partial (Is 37.30). So long as there is a lack of justice and righteousness, Yahweh's threat against his Vineyard remains.

Second, the divine decree of hardening (Is 6.9-10), as an expression of wrath, resulted in the inability to see or perceive Yahweh's work. In Pre-Exilic texts, the decree is presented as being in effect for only a temporary period (Is 6.9-13). However, in Exilic and Post-Exilic texts, the decree is only partially lifted. The righteous alone can see and know Yahweh, but not the entire nation. While Exilic thought, unlike the Pre-Exilic perspectives, exonerated Yahweh from being the cause of divine hardening (Is 42.20-25), the Post-Exilic perspectives in complaint genres re-introduce Yahweh as the cause of sin (Is 64.4-8). However, the complaint that Yahweh was the cause of sin subtly implies that the righteous are beginning to understand the mystery of divine hardening (Is 64.4-8)!

Finally, the turning (שוב) of Yahweh's anger (אף) is a central unifying factor for the book as a whole. אף is the most common term for anger in Isaiah, and it is one that appears in key literary junctures of the Book of Isaiah as well. In Proto-Isaiah, the אף of Yahweh's anger was turned toward Israel (Is 5.25; 9.11,16,20; 10.4) but אף turned away from Israel at the end of the Exile (Is 12.1). Thematically, the juxtaposition of אף with נחם ('wrath and comfort') in Is 12.1-6 anticipates the theme of Is 40.1-11: the end of

Yahweh's wrath signals the era of his comfort. The terms אף with נחם also point forward to the last chapter of Isaiah where Yahweh 'returns' his אף upon the wicked (לְהָשִׁיב בְּחֶמְהָ אָפוֹ, Is 66.15). Just like the turning of wrath resulted in comfort for the community in Exile, Yahweh's return of his אף upon the wicked within Israel results in a greater comfort for the faithful in the Post-Exilic community. In each one of these texts, the *Agent* who turns wrath (אף) toward or away from Israel is Yahweh himself. In light of these themes that occur at pivotal sections within Isaiah, we suggest that the theme of Yahweh turning away his wrath to comfort his covenant community provides a literary strategy for reading all subsections of the book of Isaiah.

In conclusion, the study of wrath in Isaiah confirms the diachronic and synchronic dimensions of the Book of Isaiah. Moreover, it is evident that the study of wrath cannot be limited to the fifteen traditional terms associated with wrath but must remit to related background concepts such as אַשׁ, רָשָׁעָה, קָלִל, שׁוֹב, גָּמוּל, נִכָּה, חָלִל, מִלְחָמָה, שָׁלֵם, רִיב, תִּרְעָלָה, גָּעָרָה, חָרָם, נָקָם, אַכְזָרִי, קָלִל, and, שׁוֹב. Further future areas of research that would compliment our study would be the analysis of motifs in Is 15-23 that depict Yahweh's wrath, even though the traditional terms for wrath do not appear in those chapters.



## RESUMEN DE LA TESIS DOCTORAL

### Título de la Tesis:

#### *La ira divina en el profeta Isaías: un estudio desde la semántica de marcos*

El propósito de la tesis es examinar la función de lexemas asociados con la ira en el Texto Masorético del Libro del profeta Isaías con el fin de explicar la evolución diacrónica de sus temas relacionados y la función sincrónica de los lexemas para dar la forma final del Libro de Isaías.

Los estudios recientes confirman que un análisis de la evolución diacrónica de lexemas es necesaria en vista de que el mismo libro de Isaías ha sido el producto de un proceso literario que abarca desde el siglo VIII a.C. hasta el Período del Segundo Templo. Además, un estudio sincrónico de lexemas se requiere para explicar los muchos textos y temas que han sido escritos a la luz de unidades anteriores. Mientras que los textos son de diferentes épocas históricas, una plétora de nuevos estudios señala que la mayoría de textos dentro de Isaías, si no todos, contribuyen a la unidad retórica del libro entero.

Si anteriormente la crítica histórica suponía la circulación independiente de unidades literarias dentro de Isaías, hoy cada vez mas se supone que textos posteriores han sido escritos a la luz de textos anteriores. Como indica H.G.M. Williamson (2012), estudios recientes han puesto de manifiesto que las secciones mayores de Isaías, que hoy constituyen la forma final del libro, fueron redactadas a partir de anteriores secciones menores (abordaje desde la '*Fortschreibung*').

La relación intertextual de unidades literarias, a pesar de la distancia histórica entre ellas, señala que el reciclaje de textos anteriores buscaba reactualizar fielmente las profecías de Isaías del siglo VIII a. C en nuevos contextos. Por esta razón, nuestra investigación reconoce que los lexemas asociados con la ira del Libro de Isaías tienen una función específica que nace de un determinado contexto histórico. A su vez, nuestro estudio presupone que los vocablos contribuyen al desarrollo de temas que emergen en varias partes del libro. Esta dinámica diacrónica y sincrónica que manifiesta el Libro de Isaías requiere un acercamiento interpretativo y una metodología que expliquen tanto la función de los textos dentro de un contexto histórico como su papel en la unidad retórica de Isaías.

La tesis ha tomado como punto de partida los principios lingüísticos formulados por De Beugrande y Dressler (1993) dada la compatibilidad de estos principios con la dinámica diacrónica y sincrónica manifiesta en el Libro de Isaías. Estos principios, además, orientan nuestro acercamiento al análisis semántico de lexemas. En concreto, los principios de la 'cohesión textual', la 'intencionalidad,' la 'aceptabilidad,' la 'informatividad' y la 'intertextualidad' nos proporcionan un marco de referencia para entender la

función de los lexemas dentro de Isaías. Nuestra aplicación de estos principios ha guiado nuestra interpretación de los lexemas dentro de textos de la siguiente manera.

En primer lugar, hemos interpretado los lexemas a la luz de su marco literario mayor (abordaje desde la ‘cohesión textual’). El significado de lexemas no se percibe al nivel de la frase, pero se forma por el propio contexto literario mayor. Independientemente de la forma original de los textos dentro de Isaías, en su forma final, las unidades han sido unidas en una unidad retórica final. En segundo lugar, los lexemas de ira y sus correspondientes co-textos literarios se han examinado a la luz de otros textos y temas similares dentro de Isaías (abordaje desde la ‘intertextualidad’). En tercer lugar, el criterio de la ‘informatividad’ ha orientado nuestra suposición de que textos posteriores matizan el sentido de los temas asociados con la ira anteriormente incorporados al texto. Por último, el principio de la ‘situacionalidad’ de un texto nos ha exigido relacionar los lexemas con un determinado contexto histórico.

Este acercamiento, guiado por los criterios de la textualidad y los mismos procesos literarios que llevaron a la formación del Libro de Isaías, nos ha proporcionado las herramientas para lograr nuestros objetivos, a saber: explicar la evolución diacrónica de perspectivas sobre la ira divina y relacionar los lexemas con temas de la ira en diversos textos de Isaías. Estos principios nos han servido como punto de partida al emplear las ciencias interpretativas. En total se han examinado veinte-siete unidades literarias en las que se encontraron uno o más de los quince lexemas tradicionalmente asociados con la ira: אַף, אָנף, זעם, חמה, חרה, חרון, חרר, כעס, עִבְרָה, קצף, קצף, רוח, זעף, רוח, קצף, עִבְרָה, כעס, חרר, חרון, חרה, חמה, זעם, אָנף, אַף. A su vez, estas unidades literarias se han leído a la luz de sus aportaciones al tema de la ira en el Libro de Isaías.

Las conclusiones alcanzadas tras el análisis textual se han organizado según la terminología y las categorías del *FrameNet Index* de Berkeley, basado en la teoría *Frame Semantics* (‘Semántica de marcos’) propuesta por Charles Fillmore. Ésta presupone que las unidades léxicas se entienden sólo a partir de la identificación de los conceptos subyacentes (esto es, los *frame elements* o ‘elementos-marco’) a las mismas.

El Índice de *FrameNet*, modificado mínimamente, ha sido una herramienta de clasificación compatible con nuestros criterios de la ‘textualidad’. El Índice nos ha proporcionado el ‘marco’ semántico (‘frame’) que hemos asignado a cada texto. Los ‘marcos’ han sido seleccionados en base a su forma y función literaria. Por ejemplo, el ‘oráculo de la salvación’ en Is 10.24-27 opera dentro de un marco de ‘sentimiento causal’. La mayoría de los marcos, dirigidos a Israel en textos asociados con la ira en Proto-Isaias (1-39), operaran dentro un macro (‘frame’) de *castigo* (i.e, Is 5.25.10.4; 28). Cuando se presencian marcos distintos al *castigo* (i.e., Is 12.1-6; 13.1-14.23; 26; 27; 34; 37.28) generalmente ello indica una redacción y perspectiva exílica o postexílica que confirma la evolución diacrónica de lexemas asociados con la ira.

De forma similar, Deutero-Isaías contiene un mayor número de textos que operan dentro de un marco de '*sentimiento causal*' (i.e., Is 41.11; 42.13; 47.6; 51.13-22; 54.8), pero pocos textos que operan dentro de un marco de '*castigo*' (Is 42.18-25; 48.9). La presencia inesperada de textos que operan dentro del marco '*castigo*' en Deutero-Isaías señalan una redacción y perspectiva postexílica sobre la ira. En efecto, las perspectivas sobre la ira divina enunciadas después del Exilio son pesimistas. Los textos afirman que el intento de Yahvé con su ira no alcanzó su objetivo: no se produjo una espiritualidad que respondía a Yahvé.

Tanto el Proto-Isaías como el Deutero-Isaías contienen textos que operan dentro de un marco de *castigo* que anuncian los resultados de la ira divina. Estos marcos tienen la función de reafirmar la fe de la nación de Israel. Por otra parte, el Trito-Isaías contiene textos asociados con la ira dirigidos a los individuos pero no a una nación entera, como señalaba Westermann (1969). En las secciones de Isaías los textos operan dentro de un 'marco' distinto. Algunos anuncian el castigo, pero otros la salvación. Sin embargo, cada texto responde a un mismo *frame element* ('elemento-marco'), a saber: la fuente, el objeto, los impulsos, el instrumento, el resultado, el tiempo y el propósito de la ira.

Los resultados de nuestra clasificación de textos según sus marcos y sus lexemas asociados con la ira confirman la evolución diacrónica de perspectivas sobre la ira en el Libro de Isaías. Además, estas perspectivas, por muy variadas que sean, se desarrollan a la luz de textos anteriormente escritos.

En textos preexílicos, Yahvé delegaba a un *Agente* como su *Instrumento* de la ira (e.g., Asiria). Además, el castigo que vino sobre Israel como resultado de la ira divina siempre correspondía al mismo crimen cometido por Israel. De esta forma, los mismos crímenes de Israel se presentan como instrumentos divinos para el castigo del pueblo mismo (Is 9.17). La renovación de Israel, tras la experiencia de haber sufrido la ira divina, es efectuada por medio del nacimiento de un rey davídico.

Durante el período del Exilio, los textos asociados con la ira escritos antes de la caída de Babilonia (539 AEC) describen a Yahvé como un guerrero incapaz de contener su propia ira. La misma pasión de Yahvé, basada en su alianza con Israel, le impulsa a actuar en beneficio de su pueblo (Is 42.13-14). Los textos que describen la ira de Yahvé después de la caída de Babilonia también afirman que la ira de Yahvé no produjo los resultados deseados. Por ello, se percibe un cambio en la función de la ira divina. La ira ya no es punitiva pero efectúa la redención (Is 52.13-53.12), así como lo anticipaba la narrativa de la enfermedad y sanación de Ezequías (Is 36-39).

Una segunda característica de los textos asociados con la ira después de la caída de Babilonia son las afirmaciones de que Yahvé puso fin a su ira para preservar la semilla de Israel. Por esta razón, el texto enfatiza la transformación de Israel: ya no es la esposa abandonada ni virgen estéril, sino la esposa de Yahvé, madre de muchos hijos (Is 54). La situación de

Israel en el Exilio se transforma, ya no por medio del nacimiento de un rey davídico, sino por medio de los hijos nacidos en Sión.

Por otra parte, al describir a Babilonia como el nuevo objeto de la ira, el texto contrapone a Israel con Babilonia. La ira de Yahvé fue provocada en contra de Babilonia cuando el imperio intentaba destruir la semilla de Israel. Babilonia quiso extinguir a Israel y, por lo tanto, Babilonia deja de existir. Ya no se menciona a imperio después del capítulo 48, como señala C.T. Begg (1998). Por otra parte, Edom llega a ser el nuevo símbolo de la ira divina y del enemigo arquetípico de Yahvé. El triunfo cíclico de Yahvé sobre Edom reactualiza su triunfo sobre el caos primitivo. Al fin, mientras la ira divina resulta en la extinción de Babilonia, la existencia de Edom es preservada. Edom permanece porque el Dios que triunfa sobre el caos necesita que su adversario exista (Is 24.2-5; 34).

En el período postexílico la ira divina en contra de las naciones se dirige a los apóstatas dentro de Israel, que sufren las mismas consecuencias que las naciones impías. Al igual que en tiempos preexílicos, la falta de justicia y derecho provoca la ira de Yahvé. Por otra parte, Yahvé es provocado a la ira por los pecados de pueblo preexílico y la perversión del culto. Durante este período el *Agente* del castigo es el mismo Yahvé pero sus *instrumentos* ya no se delegan a otro. Su propia pasión y furor son *instrumentos* que emplea al intervenir en la historia para vindicar a sus fieles.

Los *instrumentos* de la ira señalan la diferencia entre los objetos de la ira divina. En el Proto-Isaías, los *instrumentos* de la ira, y hasta la misma ira, tienden a separarse de Yahvé cuando Israel es objeto del castigo. En efecto, Yahvé encarga su castigo a un tercero. A menudo, la misma ira de Yahvé se percibe como una entidad absoluta e independiente. Por el contrario, en el Trito-Isaías, la ira no se separa de Yahvé cuando el objeto de su ira son los enemigos o apóstatas, como anticipaban los textos de Is 30.27-30 y 42.13-14. Esta distinción realza el amor personal que Yahvé tiene para con su pueblo.

Los resultados de nuestra investigación también han señalado que el tema de la ira sirve para unificar varias secciones del libro de Isaías. En particular, tres temas son de enorme relieve para demostrar la unidad el libro. En primer lugar, la retórica de Yahvé que amenaza la destrucción de su viña (Is 5.1-7) se resuelve en Is 27.2-5, pero no completamente. Se reactiva su ira al pisotear las uvas en Is 63.1-6 (i.e., ‘las naciones y los apóstatas’). Por lo tanto, Yahvé nunca goza completamente del fruto de su viña, que tanto esperaba en Is 5.1-7. Yahvé disfruta de la viña pero solo por un tiempo limitado (Is 27.2-5) y parcial (Is 37.30). Mientras exista la injusticia, la amenaza de la ira divina permanece.

En segundo lugar, el decreto divino del ‘endurecimiento’ (Is 6.9-10) como expresión de la ira divina resulta en la incapacidad para ver o percibir la obra de Yahvé. En textos preexílicos, el decreto se presenta en vigencia únicamente por un período de tiempo (Is 6.9-13). Sin embargo, en textos exílicos y postexílicos, el decreto no se revoca del todo como se esperaba. Únicamente los justos pueden ver y conocer a Yahvé, pero no la nación

Finalmente, el apartamento (שוב) de la ira de Yahvé (אף) es un factor que unifica el libro entero. La palabra אף es el vocablo mas común para la ira en Isaías. A su vez, la palabra ocurre en textos que representan claves literarias para el libro entero. En el Proto-Isaías la ira ‘אף’ de Yahvé se dirigía a Israel (Is 5.25;9.11,16,20; 10.4), pero se apartó de Israel al final del Exilio (Is 12.1). En relación a los temas, la yuxtaposición de אף con נחם ‘consuelo’ en Is 12.1-6 anticipa el tema de 40.1-11, a saber: el fin de la ira de Yahvé señal la era de su consolación. La correlación de אף con נחם también apunta hacia el último capítulo de Isaías, donde Yahvé vuelve su ira, ahora furor, sobre los impíos (לְהַשִּׁיב בְּחֵמָה אָפוֹ, 66.15).

En conclusión, el estudio de la ira en Isaías confirma la evolución diacrónica y dimensión sincrónica del libro. Además, es evidente que el estudio de la ira no puede quedar limitado a los lexemas tradicionalmente asociados a un estrecho abanico de vocablos. Por el contrario, el tema de la ira debe ser explorado en términos y conceptos vinculados a otras unidades léxicas, como son מְלַחֵמָה, שָׁלֵם, רִיב, תְּרִיעָלָה, גְּעָרָה, תָּרֵם, קָמַץ, אֶכְזָרִי, קָלֵל, רִשְׁעָה, אָשׁ y מְלִיץ, גָּמוּל, נָכָה, קָלֵל, שׁוּב, así como teniendo en cuenta términos y conceptos que operan como antónimos de ira. Otra posible área para la investigación de la ira en Isaías, que complementaría la nuestra, sería el análisis de imágenes de la ira dentro de Is 15-23, aunque los lexemas tradicionalmente asociados con la ira no ocurren en estos capítulos.

## ABBREVIATIONS

<i>ACH</i>	B.T. Arnold and J.H. Choi, <i>A Guide to Biblical Hebrew Syntax</i> , Cambridge, 2003.
<i>AFPM</i>	F.I. Andersen and A.D. Forbes, <i>The Hebrew Bible: Andersen-Forbes Phrase Marker Analysis</i> . Logos Ed, Bellingham, 2012.
<i>BDB</i>	F. Brown, S. Driver and Ch. Briggs, <i>Enhanced Brown-Driver-Briggs Hebrew and English Lexicon</i> , Logos Ed, Oxford, 1977.
<i>FNI</i>	C.F. Baker – C.J. Fillmore, “The Berkeley FrameNet Project”, Berkeley, 1998 – present.
<i>GKC</i>	F.W. Gesenius, E. Kautzsch and S.A.E. Cowley, <i>Gesenius’ Hebrew Grammar</i> , Logos Ed, Oxford, 1910.
<i>G-T</i>	F.W. Gesenius - S.P. Tregelles, <i>Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures</i> , Logos Ed, Bellingham, 2003.
<i>HOL</i>	W.L. Holladay, <i>A Concise Hebrew and Aramaic Lexicon of the Old Testament</i> . Based upon the Lexical Work of LUDWIG KOEHLER and WALTER BAUMGARTNER, Leiden, 2000.
<i>J-M</i>	P. Joüon - T. Muraoka, <i>A Grammar of Biblical Hebrew</i> , Logos Ed. Rome, 2006.
<i>LTW</i>	D. Mangum, D. R. Brown, R. Klippenstein and R. Hurst (Eds.), <i>Lexham Theological Wordbook</i> . Bellingham, 2014.
<i>NIDOTTE:</i>	W.A. VanGemeren (ed.), <i>New International Dictionary of Old Testament Theology and Exegesis</i> , Vols. I-V, Grand Rapids, 1997.
<i>RSP</i>	I.S. Rummel, <i>Ras Shamra parallels: The texts from Ugarit and the Hebrew Bible</i> (Vol. 1-3). Rome, 1981.
<i>R-W</i>	S. Runge – J. Westbury (eds.), <i>The Lexham Discourse Hebrew Bible</i> , Bellingham, 2012.

- SWA* J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)*. Electronic Ed. Logos, 1997, Oak Harbor.
- TLOT:* E. Jenni – C. Westermann (eds.), *Theological Lexicon of the Old Testament*, Logos Ed, Peabody, 1977.
- VNK* C.H.J. van der Merwe – J.A. Naudé – J.H. Kroeze, *A Biblical Hebrew Reference Grammar*, Sheffield, 1990.
- W-O* B.K. Waltke - M.O'Connor, *An Introduction to Biblical Hebrew Syntax*, Winona Lake, 1990.

## CHAPTER 1: INTRODUCTION AND PROLOGOMENA

### 1.1 General Aim

This dissertation examines the semantics of wrath-associated lexical units in Isaiah to propose how their related themes evolve diachronically and, consequently, function synchronically as literary strategies for reading the final form of Isaiah.

### 1.2 Objectives

Our study will describe the background concepts that are essential to understanding the meaning and function of wrath-associated lexical units in their original literary contexts.

#### 1.2.1 Description of background concepts

Our use of ‘background concepts’ draws on the work of Frame Semantic linguist Charles Fillmore. As we discuss below, Fillmore argued that lexical units be only understood when all minimally required background concepts that are related to a lexical unit are ascertained. The methodology for the classification of semantic categories will draw on Berkeley’s FrameNet project<sup>1</sup>, “an on-line lexical resource for the English language” with the stated aim of:

documenting the range of semantic and syntactic combinatory possibilities— valences—of each word in each of its senses, through computer-assisted annotation of example sentences and automatic tabulation and display of the annotation results. The major product of this work, the FrameNet lexical database, currently contains more than 10,000 lexical units (defined below), more than 6,000 of which are fully annotated, in nearly 800 hierarchically-related semantic frames, exemplified in more than 135,000 annotated sentences.<sup>2</sup>

FrameNet is based on the research of Charles Fillmore’s *Frame Semantics*, which demonstrates that the semantics of words cannot be understood

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<sup>1</sup> Our classification of wrath-associated lexical units employs University of California-Berkeley’s *FrameNet* project that documents the range of semantic combinatory possibilities across languages. *FrameNet* is based on Charles Fillmore’s *Frame Semantics*, which holds that lexical units cannot be understood without relating words to other realms, domains of knowledge or background concepts. Through the use of Carnegie Mellon University’s “*Automatic Semantic Role Labeling*” program (ASRL) frames (i.e., ‘concepts’) and frame elements (i.e., “thematic roles”) are automatically generated that will be critically applied to the biblical text: <https://framenet.icsi.berkeley.edu/fndrupal/>

<sup>2</sup> Colin Baker 2015, 14.



without relating words to other realms or domains of knowledge. Each lexical unit activates an encyclopedia of background information necessary for understanding. For instance, to understand the meaning of any one word in the sentence “*Matilde fried the catfish in a heavy iron skillet*” the reader must understand the concepts of *Cook*, *Food* and *Heating Instruments*.<sup>3</sup> Each polysemous word in the sentence (called a Lexical Unit) belongs to a different semantic *frame element* (i.e., Cook, Food, Heating Instrument) and is given a script-like conceptual structure that describes a particular type of situation, object, or event along with its participants and props. How, then, might FrameNet “a linguistic resource for the English language”<sup>4</sup> be applicable for the study of biblical Hebrew?

Stephen Shead in *Radical Frame Semantics and Biblical Hebrew* (2011) has recently demonstrated the compatibility of frame semantics to biblical Hebrew.<sup>5</sup> While Shead's objective is to propose to integrate the theories of Fillmore, William Croft's Radical Construction Grammar and other cognitive linguists with Biblical Hebrew linguistics, our use of FrameNet is more pragmatic and organizational. That is, it sets guidelines for us to determine which sorts of background categories should be analyzed to determine how the lexemes of wrath function in Isaiah. In effect, the heart of frame-based semantics, as Shead notes, is the relationships between concepts. Unlike traditional linguistics where words have meanings, in frame-based semantics, *meanings have words* which are ascertained only when the concepts (or frames) that they are associated with are understood.

As regards our pragmatic use of FrameNet, this dissertation will use Berkeley's FrameNet to organize our analysis of wrath-related concepts in the following four ways: First, we will identify the concepts (i.e., ‘frames’) and frame elements (i.e., thematic roles) present in the literary text of Isaiah that we are investigating. Is 5.25-30, for instance, highlights the general theme of anger and punishment. As we note below, the *genre* of the text will indicate the general theme. These concepts will be inserted into the FrameNet's *Automatic Semantic Role Labeling* program (ASRL) using the *ARK* syntactic and semantic parsing system developed by Carnegie Mellon University. Given that this is an English language tool, the limitations seem somewhat obvious. However, the semantic *roles* highlighting the type of background categories the researcher needs to ascertain are universally applicable. Consequentially, FrameNet lexical semantic databases have been developed for vastly different types of languages.

Having inserted the phrase “*God is angry with his people*,” which depicts the essence of the genre in Is 5.25-36, in the ASRL program the *Emotion-Directed* frame is generated highlighting the following frame elements (i.e., *necessary background concepts*): *Event*, *Experiencer*, *Expressor*, *State*, *Stimulus*, *Topic*, *Circumstance*, *Degree*, *Empathy*,

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<sup>3</sup> Shead 2011, 34.

<sup>4</sup> Ibid.

*Explanation, Frequency, Manner, Parameter.* These roles must be filled when describing the concept of any emotion such as wrath. Of course, the text of Is 5.25-30 does not only express the divine emotion of wrath but relates wrath to the theme of punishment. When a sentence (*i.e., God sends Assyria to punish Judah*) that synthesizes the theme of punishment in Is 5.25-30 is inserted in the ASRL program, the *Rewards-Punishment* frame is generated. The frame elements for *Rewards-Punishment* are *Agent, Evaluatee, Reason, Response/Actin, Degree, Depiction of Agent, Instrument, Manner, Means, Place, Purpose, Result, Time*. The last category “*Time*” provides us with an organizational framework to discuss *diachronic* dimensions of the text.

It should be noted that not every text generates the same frames. For instance, Is 5.25-30 text generates the *Emotion-Directed* and *Rewards-Punishment* frame, but Is 59.17-19 generates both the *Emotion-Directed* frame as well as the *Revenge* frame. The frame elements/background concepts for the *Revenge* frame are *Avenger, Injured Party, Offender, Punishment, Degree, Depictive, Duration, Instrument, Manner, Place, Purpose, Result, Time*. Clearly, there will be a significant level of overlap when describing certain frame roles (*i.e., ‘background concepts’*). For example, the frame role of *Reasons* in the *Reward-Punishment* frame will be identical to the role of *Stimulus* in the *Emotion-Directed* frame. As the creators of FrameNet themselves note, it is important to remember that frame roles should not be seen as rigid and unbending semantic categories. They may be adapted to suit the description of the text or discourse. One needs only to look at the *Rewards-Punishment* frame, which has only one agent for punishment in the FrameNet Index: a human agent. Texts of wrath in Isaiah require that we include both a category for a *Divine Agent* and *Human Agent* of punishment.

Second, having generated the frames and frame elements (roles) for each literary unit, we will correspond syntax with the frame semantic role generated. This “skewing” will be done to determine the nature of syntactic-semantic patterns that appear on the surface level of the Masoretic Text. For instance, the syntactic-semantic role of *תָּרָה אֶף־יְהוָה* (Isa 5.25a) in the *Emotion-Directed* frame would be described as follows: Subject (יְהוָה) = *Experiencer*; Direct Object (בְּעֵמֹ) = *Topic*. In the *Rewards-Punishment* frame, the same Subject (יְהוָה) would be labeled as the *Divine Agent*, and the direct object (בְּעֵמֹ) would be labeled = *Evaluatee*. In Chart 1.1 below, notice how the first three frame elements overlap (*Stimulus* vs. *Reason*; *Experiencer* vs. *Divine Agent*; *Topic* vs. *Evaluatee*). The content is the same though the label is different. At the same time, not all lexical clauses of a text have a role to play in each frame. Not every clause in Is 5.25-30 relates to each frame. Is 5.27a is not applicable to the *Emotion-Directed* frame, but it is relevant for the *Rewards-Punishment* frame. These categories will provide a frame of reference for discussing how themes related to wrath develop and intersect with various frames as illustrated in the chart below.



Chart 1.1  
Skewing

Line 1: Hebrew Verse (MT/BHS Versification) Line 2: Transliteration (SBL) Line 3: Grammatical Tagging Line 4: Syntactic Tags (Andersen-Forbes) Line 5: Clause Structure (Andersen-Forbes).  <i>Line 6: Author's translation</i>	Emotion-Directed Frame Elements	Rewards- Punishment Frame Elements
5:25a עַל־כֵּן תִּקְרָא אֶת־יְהוָה בְּעֶמְאֹ 'al-kēn / ḥārāh / 'ap-yēhwā / bē'ammô p-advb / QTLQal3ms / ncs+pr.n / p+n 3ms sf <b>Manner / Verb / Subj / DO</b> Cue Phr / [Predication Clause.....]	<b>Stimulus</b> = Manner- Cue Phr: עַל־כֵּן (therefore) logically introduces the fact of אֶת (wrath) b/c of <i>stimuli</i> in 5.1-24	<b>Reason:</b> Manner- Cue Phr: עַל־כֵּן (therefore) logically introduces the fact of אֶת (wrath) b/c of <i>reasons</i> given in 5.1- 24
<i>Therefore, the anger of the LORD is kindled against his people</i>	<b>Experiencer</b> = Subj אֶת־יְהוָה	<b>Divine Agent</b> = Subj אֶת־יְהוָה
	<b>Topic</b> = Direct Object (DO) בְּעֶמְאֹ	<b>Evaluate</b> = DO בְּעֶמְאֹ
5:27a אִין־עֵינָהּ וְאִין־כּוֹשֵׁל בָּהּ 'ên- / 'āyēp / wē'ên /-kôšēl / bô subst.cstr/ adj-ms / w+subst.cstr / PTC / 3ms sf <b>QSVPr / Subj / WCrd + Subj / Loc</b> [...PredicationClause.....]  There is not a weary one or stumbler in [its ranks]	N/A	<b>Depiction of Human Agent</b> = Predication clause

To recapitulate, *Frame Semantics* provides us with an organizational/pragmatic framework needed to relate lexical units to the ‘background categories’ in a way that are sensitive to both the diachronic and synchronic nature of the Book of Isaiah. Moreover, we will be able to categorize syntactic and semantic patterns of wrath-associated texts in Isaiah. In so doing, our study builds on the contributions of the studies mentioned above while addressing their methodological deficiencies. To ascertain how ‘background categories’ in *Frame Semantics* relate to lexical units our study will draw on the contributions of F. De Saussure, De Beuagrande, and Dressler. In summary De Saussure’s distinction between syntagmatic and paradigmatic dimensions and De Beuagrande and Dressler’s *standards of textuality* will orient our methodological use of the interpretive sciences. The contributions of these linguists to our method are more fully described below.

### 1.2.2 Summarize the stages and patterns

The second objective of this study is to summarize the stages and patterns of wrath-associated themes in Isaiah. Based on the assumption that the final form of the Book of Isaiah developed diachronically throughout history (from Eighth Century BCE. - ca. 400 BCE.), we will be able to trace and summarize the diachronic stages and patterns of wrath-related themes within

the Book of Isaiah. Our summaries will be fully detailed in Chapters Seven and Eight.

### **1.2.3 Propose literary strategies**

The third objective of our thesis is to propose how themes of wrath function as literary strategies that bring coherence to the whole book of Isaiah and the subsections of Isaiah. As we shall see, a plethora of studies conclusively shows that complex literary strategies rhetorically bind larger sections of the final form of Isaiah together. While there is no unanimous consensus as to the redaction of subsections within Isaiah, it is clear that literary units from different historical periods have been set in dialogue with one another (*i.e., intertextuality*). Therefore, we will propose how wrath-associated lexical units and their background-concepts function as *literary strategies* for synchronically reading larger sections within the final form of Isaiah.

## **1.3 Rationale for Study**

In this section, we will review methods and studies that relate to the theme of the wrath of God in the Hebrew Bible. We will then discuss specific studies focused on Isaiah as well as contemporary approaches to wrath words/phrases from the perspective of cognitive linguistics. Our review of the literature suggests that our exhaustive analysis of wrath-associated lexical units within Isaiah provides a unique and fresh approach that both critiques and complements current work in Isaiah. At the same time, the review that follows will clarify our interpretive method.

### **1.3.1 Lexical semantic fallacies in theological dictionaries**

As we discuss more fully below in our section on lexical semantics, imposing the proposed meanings of a word from a theological dictionary onto a text often misconstrues the function of the word and the meaning of the text. Words mean what they mean only within a specific context. This thesis will show that theological dictionaries can be helpful in suggesting glosses in a metalanguage but should not shape the semantics of individual words. Word function and meaning must be construed by the literary and socio-historical context of the text.

### **1.3.2 Review of literature on the theme of wrath in the Hebrew Bible/Old Testament**

The semantics of biblical words can also be misconstrued when they are made to serve the ideological or dogmatic purposes of the interpreter of texts that deal with the wrath of God. The theme of the wrath of God, as history

testifies, has not always been welcome as the object of studies. Abraham Heschel traces the *excises* of this divine passion back to Philo, Aristeas and the second century Marcion.<sup>6</sup> With a few exceptions, such as the Reformers, the spirit of Marcion has continued to pervade albeit only dogmatically.<sup>7</sup> For instance, Rudolf Otto, Schleiermacher or Ritschel preferred to remove the idea of divine wrath from Christian theology altogether.<sup>8</sup> On the contrary, German scholars, such as G. von Rad, and W. C. Westermann began to relate the theme of divine wrath to biblical theology.<sup>9</sup> Others, such as K. Poetker and H. Henry have explored the relationship of divine wrath to specifically biblical categories such as “the covenant.”<sup>10</sup> The relationship of other biblical categories to the theme of divine wrath can be seen in more recent works as well. Brian Kelly, for instance, has related wrath to eschatological themes in Chronicles while J. Assmann and U. Berges have highlighted the role of wrath in political polemics.<sup>11</sup> Their work, has likewise, contributed to exploring the theme of the wrath apart from dogma and has focused on the role of wrath in particular books.

The work of R. V. G. Tasker is, likewise, a serious treatment of themes of divine anger in Scripture. However, Tasker’s method, while offering important insight on how the concept of anger or wrath relates to the New Testament, does not focus on wrath terminology as criteria.<sup>12</sup>

Perhaps no other author has mined the ancient prophetic texts of wrath so richly for its contemporary relevance as Heschel. In *The Prophets* (1962), originally *Die Prophetie* (1936), Heschel approaches the theme of wrath in a way that highlights the physiological disposition and pathos of God.<sup>13</sup> Divine anger notes Heschel, is not a ruling attribute of God nor is it a ruling passion such as love. This may be seen clearly by texts where what is “often proclaimed about love is not said about anger” (e.g., Is 57.16). Rather, divine anger is an event that responds to evil and, as such, is best understood as *righteous indignation*. Divine wrath signals both the desire of God to limit sin and is always restorative in its intent (e.g., Is 19.22; Hos 6.1).<sup>14</sup> Divine response, then, underscores that God is not indifferent to evil but rather uses wrath to conquer evil and is only poured out after kindness has failed. Thus, divine anger in the prophets is never arbitrary or

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<sup>6</sup> A. J. Heschel 1962.

<sup>7</sup> Andrew Source 2013.

<sup>8</sup> T. Fretheim 2002; R. Otto 1923; F. Schleiermacher 1987; Stephen D. Paulson, 1994; Jersild 1962; Grislis 1961; Schroeder 1998.

<sup>9</sup> G. von Rad 1965.

<sup>10</sup> Katrina, Poetker 1987; Herbert Haney 1960.

<sup>11</sup> Brian Kelly 1996; J. Assmann 2002; U. Berges 2004.

<sup>12</sup> Tasker 1951; J. W. Locke 1993. See also Denna Grant 2009.

<sup>13</sup> A. J. Heschel 1962.

<sup>14</sup> To the contrary, Brueggemann does not see divine anger merely as restorative but as motivated by a desire for establishing his authority. This hypothesis drives much of Deena Grant’s 2009, 45-51. However, I see no reason why both cannot be true at the same time. See Walter Brueggemann 2005, 282-98.

spontaneous.<sup>15</sup> Positively, wrath is aroused by divine sympathy for the victims of cruelty (e.g., Jer 5.29) and measured in terms of justice (*misphat*). That wrath is not an abiding attribute of God and is restorative in its purpose is particularly found within texts from Isaiah. Heschel underscores that God is compelled to wrath by injustice, but the response of wrath is distasteful to God. For that reason, wrath is often momentary (cf. Is 5.1; 12.2; 27.2-3).<sup>16</sup> While Heschel does not address diachronic issues related to the study of wrath his distinguishing wrath from larger categories like punishment or vengeance is useful for our study. This helps to establish our criteria of studying wrath by focusing on anger terminology rather than larger themes such as punishment. After all, nearly every text in Is 1-39 would qualify as a wrath text if we included punishment under the rubric of divine wrath! Heschel notes the distinction between wrath and punishment in the following way:

to regard wrath a synonym for punishment is to misread the authentic meaning of the word and to misrepresent biblical thought. Are we to suppose that the ancient Hebrew excluded passions from the divine Being and yet pictured to himself divine indignation as a real fact. . .? No. To experience divine anger “as if” God were provoked is a subterfuge alien to the biblical mind . . . . Admittedly, anger is something that comes dangerously close to evil, yet it is wrong to identify it with evil. It may be evil by association, but not in essence. Like fires, it may be a blessing as well as a fatal thing –reprehensible when associated with malice, morally necessary as resistance to malice.<sup>17</sup>

By way of summary, Heschel’s distinction between judgment and anger points the way forward for our delimitation of the semantic range, namely: anger is an emotion attendant upon God’s judgment, but not identical with it (cf. Ex 32.10). Thus, we may ask how the theme of divine anger, as distinct from the topic of judgment or punishment in general, evolves within the book of Isaiah. At the same time, this distinction does not imply that some texts within Isaiah do not equate wrath with punishment or war (e.g., Is 10.5).<sup>18</sup> However, wrath and punishment are not synonymous.

The distinction between wrath and punishment has also made more recently by Terrence Fretheim who notes that while wrath usually does lead to judgment, it does not always do so (e.g., Ex 4.14). The problem with thinking that wrath signifies actual judgment in every instance is that: “it implies that every divine thought is actualized as if there were no such thing

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<sup>15</sup> Yamauchi notes that one of the distinctions between Yahweh and Ancient Near Eastern gods is that Yahweh’s anger is not, like theirs, unpredictable. Yamauchi 1968, 29-44.

<sup>16</sup> A. J. Heschel 1962, 60-61.

<sup>17</sup> Ibid.

<sup>18</sup> Deena Grant 2009.

as a divine plan that took time to develop and gave temporal space for response before execution.”<sup>19</sup> Several textual examples support his observation (Joel 2.13; Ex 32.9-14; Ps 30.5; Is 12; 54.7-8, 11; 58.9-12).<sup>20</sup> Thus, while anger has cause to run (e.g., Is 5:25), it may be able to be interrupted (Is 10.25).<sup>21</sup> This is particularly relevant for our study of wrath in Isaiah given that the withholding of wrath emerges as a significant theme throughout the book (e.g., Is 10.25; 12).

To recapitulate, the work of both Heschel and Fretheim enable us to see the merit of studying wrath on its terms without linking it entirely to judgment, even though wrath may, at times, function as a metonym for judgment.<sup>22</sup> This distinction receives support when we look at the pioneering work of Baloin, who has categorized all the major terms related to wrath or anger in the Hebrew Bible.<sup>23</sup> While Baloin’s work ignores, for the most part, the historical and literary evolution of terms of wrath, his isolation of terminology may be used as a springboard for studies on wrath within particular books.

One study that draws on Baloin is that of Susan McGarry (2006) whose dissertation entailed a synchronic exploration of texts of wraths in the Major Prophets.<sup>24</sup> In her exploration of wrath terminology, she suggests that scribes produced texts with the intent of controlling moral behavior in society. While McGarry’s interests are more rhetorical than literary, her criteria for the study of wrath is helpful in two respects. First, McGarry limits her study to texts where wrath terminology occurs. Second, she has notably suggested how wrath, particularly in Isaiah, can function as a literary strategy that binds larger portions of texts together.

McGarry’s work synthesizes eight cycles of wrath that emerge within the framework of Is 9.7-8 on through Is 10.13-27. Each cycle demonstrates a six-fold reflection on salvation history and highlights the unique role that divine wrath plays in each case. Every cycle includes the following: (1) a statement of the target of wrath, (2) the specific sin that provokes wrath, (3) God’s punishment, (4) a statement on wrath, (5) a statement on the end of wrath and, (6) a reflection on redemption. A brief survey of her work both highlights the distinction between wrath and punishment and underscores the possibility of a study that limits its criteria to wrath terminology.

In the first cycle (Is 9.7-8), God’s wrath is unleashed upon Jacob/Israel (9.12). However, God’s anger is not turned and will not be turned away (*shuv*) until 10:27.<sup>25</sup> In the second cycle (9.12-16), the idea of the end of wrath, currently targeting the people’s sins (vv.13-14), is introduced but denied (7.17b). In the third cycle (9.17-18c), the burning of the land,

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<sup>19</sup> T.E. Fretheim 2002, 13.

<sup>20</sup> Ibid., 13.

<sup>21</sup> Ibid., 19.

<sup>22</sup> Ibid., 12.

<sup>23</sup> B. E. Baloin 1992.

<sup>24</sup> Susan McGarry 2009.

<sup>25</sup> Ibid., 78.



provoked by wickedness, is an expression of wrath (v.19). In this cycle, however, neither the ending or the non-ending of wrath mentioned. The fourth cycle (9.18d-20), against Manasseh and Ephraim, introduces anger that is not turned away by using the term (*shuv*). In 10.1-4, the fifth cycle, divine anger has not yet turned away (*shuv*). The motive for divine wrath in this cycle is social injustice. Now, however, wrath is used to describe *people*, and the section shifts the focus to Assyria, the new target of wrath. In the sixth cycle (10.5-6), God targets the godless nation with Assyria, and the people are described as a people of wrath (cf. Is 51.20). This verse, likewise, serves as a pivot because Assyria becomes the new target of divine wrath. The seventh cycle (10.7-12) speaks of the threat of punishment when the Lord has finished his strange work, but there is no mention of wrath. Finally, in the eighth cycle (10.13-27), the divine wrath at Israel has ended, and wrath is now completely focused on Assyria.<sup>26</sup> From these cycles, McGarry concludes that “God’s wrath plays an important role in the message of Israel’s salvation history . . . it is the cohesive element that joins different targets: Israel/Ephraim, Assyria and Jerusalem and thereby constitutes a literary strategy.”<sup>27</sup>

Equally insightful is McGarry’s synthesis of the places where terms of wrath are used as metonyms that connect the concept of wrath with salvation history. For instance, the mention of wrath in Is 12.1 calls to mind “every aspect of the speaker’s history, sin, punishment, and restoration.”<sup>28</sup> Likewise, in Is 54.8 and Is 60.10 wrath is more than just an emotion but descriptive of a national experience of rejection and devastation. In Is 42.24-25 wrath is a metonym for the history of punishment and the devastation of a nation. At the same time, McGarry notes, the emphasis on the nation does not exclude the “ordinary sinner” as an object of wrath. She supports this conclusion by noting that wrath terms may, at times, be connected with texts that detail “non-specific crimes that everyone could commit.” In so doing, the author/redactor broadens the responsibility for God’s punishment (e.g., Is 1.28; 3.11; 57.13).<sup>29</sup> In connecting the common sins with the destruction of Jerusalem, the loss of land and army, the authors sought to “intensify the need to behave in ways that satisfied God and might elicit God’s cosmic protection.”<sup>30</sup> To summarize, while McGarry’s focus is on how wrath functions rhetorically, from a synchronic perspective, her work does suggest that some development of the idea of wrath occurs in Isaiah. More concretely, in the first part of Isaiah wrath describes salvation history on a national level. In Post-Exilic texts, however, wrath appears related to the role of every individual.

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<sup>26</sup> Ibid., 78.

<sup>27</sup> Ibid., 80.

<sup>28</sup> Ibid., 87.

<sup>29</sup> Ibid., 135. See for instance, Is 47.6; Is 57.17; 63.5; 64.5-12; Is 13.13; 57.17; 13.11.

<sup>30</sup> Ibid., 124.

Another study that has explored how the theme of divine wrath functions in the book of Nahum is that of Bob Becking. He notes how terms of divine wrath operate as a literary strategy. His conclusions, however, do not neglect the importance of diachronic analysis. For instance, Becking notes that texts combining the idea of divine protecting wrath with the noun *hmn* “can be dated at the end of the exilic period” (e.g., Nahum 1.2; Is 34.2; Ezek 25.14,17; 30.15).<sup>31</sup> Another study focusing on wrath in the book of Nahum is that of Peels. H. G. L. Peels suggests that the function of *nqm* is to be understood in a positive sense because texts employing the word express a longing for salvation.<sup>32</sup> Though *nqm*, is not taken as one of the terms for wrath in Isaiah, its clear association with wrath is a helpful step forward in understanding how historical and literary contexts can shape the idea of a passionate God.

Having said that, the idea that the theme of divine wrath may indicate diachronic stages of development is not held by all. Having surveyed all the terms for anger in the Bible, Baloin surprisingly concludes that there is no traditional historical development of the theological understanding of anger.<sup>33</sup> Such a conclusion, in our opinion, stands in need of further examination. If Scripture is literature written in history, and often written as a recontextualization of previous ideas, should we not assume that themes such as wrath would exhibit a particular development? Others are not so pessimistic. If Baloin has erred too much on the side of historical naiveté, A. T. Hanson represents a much more optimistic approach as to the diachronic evolution of wrath.

In *The Wrath of the Lamb of God*, Hanson argues that there are three clearly defined stages of wrath in the Old Testament. The first stage of wrath is presented being either an irrational or something mysterious expression of divine emotion (e.g., 2 Sam 6:7-8). The second stage is conceived as a moralizing done by the prophets and by the deuteronomistic historian (DtrH). This moralizing is driven by a divine response to sin. Finally, in Post-Exilic times wrath is related to an impersonal sense of sin.<sup>34</sup> That is, wrath is brought about by the people themselves with no explicit reference to God as the agent. One example might be how the Post-Exilic editing of 2 Sam 24.1 shifts the blame of wrath away from Yahweh and places it on the satan.<sup>35</sup> Notwithstanding, as Fretheim points out, many texts, which speak of divine anger, may still imply that Yahweh’s personal anger is still at work even if no explicit reference to Yahweh is made (e.g., Num 1.53).<sup>36</sup>

Other scholars have taken engaged with the possibility of the evolution of a theology of wrath in different literary genres of the Hebrew

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<sup>31</sup> Becking 1995, 287.

<sup>32</sup> H. G. L. Peels 1995.

<sup>33</sup> Baloin 1992.

<sup>34</sup> A. T. Hanson, 1959.

<sup>35</sup> T. Fretheim 2002.

<sup>36</sup> Ibid., 53.

Bible. Building on the distinction between wrath and punishment, drawing on historical-critical studies and focusing on wrath terminology are the studies of Karl Latvus and Samatha Joo.<sup>37</sup> Karl Latvus (1988) in *God, Anger, and Ideology: The Anger of God in Joshua and Judges in Relation to Deuteronomy and the Priestly Writings* pioneers the study of wrath using anger terminology as criteria for suggesting the tradition-historical development within specific literary genres. Latvus concludes that DtrH does not mention the anger of God. However, in DtrN (a more law-oriented redaction of the DtrH), God is provoked to wrath by the worship of foreign gods. Finally, Latvus suggests that in P wrath is used to express power struggles between Jewish and priestly leaders.<sup>38</sup> While we share Latvus' concern to explore the diachronic dimensions of the wrath in particular literary contexts, his methodology tends toward speculative hypothesis.

Despite these difficulties, Latvus has rightly focused the study of wrath terms by looking at the historical development of the theme in specific literary genres. Moreover, Latvus raises appropriate principles that we will draw upon, namely: (1) we will ask if it is possible to recognize redactional activities in texts of anger within Isaiah; (2) we will determine which model of redaction, if any, is the most appropriate one for describing the growth of the book (or portions of texts) and; (3) we will provide an approximate date for anger themes in light of their socio-cultural background.<sup>39</sup>

An equally significant study on the anger of God is that of Samatha Joo. Her study (2006), *Provocation and Punishment: The Anger of God in the Book of Jeremiah and Deuteronomistic Theology*. As Joo is concerned to define the function of כעס in the the *hiphil* within Jeremiah and Dtr (DtrH1, *Pre-Exilic*; DtrH2 *Exilic*). Her work demonstrates the importance of reading texts in light of their possible redaction. Joo's interaction with Isaiah is limited to 65.5, the only place where the term כעס occurs in the book. Here, she argues, the editor wished to show that the present generation was receiving the punishment due from the sins of their fathers. Joo's case is built on the hypothesis that "the shift from the third person to second person in v.7a and then back again to the third person in vs.7bc most likely hints at the secondary nature of v.7a." That being the case, the editor wishes to show that the present generation is receiving the consequence for their father's sins detailed in vv.1-5 ("I will pay back . . . *your* iniquities").<sup>40</sup> Alternatively, however, if v.7a is excised from the text, following the LXX, then v.7b gives the reason for the punishment (I will pay back . . . *because* they burned incense . . .).<sup>41</sup> In this case, Joo argues, the function of the term כעס is pivotal because it "functions as the motive for divine punishment . . . these very

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<sup>37</sup> K. Latvus 1998.

<sup>38</sup> Joo, 2006.

<sup>39</sup> Latvus 1998, 26-35.

<sup>40</sup> Joo, 2006, 141.

<sup>41</sup> Ibid., 141.

practices supplied the fuel for the smoke which reaches the divine nose.”<sup>42</sup> In some cases, Joo’s redaction theories are too speculative to be helpful. However, her work demonstrates that one must engage with the possibility that theologies of wrath diachronically emerged.

Deena Grant’s work, *Divine Anger in Biblical Literature*<sup>43</sup> seeks to read texts of anger in light of their parallels in Ancient Near Eastern literature and in light of the Hebrew Bible as a whole. Grant’s conclusions are a significant contribution to studies that use wrath terminology as a criteria for text-centered reflections on wrath. We will here discuss five results from her study that prove to be most relevant for our work in Isaiah.<sup>44</sup>

First, departing slightly from Heschel’s ideological commitment that most texts of wrath are restorative in purpose, Grant argues, perhaps with excessive dependence on W. Brueggemann, that texts depicting Yahweh are primarily intended to reestablish the authority of Yahweh over people or creation. Her conclusion is largely drawn from the observation that human wrath in the Bible always describes the response of people in authority: patriarchs, kings or other political leaders.<sup>45</sup> Given that biblical authors use the paradigm of human anger to describe divine anger, the reestablishment of authority is an image extended to describe Yahweh. This leads to the second observation regarding divine wrath in Isaiah, namely: Yahweh tempers his wrath as he reestablishes his authority. The primary motive behind the tempering of divine wrath, Grant argues, is Yahweh’s covenantal, familial or political relationship with Israel and with creation. The covenantal motives for tempering divine anger are described by examining differences between the Psalms and prophetic literature on the one hand, and DtrH texts on the other.

In the prophets and Psalms, Yahweh tempers his anger given his “singular effort at maintaining the covenant.”<sup>46</sup> The mitigation of his wrath is due to his affection for Israel, his kin or his desire to be praised for the success of the nation. Here, Grant notes that Yahweh acts alone in tempering his wrath and that Israel’s repentance does not play a significant role in mitigating the wrath of God.<sup>47</sup>

On the other hand, in DtrH the tempering of Yahweh’s wrath involves the dual effort of both Yahweh and Israel. While Yahweh will mitigate his wrath because of his affection and covenant with Israel, the mitigation of that wrath will be triggered by Israel’s repentance and turning to God. Grant notes that ironically:

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<sup>42</sup> Ibid.

<sup>43</sup> Grant 2009,

<sup>44</sup> Though this is a purely pragmatic number used for classifying of Grant’s hypothesis.

<sup>45</sup> Grant, 2009, 134.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid.

a breach in covenant induces Yahweh's anger, it is the very existence of the covenant that turns back Yahweh's anger . . . perhaps by attributing the execution and the retraction of Yahweh's anger to Israel's behavior, Deuteronomy offers an exiled nation hope if she commits herself to Yahweh (cf. Deut 4:23-31; Deut 7; Judg 3; Deut 9; Ex 32).<sup>48</sup>

The third contribution of Grant and one that provides examples of the tempering of wrath in different biblical collections is her synthesis of how metaphors from the human expressions of anger are extended to depict the anger of Yahweh. Examples include texts where Yahweh is described as the spouse/kin, creator or king of Israel. For instance, in patriarchal narratives, sexual offenses are one of the most pronounced triggers for anger in humans. In these cases, human anger is directed toward the outsider who violates the "female ward," rather than the female herself. Contrary to this, however, Yahweh's wrath triggered by Israel's sexual offenses is always directed to the female ward "Israel" and not to the seducer from outside (i.e., foreign nations) who led Israel into spiritual prostitution.<sup>49</sup> The reason that divine anger is aimed at the female ward, Grant argues, is to convince Israel that God is worthy of love. More concretely, God seeks to reestablish his authority as Israel's spouse.

Nowhere is Yahweh's desire to reestablish his relationship with his kin more pronounced than in prophetic literature. Whereas, for instance, human anger at kin, as in Gen 4 and Gen 27, is not usually intended to compel remorse from the provoker, Yahweh moderates his anger so that the provoker may feel genuine remorse (i.e., Ezek 16; Jer 2; Is 54). This remorse will lead to repentance and recognition that Yahweh's authority is incontestable.<sup>50</sup> The same pattern holds true for texts of anger in Post-Exilic literature where Yahweh will temper his anger in deference to his parental relationship with Israel (i.e., Is 64.7ab), or to his relationship with all of creation (e.g., Jon).<sup>51</sup>

Paradigms of kingship also provide images that are subsequently extended to texts depicting the anger of Yahweh. Grant notes that the *Song of the Sea* (Ex 15), Jer 10; Ps 59; Is 13.3-4 (among others) all describe Yahweh's wrath as the anger of a king. In these sorts of texts, which combine wrath terminology with the kingship of Yahweh, the author seeks to compel Israel to recognize Yahweh's rule and renew her loyalty to Yahweh as king (cf. Jer 50; Ezek 22; Mic 7; Pss 7; 69; Job 19).<sup>52</sup> According to Grant, the use of terms of wrath to reassert the authority of Yahweh as king derives from

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<sup>48</sup> Ibid., 533, 562.

<sup>49</sup> Ibid., 58-59.

<sup>50</sup> Ibid., 418, 439, 462.

<sup>51</sup> Ibid., 462, 465.

<sup>52</sup> Ibid., 303.

the idea that the locus of both political and religious authority lay with the Judahite king.<sup>53</sup>

Texts of wrath during the Post-Exilic period, likewise, extend the image of kingship to Yahweh, even though Yahweh is not referred to as king in Post-Exilic texts. Nevertheless, Yahweh is pictured as one who fulfills the role of a king in caring for the poor and marginalized (cf. Is 59; 66).<sup>54</sup> In this way, the Post-Exilic prophets resonated with people who had lived powerlessly under foreign rule but who had now been rescued by the deity who cares for the weak.<sup>55</sup> Post-Exilic texts depicting Yahweh as fulfilling the role of a king are also motivated by Yahweh's self-interest to redefine his authority. In Is 26, for instance, Yahweh's deflects his anger from Israel and targets hostile enemies with his wrath so that he might win glory for himself among the peoples (Is 26.15).<sup>56</sup>

A fourth suggestive conclusion offered to us by Grant is that the description of Yahweh's anger focuses less on the experience Yahweh might have in feeling angry and more on the outcome of Yahweh's anger. While many of the anger terms used to describe human anger emphasize what is experienced by the one provoked to anger, the same term applied to Yahweh will highlight the effect of Yahweh's anger on its target. This, she argues, is because biblical authors attempt to avoid anything that implies Yahweh's esteem is diminished by his provokers.<sup>57</sup> Grant writes: "Yahweh's anger is depicted, not as a state of being, but instead, as a hypostasized instrument of warfare. As such, the expressive of divine anger texts emphasize the effect of Yahweh's anger on its victims and not on Yahweh" (cf. Ex 15; Jer 8,10, Ezek 20; Zeph 3; Ps 59).<sup>58</sup> One example of this would be the use of the term *hema* which in Esther 1.12 expresses the internal experience of the angered person, but when applied to Yahweh the same term refers to a burning of Yahweh's targets (Jer 4.4). Grant writes:

The change of emphasis may be attributed to the reluctance of the biblical texts to cast Yahweh as vulnerable. At all costs, authors avoided describing Yahweh as being affected by anger so as not to imply that the person or nation provoking him to anger diminished his status in any way.<sup>59</sup>

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<sup>53</sup> Ibid., 280-281.

<sup>54</sup> Ibid., 33-34.

<sup>55</sup> Ibid., 317.

<sup>56</sup> Ibid., 510.

<sup>57</sup> Ibid., 190.

<sup>58</sup> Ibid., 251.

<sup>59</sup> Ibid., 70-71. Another example would be כעס. When used to describe human anger, the term conveys sadness that undergirds anger and is felt in the body with tears, sorrow. When the term is applied to Yahweh, however, (*in the hiphil*), the focus is on Yahweh who is provoked to anger and is followed by punishment. See Ibid., 77.

Here, Grant's approach is a step in the right direction when compared to the sweeping generalizations of Hanson. There are, indeed, texts where authors deemphasized one characteristic of God for ideological reasons. These conclusions, as Grant notes, are textually constrained.

Finally, Grant's study takes into account how texts of wrath depict Yahweh as the divine warrior. The depictions of Yahweh as the divine warrior are studied in ways that highlight the literary evolution of metaphors. She concludes that in early poetic texts (e.g., Ex 15; Hab 3; Pss 18; 70) Yahweh is depicted as a "solo divine warrior" who fights cosmic and human forces alone.<sup>60</sup> The Pre-Exilic, Post-Exilic prophets and DtrH preserve the same anger language in these early texts of war but rework the "early picture of Yahweh as warrior to explain victories and defeats in Israel."<sup>61</sup> For instance, while in the earlier poetic texts, Yahweh's wrath is his weapon that triggers cosmic storms, the Judahite prophets conceive of Yahweh's wrath as the actual weapon of war (cf. Is 10.5-34).<sup>62</sup>

The transformation of images of anger is evident when examining "Core Deuteronomy" (Deut 4.40-26.19; 28). Here, there is no link between Yahweh and war. However, wrath does bring about destruction that wipes out Israel (6.5) and triggers a plague (9.27-28) even though this wrath is not directly blamed on Yahweh. The exilic redactors of DtrH2, however, identify war as a consequence of divine anger. This, according to Grant, is an "exilic development of a prophetic notion, which itself perhaps adapted from Israel's earliest poetry, that invasion is the primary expression of Yahweh's anger."<sup>63</sup> In this way, with the exilic prophets (e.g., Is 5; 10; 13; Jer 21; 50; Ezek 38), the compilers of DtrH2 understand war as an outcome of divine anger.<sup>64</sup> The assertion that Yahweh's anger is realized in war, according to Grant, "reaches its height or influence within the Babylonian invasion and exile." This is particularly stated for two reasons: (1) the theme of Yahweh's anger as an expression of war is found only in late-monarchic exilic texts (cf. Is 5; 10; 13) and; (2) the absence of the theme (i.e., that Yahweh's anger is realized in war) in Pre-Exilic Northern prophets and Post-Exilic literature (e.g., Mal, Zech, Joel).<sup>65</sup> For instance, Amos and Hosea mention war but do not highlight that divine anger is the source of war.<sup>66</sup> A further distinction to note between the prophets and DtrH is that Yahweh does not fight the battles alone as he does in the early texts but guides the battles himself (e.g., Is 10; 13:6,8; Jer 50).<sup>67</sup> In other words, the original mythological image of the

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<sup>60</sup> Ibid., 600.

<sup>61</sup> Ibid.

<sup>62</sup> Ibid.

<sup>63</sup> Ibid., 630.

<sup>64</sup> Ibid., 630. It is not helpful that Grant fails to specify which part of Is 5 she thinks is exilic.

<sup>65</sup> Grant, 2009, 601.

<sup>66</sup> Ibid., 610-618.

<sup>67</sup> Ibid., 600.

divine warrior is contextualized into the setting of a real war (cf. Is 10.5-34).<sup>68</sup>

According to Grant, the motif of war, as the primary expression of divine anger, is rooted in early poetry and exerts a great deal of influence on subsequent texts, particularly, the prophets and DtrH2. Moreover, Grant notes, the theme of anger in war is so powerful that it was even transferred into biblical texts whose *Sitz im leben* are not about war at all (i.e., Job 19; 38.6-11).<sup>69</sup> In summary, Grant's study shows how images can be transformed in subsequent appropriations of prophetic texts, though she does not challenge many of the higher-critical theories that inform her conclusions.

### 1.3.3 Cognitive linguistic approaches

Finally, one of the most promising approaches to understanding the concept of wrath in the Hebrew Bible comes from cognitive linguistics and, in particular, the work of Ellen van Wolde. We will first briefly describe cognitive linguistics and then show its particular application to the concept of wrath in the work of van Wolde. In cognitive linguistics, words are not said to have meanings, but meanings (concepts) have words/phrases that *uniquely* express concepts in culturally embedded ways.<sup>70</sup> That is, meaning lies in the mind of the speaker and not in a sentence.<sup>71</sup> As cognitive linguists have demonstrated, the meaning of a word "relates to a concept or set of concepts that people have about an entity or set of entities in the world around them and these concepts may vary from culture to culture."<sup>72</sup> Current research leans toward acknowledging that the cognitive capacity to frame concepts is related to our linguistic categories. Therefore, each culture will have a specific way to understand concepts and to linguistically mediating thought. Of particular interest to our study is the contribution of biblical cognitive linguists to understanding emotions such as wrath/anger. E. van Wolde has argued that cognitive approaches to the most common verb for anger (חרה) as well as (אף) with God or Yahweh are unique when compared to prototypical scenarios of anger within other cultures. She writes: "anger is viewed as someone's or the deity's hot feeling, as a fire that rises up out of the mouth against someone or something with an immediate devastating effect."<sup>73</sup> It is as if once anger comes out of the mouth, lips, face, nostrils, tongue or breath, there is no stopping or controlling anger. Thus, it is always the rage that burns a part of the body, not the person that burns with anger. For instance, the person's nose burns with anger but not the person.<sup>74</sup> The

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<sup>68</sup> Ibid., 602.

<sup>69</sup> Ibid., 651.

<sup>70</sup> E. Van Wolde 2008.

<sup>71</sup> Shead 2011.

<sup>72</sup> Müller 2015, 12.

<sup>73</sup> E. Van Wolde, 2008, 11.

<sup>74</sup> Ibid., 10.



fact that anger is uncontrolled is the reason that anger is not an attribute for a woman. This Hebrew perspective on anger deviates, E. van Wolde argues, from the prototypical norm where there is an attempt to control anger followed by the loss of control of anger and a consequential act of retribution. The significance for a lexical semantic study of wrath in Isaiah or theology, in general, should not be understated. She notes:

one may even challenge the view that Yahweh (or Elohim) in the Hebrew Bible exemplifies control over his feelings, far more than 500 times he is represented as subjected to the explosive force of fury and aggression leading to violence. Thus, the cognitive research into the language of sentiment may have some theological content as well.<sup>75</sup>

Whether van Wolde's cognitive perspective on anger can be reconciled to texts, such as Is 42.25, where Yahweh obviously controls his anger/wrath will be discussed in sections that follow. Nevertheless, her study does provide evidence that the linguistic descriptions of the sentiment of anger/wrath do, indeed, construe the content of the concept of wrath. Such research indicates a need to move away from J. Barr's approach to the Hebrew language. For instance, E. Muëller observes that, while Barr proved that the meaning of a word lies neither in its etymology nor does it consistently reflect folk-psychological perceptions, it is incorrect to assume that there are no correlations between thought and language.<sup>76</sup> As regards our study of wrath, we presuppose that the prophetic writer/editors categorized both the idea of wrath as well as the language of wrath in culturally embedded ways. One example of this is that Hebrew writers perceived their bodies as containers of anger.<sup>77</sup>

### **1.3.4 Summary (review of literature)**

To recapitulate, our survey of the most relevant literature on the theme of anger in the Old Testament has shown that no significant study has explored the semantics of wrath as it relates to the final form of the book of Isaiah in the Masoretic Text. Texts of wrath in Isaiah have been used to articulate the distinction between wrath and punishment (Heschel), to express dogmas (Luther, Calvin), express the moral tensions in theology (Fretheim), or have been used to define punishment in general (Tasker). Other studies are built on higher-critical hypothesis too speculative to substantiate (Joo), or have privileged rhetorical approaches to the point of marginalizing diachronic dimensions of the text (McGarry). Likewise, Baloin's privileging of a synchronic approach to words of wrath neglects diachronic developments

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<sup>75</sup> Ibid., 11

<sup>76</sup> Barr 1961; Muëller 2009.

<sup>77</sup> C. van der Merwe 2006, 85-95.

that nuance word meanings. The cognitive linguistic approach (van Wolde) is a step in the right direction in that it situates emotion-laded words within the human experience. However, van Wolde does not examine the isaianic use of wrath words from the perspective of the book as a whole. Moreover, following C. van der Merwe, the notion of a “prototypical reading” of a concept does not appear to be an entirely objective task.<sup>78</sup> To date, there is no exhaustive study on the semantic function of wrath-associated lexemes within Isaiah that is sensitive to both the diachronic and synchronic character of the book. Our study seeks to show the potential of applying *Frame Semantics* to the theme of wrath in Isaiah, which will provide an organizational and pragmatic framework to analyze the diachronic and synchronic aspects of biblical texts.

## 1.4 Methodological Context

In this section, we will define a methodological approach that orients our approach to the study of wrath in the book of Isaiah. First, we will describe how meaning may be linguistically mediated in texts through the author’s choice of *syntagmatic and paradigmatic* possibilities. Second, we will clarify how Dressler and De Beaugrande’s *standards of textuality* enable us to determine the motives behind the author’s choices of lexical units and syntagmatic ordering of utterances. We will then explain how these same *standards of textuality* will guide our use of the interpretive sciences currently used in biblical studies.

### 1.4.1 Biblical lexical semantics

Lexical semantics explores how lexical units relate to meaning. Our approach to lexical semantics presupposes that lexical units are vehicles of authorial intended meaning. However, how does that meaning arise? Swiss linguist F. de Saussure (1857-1913) demonstrated that meaning arises through a combination of syntagmatic and paradigmatic relations that the author chooses. We will briefly discuss both of these types of relations. First, syntagmatic analysis asks how lexical units connect with each other in the same phrase or sentence. That is, the interpreter explores how words are bound together in a linear relationship.

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<sup>78</sup> Ibid.

Chart 1.2  
Syntagmatic & Paradigmatic Relations

	← Syntagmatic Relations →				
↑ Paradigmatic Choices ↓	Yahweh's	Wrath Kindled אַף <i>wrath</i>	Against	His	People
	His	Rage Remained זעף <i>to rage</i>	Upon	the	Babylonians
	God's	Anger shook עָבַרָה <i>anger</i>	Up	The	World
Syntax →	<i>Subject</i> <i>Verb</i>		<i>Preposition</i>	<i>Object</i>	
Semantic →	↓ <b>Agent</b> <b>Topic</b>		↓ <b>Location</b>	↓ <b>Patient</b>	

The syntagmatic analysis of a text does not require knowledge of the larger literary cotext or sociological context. It simply charts out the lexical units in a linear fashion.<sup>79</sup> As this is a necessary step to determine the surface structure of the text, we will chart out each text in syntagmatic fashion. This will serve as a point of departure for corresponding the syntactic roles to semantic functions on a surface level as illustrated above (i.e., skewing).<sup>80</sup> Skewing the text will, moreover, enable us to determine if there are syntactic-semantic patterns that emerge in texts where lexemes of wrath are employed. In Chart 1.2, we use standard thematic-semantic roles for the purpose of illustration. Our categories for semantic-thematic roles will be introduced below in our section on FrameNet semantics.

Second, paradigmatic analysis revolves around the principle of the *substitution* of lexical units. Thus, any study of the semantics must take into account all the possible words/phrases that were at the author's disposal. This is necessary to discern the reason an author chose a particular lexeme. Having noted the possible word choices at the author's disposal, the interpreter must ask *why* certain words/phrases were chosen over others. Understanding the motive behind lexical choice will enable us to suggest plausible function of lexemes. Hebrew authors were motivated, notes van Wolde, to choose lexemes based on the resemblances the combination of words created. Unlike Indo-European languages, which have a highly differentiated and elaborated paradigm with specific words for everything, in Biblical Hebrew, it is standard for “one word to mean *x* here but *y* in another context.”<sup>81</sup> That is, lexemes are specified through isomorphism (i.e., *resemblances that are created between different words*).<sup>82</sup> Thus, there is an isomorphic dimension to paradigmatic choices.

Additionally, we must ask what contextual (*literary or sociological*) reasons motivated the author's choice of a lexical item. Was the motive for poetic or phonological reasons? Were words chosen due to conventional

<sup>79</sup> Cotterell, Turner 1998, 158.

<sup>80</sup> D. Gray 2007, 43-59.

<sup>81</sup> E. van Wolde 1994, 19-35.

<sup>82</sup> Dressler and De Beaugrande 1981.

combinations of lexical units? Why were certain interchangeable synonyms or antonyms preferred over others? How does word choice reveal the emphasis an author intended to communicate? In effect, we seek to ask what guided an author in his/her choice of paradigmatic lexical possibilities and how the syntagmatic ordering of those lexical units mediated the author's intent.

To ascertain the logical rationale behind the author's paradigmatic choices and syntagmatic ordering of texts we will draw on Dressler and De Beaugrande's *seven standards of textuality*: cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality.<sup>83</sup> I have previously argued, though in substantially different ways, that these *seven standards of textuality* may be synthesized and thereby guide our interpretive approach to the biblical text in four ways: (1) texts must be read in light of their rhetorical unity with the larger literary co-text, (2) texts must be read in light of other texts, (3) texts will dynamically contribute to the development of themes, and (4) texts must be situated in their socio-historical context. These four perspectives on reading texts ensure that our method in frame semantics (i.e., *asking how all the necessary background concepts relate to wrath lexemes*) will be a "bottom-up" approach rather than an approach that imposes meaning on words from the "top-down."<sup>84</sup> We will now clarify exactly how each of our four interpretive guidelines described above accounts for Dressler and De Beaugrande's standards of textuality and how they will orient our interpretation of all concepts related to lexemes of wrath in Isaiah. Following this section, we summarize the *application* of our method in concise steps. Here we merely wish to explain our theory of textuality and its relevance for the book of Isaiah.

#### 1.4.2 Semantic analysis in Isaiah requires reading lexical units in light of their larger literary co-text/s (text cohesiveness)

Analyzing the lexical semantics of any word/phrase must be cognizant of the relationship the lexical unit has to its greater literary co-text. The meanings of words may not be derived from theological dictionaries nor, as Barr has shown, from their etymologies.<sup>85</sup> For instance, as we shall see below, the meaning of אַף "*anger*" in Is 5.25a is nuanced by the phrase נִשְׂא־לְגוֹיִם in Is 5.26. However, this would not be clear if 5.25a were to read in isolation. Moreover, neither נִשָּׂא nor שָׂרָק appear as entries under "wrath/anger" in any of the theological dictionaries. The interpreter understands that the expression of אַף "*anger*," in Is 5, must be related to the background concepts of raising a standard or whistling. In other words, the

<sup>83</sup> Ibid.

<sup>84</sup> See the discussion on "top-down" vs. "bottom-up" semantics in D. Gray 2007, 43-59. My summary of these aspects may be found in Moser 2006, 68-79.

<sup>85</sup> J. Barr 1961.

meaning of any one lexical unit is developed by its surrounding literary co-text. Words and phrases are linked to other words/themes in their literary co-text phonologically, syntactically, lexically and thematically. In other words, meaning is contingent upon the function of words both within and beyond the sentence level. This corresponds to Dressler and De Beaugrande's *standard of text cohesion*. Communicative utterances are, in effect, shaped by their rhetorical unity with the larger literary co-text. As we shall see in the following section, the rhetorical unity of a text does not only extend to the larger literary unit in which it is located but may span the entire Book of Isaiah itself. For this reason, we will now describe how the formation of the Book of Isaiah in its final form sought to intentionally preserve the rhetorical unity with its smaller constituent parts. This will, in turn, enable us to more carefully define *how* lexical units and themes are linked in a coherent manner with other words/phrases at the book level.

To clarify how the words/phrases “link-up” with other words/phrases within Isaiah (*i.e.*, *cohesiveness*), we need first to understand how the book of Isaiah evolved over periods of time. It is not enough to have a “pure” synchronic approach to lexical semantics for the following reason: if the reason for linking lexical units with pre-existing material was a historical reason in the first place than the meaning of those words could hardly be ascertained apart from historical knowledge. In other words, understanding the meaning of words in the present form of the Masoretic Text of Isaiah requires knowing *why*, *when* and *how* those words were linked to their present text location. For these reasons, it is important to describe current positions on the literary evolution of the book of Isaiah.

There is a growing consensus among scholars that the parts of the book of Isaiah evolved organically rather than independently from each other. Perhaps the best term to describe the way in which the book of Isaiah developed is the term *Fortschreibung*: a process of reinterpretation of texts where new material was written either in light of anterior material or on top of the previously written material.<sup>86</sup> Such a view represents a major break from previous paradigms that assumed Proto-Isaiah (1-39), Deutero-Isaiah (40-55) and Trito-Isaiah (56-66) were, for the most part, written independently of one another. Yofre notes:

No se puede hablar del <<libro de Isaías>> como de *un* libro, pero tampoco como de *tres* libros pre-existentes e independientes uno de otro, reunidos más o menos al azar bajo un autor único por razones editoriales, y ni siquiera de *tres* libros, de los cuales los dos más tardíos, procuran interpretar el primero.<sup>87</sup>

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<sup>86</sup> For a concise summary of this process in other scholars see J. Stromberg 2011a, 271-279.

<sup>87</sup> H. Simian-Yofre 2010, 272.

It is less certain, however, just how the various sections of the book of Isaiah have evolved into the organic literary phenomena they represent. Nevertheless, there is no doubt that the book of Isaiah references an extensive period of history that ranges from the Eighth Century BCE. on through the Post-Exilic period and that texts redacted throughout its history are written in light of previous texts. For this reason, any hypothesis regarding the organic relationship of the parts of Isaiah must take into account the historical contexts in which these parts were formed. In some cases, a sequential reading of Isaiah shows how later parts of Isaiah drew on previous parts. For instance, Rolf Rendtorff, has argued that Trito-Isaiah unifies distinct concepts found in Proto-Isaiah and Deutero-Isaiah. He notes that while *misphat* in Proto-Isaiah is often paralleled with *sedeqah*, in Deutero-Isaiah, it is paralleled with *yeshua*. Trito-Isaiah, however, combines all three terms (*misphat*, *sedeqah*, *yeshua*) and related concepts together (Is 56.1).<sup>88</sup>

Particularly helpful regarding exploring how redactions may be both sequential and retrospective has been H. G. M. Williamson's *The Book Called Isaiah* (1994). His study highlights the organic nature of Isaiah and provides a point of departure for our understanding of the text. Williamson suggests that Deutero-Isaiah, the exilic prophet, reads the oracles of Isaiah of Jerusalem as a sealed book (Is 8.13) that is to be opened once the time of judgment has passed and the era of salvation has been inaugurated. Deutero-Isaiah, however, does not merely have a literary interest in the oracles of Isaiah but sees himself as the herald of the new era that has now dawned.<sup>89</sup> Admittedly, Williamson is aware of the speculative nature of his suggestion. Nevertheless, his study clearly shows that Deutero-Isaiah depended on the oracles of Isaiah of Jerusalem and edited them as well. For example, Is 11.11-12 and 12.1-6 are understood to be written by Deutero-Isaiah given that themes therein correspond to themes in Deutero-Isaiah (cf. Is 42.25; 48.9). However, they are retrospectively inserted into "Proto-Isaiah." Of course, this does not imply that everything in Is 1-39 was edited by Deutero-Isaiah. Williamson suggests that Deutero-Isaiah's work only included chapters 2-33 while chapters 34-39 are considered to be redactions after his time.

Jacob Stromberg has also suggested the bi-directional phenomena of redactional activity. Not only does Trito-Isaiah draw on the previous material to create new material but the author of Trito-Isaiah also edits previous texts. One rationale articulated by Stromberg to support his conclusion is that Is 1.27-31 gives evidence of a similar hermeneutic to that found in Trito-Isaiah.<sup>90</sup> He argues that if the author/editor of Trito-Isaiah is the editor of the

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<sup>88</sup> R Rendtorff, 1993, 181-189.

<sup>89</sup> This does negate, of course, that Trito-Isaiah may have been responsible for other sections within the book as we now have it. See R. E. Clements 1996, 57-68; H. G. M. Williamson 2009b.

<sup>90</sup> Parallels between the first and last chapters of Isaiah have been long recognized. See A. J. Tomasino 1993, 81-89.

first and the last chapter, then it is reasonable to assume he intervened in other parts within Isaiah.<sup>91</sup> The intervention of Trito-Isaiah in other parts of the book may be seen, for example, with the insertion of the phrase “*there is no peace for the wicked*” in Is 48.22 and 57.21.<sup>92</sup>

There is, then, a wide-reaching consensus that the editors of the Book of Isaiah were both inspired by previous texts in the creation of their material but also edited texts at their disposal thereby linking different rhetorical sections of Isaiah. The process of *Fortschreibung* compels us to ask how texts of wrath exerted influence in subsequent portions of Isaiah and how latter redactors may have retrospectively edited these texts *to form a cohesive literary unity*. Moreover, this dynamic of text reinterpretation implies, as Williamson notes, the possibility of a certain literary coherence between texts that will emerge at a synchronic level.<sup>93</sup> This leads us to affirm a second aspect regarding the text of Isaiah: all synchronic relationships must necessarily be rooted in the diachronic realities of the redaction process.

Yofre has helpfully noted that an approach that mirrors a canonical interpretation of the text must not ignore the diachronic aspects such as “el grado de identificación que logran los sucesivos receptores (lectores) con la comunidad o las comunidades de los autores y receptores originales de la tradición.”<sup>94</sup> The challenge lies, of course, in how one is to define the level of correspondence between two communities (i.e., authors and readers) divided by history. Two interpretive safeguards are in order. First, there is a need to resist excessively reductionistic interpretations of differences between two horizons or communities. For instance, despite evidence to the contrary, J. S. Croatto assumes that Isaiah’s message of doom was always reversed by a message of salvation in Deutero-Isaiah.<sup>95</sup> A second interpretive safeguard is to resist the tendency to see more continuity between the communities than might exist. Again, we can cite Croatto who argues that, despite the reinterpretation of texts, all reinterpretations within Isaiah preserved the socio-political sense of liberation.<sup>96</sup> We suggest that texts within Isaiah are related to one another, but authors did not always read pre-existing material in the same way. As we will see below, authors linked words/phrases with pre-existing texts within Isaiah in a variety of ways. The important interpretive constraint, at this point, is to note that words and phrases were, indeed, linked to preexisting texts to form a rhetorical unity.

To recapitulate, texts should be read as a rhetorical unity both at the paragraph level and the level of the book as a whole. This enables us to see the relationships between the background concepts necessary to understand

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<sup>91</sup> The same argument is made by Miguel Ángel Garzón-Moreno 2011.

<sup>92</sup> Ibid.

<sup>93</sup> H. G. M. Williamson 2012, 364-378.

<sup>94</sup> Simian-Yofre 2010, 281.

<sup>95</sup> J. S. Croatto 1984, 18-26; Croatto 2000, 8-9; See my critique in Moser 2006, 30-40.

<sup>96</sup> Ibid.

the theme of wrath. Once texts are linked to their larger rhetorical, literary co-text, significant thematic developments may be observed that may otherwise be neglected by a highly atomized view of the text. Thus, our dissertation will seek to read words/phrases in light of larger sections of Isaiah and not just at the sentence-syntagmatic level. In noting, as we have above, that the meanings of words/phrases emerge when they are read in light of other literary texts, we demonstrate the validity of Dressler and De Beaugrande's standard of intertextuality: *understanding texts requires knowledge of previous texts*. This notion compels us to ask three logically related questions: (1) what type of text is being read? (i.e., genre analysis); (2) which text exerts influence on the other? (i.e., direction of influence) moreover and; (3) how do texts relate to one another? (i.e., intertextuality). We will now discuss how these questions orient our frame semantic approach to the theme of wrath within Isaiah.

#### **1.4.3 Semantic analysis in Isaiah requires defining the function of literary genres (what type of text is being read?)**

Understanding words/phrases in texts is made possible only when the reader is aware of the *type* of text he or she is reading. The reader's encounter with previous text types provides clues for how the current text is to be read. This underscores the importance of genre analysis. Tremper Longman III writes:

Genre may well be the literary concept most important to the interpretative task. Genres are classes of texts grouped according to similarities in structure, content, mood or setting. Authors guide their readers about the proper way to understand their message using genre signals.<sup>97</sup>

The *genre* of a text determines how its words/phrases are to be understood. For instance, Is 5.1-30 is a *prophetic announcement of judgment* identifiable by its recurrent use of the “יָדָן.”<sup>98</sup> Thus, the lexical units in Is 5.1-30 should be understood as contributing to the prophet's announcement of judgment. At the same time, we should note that authors were not so rigidly confined to the rules of genres to the extent that they did not personalize genres for their theological purposes.<sup>99</sup> An example of this is found in Is 5.1-30, which combines elements of allegory and love poetry (cf. 5.1-4) together with announcements of judgments (5.4ff) in ways that contribute to the overall message of judgment.<sup>100</sup> Lexical semantics must first consider the type of genre that mediates the lexical units under investigation. Identifying the genre (and subgenres) of Is 5.1-30 guides our proposal of the *frame*. In the

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<sup>97</sup> Tremper Longman III 1997, 114.

<sup>98</sup> Sweeney 1996.

<sup>99</sup> Philip E. Satterthwaite 1997, 114; VanGemenen 1995, 139-153.

<sup>100</sup> M. Sweeney 2009.



case of Is 5.1-30, the genres intersect with frame categories of *Emotion* and *Punishment* (discussed more fully below).

#### 1.4.4 Semantic analysis in Isaiah requires determining the relationship between texts

Texts do not merely resemble analogous text types (*i.e.*, *genres*) but they also *dialogue* with other texts. Given the compelling evidence showing that texts within Isaiah are written in light of other texts, it is critical to observe the *direction of influence* between two or more texts. In other words, when two texts or traditions are seen to correspond, we must ask: how can we be sure two texts are related? Which text/tradition exerted influence on the other? Does a text of wrath relate to a text or tradition outside of Book of Isaiah?<sup>101</sup> How did the scribe nuance the meaning of a previous text? Aside from the obvious citation of an anterior text and parallel syntactic,<sup>102</sup> there are other means to determine if texts allude to other texts or traditions. Two guidelines, outlined by Richard Hays, are particularly useful to our discussion.<sup>103</sup>

First, the interpreter must ask if a text or tradition could have been *available* to the editor. That is, was the text or tradition circulating at the time in which the editor was writing? It is here that we may draw on the results of historical-critical research. For instance, the oracles of Isaiah of Jerusalem would have circulated at the time of Deutero-Isaiah and were available to him. In instances of alleged glosses, however, the case may not be so obvious. For that reason, scrutiny must be paid to determine whether or not a gloss may be part of an original text.<sup>104</sup>

A second guideline for determining if texts are related is what Hays calls "*Volume*." Volume refers to many literary aspects that texts share in common. In Old Testament/Hebrew Bible studies, however, there are many ways in which texts make reference to one another. Much of the discussion, naturally, revolves around the amount of shared lexical stock and verbal parallels.<sup>105</sup> For instance, an initial association between two words or phrases may lead the interpreter to assume that two texts are related. This, however, may be misleading. Sommer has noted that one must allow for the possibility that shared words may not involve a reuse of texts but may simply be a drawing from a common lexical reservoir.<sup>106</sup> Addressing a similar concern,

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<sup>101</sup> This does not imply that there are no other influences in the book of Isaiah. For instance, Sommer has made a convincing case that Deutero-Isaiah is influenced equally by Jeremiah as he is by parts of Proto-Isaiah. Moreover, he proposes that Isaiah 40-66 was meant to have originally continued the scroll of Jeremiah. See Benjamin Sommer 1998; Sommer 1996, 156-180. Equally significant is the extent to which texts in Isaiah draw on the Fourth Book of the Psalter.

<sup>102</sup> R. Schultz 1999.

<sup>103</sup> R. Hays 1989.

<sup>104</sup> See the discussion in Yair Zakovitch 2003, 833-849.

<sup>105</sup> R. Hays 1989.

<sup>106</sup> Sommer, 1998.

James Nogalski has highlighted five aspects to rule out random recurrence: frequency, pairings, motif development, literary homogeneity and specific text contexts.<sup>107</sup> On the other hand, the sharing of uncommon words between two texts could be a good indication that the new text may be reinterpreting an anterior text.<sup>108</sup> R. Schultz suggests that both verbal *and* syntactic correspondences *must* be present to prove that texts are related. Moreover, he suggests that the new text must explicitly show that the anterior text is vital for the new context.<sup>109</sup>

We agree that some texts will provide evidence of verbal, syntactic and thematic parallels but this is not necessarily the case for all types of intertextual references. M. R. Stead notes: “an intertextual approach requires that we recognize a much broader range of textual interplay.”<sup>110</sup> Thus, to draw on Hays’ notion of “*Volume*,” there may be other ways of measuring the *extent* to which texts refer to other texts/traditions. For instance, while we agree that some texts and traditions were intentionally used in the context of a new text, there may have equally been unintended echoes of traditions that shape new texts.<sup>111</sup> Patricia Willey points out authors and editors may “unconsciously share” a theological tradition.<sup>112</sup> At the same time, Willey studies how the *sequences of consecutive words resonate* with other texts. In other words, Willey’s method shows how texts can refer to other texts in both implicit and explicit ways.<sup>113</sup> Newer approaches also indicate ways in which texts are written in light of other texts. For instance, Nielsen has explored the way in which textual “markers” can point to other texts.<sup>114</sup> G. Hepner has argued for “verbal resonances such as Hebrew partial homonyms based on two or more shared consonants, anagrams, numerical resonances and other word play.”<sup>115</sup> M. H. Floyd has shown how shared rhetorical structures in genres can evoke analogous texts.<sup>116</sup> In summary, there are many ways in which texts evoke other texts or traditions. Our work draws eclectically upon these principles. To recapitulate, when there are signs of redaction within a text we will ask what traditions or texts consciously or unconsciously influenced the work of the redactor. Finally, in exploring the relationship between two or more texts, we will need to explore the *way* the author/editor interacts with another text or tradition.

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<sup>107</sup> Nogalski 1996, 102-124.

<sup>108</sup> Leonard 2008, 241-265.

<sup>109</sup> Schultz 1995.

<sup>110</sup> Stead 2012, 361.

<sup>111</sup> Such as the wrath of Yahweh and the children of Zion motif in Lam 4 and Is 51:17-23. Patricia Tull Willey 1997.

<sup>112</sup> Ibid.

<sup>113</sup> Ibid., See the summary in Stead 2012, 361.

<sup>114</sup> Ibid.

<sup>115</sup> Ibid.

<sup>116</sup> See the summary in Stead 2012, 361; Floyd 2003, 225-244.

#### 1.4.5 Determining *how* texts relate to one another (intertextuality)

Ever since Julia Kristeva coined the term “intertextuality” in 1966, definitions of this literary phenomenon have been more plentiful and varied than theories regarding the redaction of Isaiah itself. Nevertheless, the concept has been particularly useful in biblical studies given its capacity to express the way texts are influenced by other texts.<sup>117</sup> In essence, the idea of intertextuality is that the meaning of a text is generated in *dialogue* with other texts.<sup>118</sup> Our particular exegetical application of intertextuality draws eclectically on the contributions of a wide number of scholars we have mentioned above (e.g., Fishbane, Willey, Nielsen, Hepner, Stead and Sommer).<sup>119</sup> Sommer's categorizations of intertextual relationships are especially useful.

Sommer distinguishes five basic types of intertextual relationships at work within Isaiah:<sup>120</sup> (1) text or phrase quotation, (2) allusion, (3) influence, (3) echo and, (4) exegesis. The latter three are more complex than the first and therefore merit a brief explanation. *Allusion*, Sommers observes, is “a tacit reference to another literary work, to another art, to history, to contemporary figure or the like.”<sup>121</sup> Regarding biblical literature, allusion refers to the activity in which the redactor of a text refers to another author or text for his purposes. In alluding to another text, the author will frequently provide textual markers to alert the reader. The ability to determine these markers depends upon the capacity of the reader, both ancient and modern. According to Sommers, in allusion, the redactor intends for the reader to activate the anterior text in its totality.<sup>122</sup> Various intentions may motivate text activations, such as the need for the redactor to establish his authority, the desire to distance himself from the previous message of the text or, simply to demonstrate that the author and the reader share common knowledge regarding a previous text.<sup>123</sup> The second category, *influence*, plays a role in *allusion* but is also distinct from *allusion*. *Influence* need not

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<sup>117</sup> For a concise history and summary of intertextuality as applied to biblical studies see Stead, 2012, 355-364; The term was originally implemented by Julia Kristev 1969; L. Eslinger 1992, 47-58; Barton 1998, 33-37.

<sup>118</sup> Stead, 357.

<sup>119</sup> Fishbane prefers the term inner-biblical exegesis. See Fishbane 1995.

<sup>120</sup> He is primarily interested in traits that are unique to Deutero-Isaiah, though his categorization of terms and traits ascribed to Deutero-Isaiah are equally relevant for other sections of Isaiah. See Sommer 1998.

<sup>121</sup> *Ibid.*, 10.

<sup>122</sup> Examples of allusions include Is 66.12-24 restating the prediction in 30.27-33; Is 35.1-8 (a passage from Deutero-Isaiah) bases itself on Is 32.1-6; Is 60.1-7 alludes to Isa 2.14; Is 53.1-12 alludes to Is 11:1-10. Though Sommer seems to distance himself from a perspective that Isaiah developed organically by looking at other isaianic passages. He argues that Deutero-Isaiah was not attempting to complete Proto-Isaiah. Nevertheless, he quite adequately highlights the way in which Deutero-Isaiah reads such as Jeremiah (e.g., Is 48.10-11 uses Jer 9.6 and Is 35 uses Jer 30-31 and 33). Sommer 1997, 156-180.

<sup>123</sup> Eslinger 1992, 47-58.

make an explicit reference to a text but is more general in nature. Words, authors or theological traditions may influence an author implicitly.

*Echo*, according to Sommer, is used to describe the reuse of specific literary phrases with no attempt by the redactor to change the meaning of an earlier text. Finally, the redactor may be engaging in *the exegesis* of an anterior text. Here, the redactor will either seek to explain or give meaning to an anterior text without necessarily evoking the entire context of the evoked text (as in *allusion*).<sup>124</sup> One example of this would be the insertion of a gloss that attempts to clarify or transform the meaning of a previous text.<sup>125</sup>

Sommer also notes the techniques that redactors use in re-interpreting texts. While he is particularly interested in Deutero-Isaiah, the insights are relevant for other parts or redactors of Isaiah.<sup>126</sup> These techniques, many of which can occur simultaneously, include: “split up pattern,”<sup>127</sup> “sound-play,”<sup>128</sup> “word play,” “historical recontextualizations,”<sup>129</sup> “re-predictions,” and typological<sup>130</sup> links.<sup>131</sup>

Of course, it would be misguided to say that the application of these techniques is a concrete science. Presuppositions regarding historical-critical hypothesis of text evolution, ideological tendencies of authors or editors may influence the interpreter's conclusions relating to the use of techniques. Nowhere is this trend more pronounced than in the interpretation of “reversals” or “historical recontextualizations.” For instance, does a reversal of a text of judgment always imply Deutero-Isaiah's reversal of the prophet of doom?<sup>132</sup> The application of intertextual analysis will be critical when

<sup>124</sup> Fishbane's inner-biblical exegesis is quite helpful in this respect. He asks how the “*traditum*” is absorbed into the “*tradito*” which transforms it. Types of exegesis that structure his work include: (1) scribal exegesis, (2) legal exegesis, (3) aggadic exegesis and, (4) mantological exegesis. Fishbane 1985.

<sup>125</sup> Sommer, 1998.

<sup>126</sup> Ibid.

<sup>127</sup> Ibid.

<sup>128</sup> Ibid. In sound play. Deutero-Isaiah alludes to a word from his source, not by repeating it but, by using a similar sounding word. That is, he borrows consonants and the sound of his predecessor's words, but not the word itself. Ibid.

<sup>129</sup> One example of a historical recontextualization would be that of Is 28.1-5. Here, Sommer notes that the “figures that served to rebuke and to predict doom reappear in 40.1-10 to show hope. Such a recontextualization is noted by the use of word-play. Deutero-Isaiah repeats words from his source but uses them in a different sense. Other examples of historical recontextualizations include the reversal of Is 6.10-12 in Is 49.19-20 and Is 62.14; Is 40.28-31 reverses Is 5.27. In Is 29.10 the Assyrians are a tool, but Deutero-Isaiah uses the same language in Is 51.17-22 to say that the Babylonians will bring punishment. That which previously referred to the Assyrians now refers to Babylon. Sommer 1998, 9-10.

<sup>130</sup> For instance: the figure of Nebuchadnezzar is reversed in the figure of Cyrus (cf. Jer 27.5-6 with Is 45.12-13. Ibid.

<sup>131</sup> For Sommer, not all predictions came true, so they are re-predicted. One example he notes is the re-prediction of Is 2.1-4 in Is 51.3-5. Other times, older prophecies are confirmed. For instance, Is 42.19-25 confirms Is 30.9-14 through the use of a shared vocabulary, split-up patterns, and sound play. Sommer 1997; Croatto, has, though in a different vein, articulated some of the different styles employed by redactors reading texts by using the terms *re-lectura* and *actualización*. For Croatto, a “*re-lectura*” refers to the subsuming, absorbing or erasing a previous text whereas “*actualización*” preserves the original core meaning of a text. Croatto, 2001; See my summary in Moser 2006.

<sup>132</sup> Also see Croatto 2006, 35-46.

categorizing the diachronic patterns that our use of *Frame Semantics* requires. The reuse of texts could imply that the frame element in one text will be changed by a reading of a subsequent text. Thus, the ‘extended hand’ metaphor functions as an *expressor* in the *Punishment* frame of Is 5.25-30 but as the *means* of generating reassurance in the *Cause Emotion* frame of Is 11.11-16.

To recapitulate, the way an author related to a previous text or tradition will shed light on the meaning of words/phrases within the texts we are investigating. Therefore, our interpretive approach to the semantics of wrath takes into account various methods of intertextual dialogue, such as quotation or allusion, influence, echo or exegesis. Understanding the editor's method when referring to another text will provide us with a point of departure for clarifying the way authors developed particular themes that relate to the lexemes of wrath.

#### **1.4.6 Semantic analysis in Isaiah requires determining the relationship between themes**

Given that a text is cohesively bonded to its larger literary co-text and related to other texts, we should expect there to be a continuity of themes that unite parts of the book at a notional level. The exploration of the thematic unity of texts corresponds to Dressler and De Beaugrande's notions of coherence, acceptability and informativity: texts link notions in meaningful ways (*i.e., coherence*), are communicated in ways that readers will find them to be relevant (*i.e., acceptability*) and, will always reveal information that is previously unknown or underdeveloped (*i.e., informativity*). These textual standards compel us to ask how themes are first introduced and subsequently developed. In effect, text-centered frame semantics must understand that meaning is construed in dynamic and progressive steps. Helpful categories to ascertain the progression of meaning is the Prague school's *Theme-Rheme* perspective. Here, the *Theme* refers to the topic that is introduced and the *Rheme* is the development or “predication” of the *Theme*.<sup>133</sup> The predication/comment, or the development of the theme, will always be informative and non-redundant. For instance: the theme of wrath of Yahweh against his people is introduced as the theme in Is 5.25 and commented (*predicated*) on in vv.26-29, where Assyria is implicitly noted to be the agent of divine wrath. This theme is sustained until Is 10.4 where Assyria is then explicitly noted to be the agent of wrath. However, in Is 10.5-34 there is an informative and surprising twist regarding this *theme* (*i.e., topic*): the same wrath is now kindled against Assyria and not at Israel (*e.g., Is 10.5-34; 14*). In this example, we can see how the “comment/predication” of a “topic/theme,” (*e.g., Yahweh's wrath against Assyria*) has emerged as a new

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<sup>133</sup> Jeanron 1984, 55–66; See my summary of a similar approach in Moser 2006, 30-40.

theme.<sup>134</sup> This new theme of Yahweh's wrath against Assyria, in turn, develops into a theme of Yahweh's wrath against the nations (Is 13-23) and against the cosmos as a whole (Is 24-27). The categories from frame semantics are useful in categorizing the development of themes. For instance, while the *Evaluee* (object of punishment) in the *Punishment frame* are the nations, in Is 24-27 the *Evaluee* is the entire cosmos.

The above discussion illustrates, to some extent, how the dynamic development of themes can only emerge when texts are read in light of their larger literary co-text. As regards our approach to texts, we will ask how texts of wrath in particular literary units contribute to the theme of wrath in Isaiah. We will do this by paying close attention to syntactical, lexical and thematic elements shared between two or more different texts. As we progress, it will become apparent that words/phrases were chosen, to a degree, based on their ability to either comment on an existing theme or introduce a new one.

#### **1.4.7 Semantic analysis in Isaiah requires determining the socio-historical context of texts**

Finally, it must be noted that themes/topics respond to specific historical-sociological realities. Given that all communication has a particular "*situationality*," our final methodological presupposition is to ask how the situational context of the utterance shapes the meaning and function of a text.<sup>135</sup> As M. R. Stead notes: "a text engages in a dialogue with other texts at the *time* it was written."<sup>136</sup> Likewise, frame semantics also requires that the *time* of an utterance be defined.

Meaning does not emerge from syntagmatic and paradigmatic choices independently from cultural considerations. As cognitive linguists have shown, contra Chomsky, language is not an "autonomous" faculty but rather represents conceptual categories that arise out of human experience. By implication, the understanding of language must be situated in a particular socio-historical and cultural context.<sup>137</sup> As Dressler and De Beaugrande noted, an utterance is meaningful because it is always uttered in a certain context. The "*situation*" gives the reader the contextual information to understand the text. What then, are the "situations" of any one text within the book of Isaiah? The answer is complex given that Isaiah was not just written in one historical moment. Isaiah spans from the Eight Century BCE well up to the beginning of the Second-Temple Era (516 BCE) and beyond. As such, locating the socio-historical context of any given text can prove to be a daunting task.<sup>138</sup>

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<sup>134</sup> B. Wiklander 1984, 112-135.

<sup>135</sup> Though note that L. Eslinger argues that it is illegitimate to assume an intersection between intertextuality and diachronic innerbiblical interpretation. Eslinger 1992, 47-58; Stead 2012, 355-356.

<sup>136</sup> Stead 2012, 355-356.

<sup>137</sup> C. van der Merwe 2006, 85-95.

<sup>138</sup> H. SimiánYofre 2010, 272.

In light of the historical references within the book of Isaiah itself, this dissertation assumes a four-fold model of growth that has received broad consensus among biblical scholars. These redactions must not, of course, be categorized into blocks of texts (e.g., Is 1-39; 40-55; 56-66) as if each subsequent book was seamlessly added to the previous section. This is especially true because retrospective editing has occurred.<sup>139</sup> Nevertheless, there are certain epochs of growth manifested in the book of Isaiah.

A four-fold model of redaction considers that the first texts of wrath in Isaiah originated with the prophet Isaiah ben Amoz of Jerusalem (740-698 BCE). Isaiah's message was first redacted during the years of King Josiah's religious reforms (641-609 BCE).<sup>140</sup> It is unlikely that the oracles of the prophet whose words weighed so heavily in Jerusalem would not have been reinterpreted until the time of Deutero-Isaiah. As Barth and Sweeney have noted, there appears to be a period after the death of Isaiah ben Amoz but before the redaction of Deutero-Isaiah in which the oracles of the prophet were edited.

The next historical era of redaction is that of the exilic period following the destruction of Jerusalem (597-538 BCE). Texts written during this period have been pragmatically attributed to an unknown "Deutero-Isaiah." Finally, there is wide agreement that the final phrase of redaction occurred after the return from Exile during the Post-Exilic period (539 BCE) by a prophetic scribe referred to as "Trito-Isaiah." Incidentally, Jacob Stromberg has argued that "Trito-Isaiah" may have been the final redactor of the entire book in its present form.<sup>141</sup>

While we assume that these were basic stages in the redaction of Isaiah, the four-fold model does not negate other influences upon the book of Isaiah that may be traced to an even later date. At the same time, it is naïve to assume that only four hands were involved in the shaping of the book of Isaiah. We do not presume that the redactions were done in one sitting, or that there were not multiple redactions of a text during one of the "four" periods.<sup>142</sup> This implies that terms such as "the Josianic redaction," "Deutero-Isaiah" and "Trito-Isaiah" will serve less as a reference to an individual prophet or scribe and more as a pragmatic category to label writing during a specific historical era.

To recapitulate, then, we have noted how the elements of textuality guided the author/editor's choice of syntagmatic and paradigmatic possibilities. We have also noted how these aspects help understand the realms of knowledge that are needed to understand lexemes of wrath. These elements of textuality require us to ascertain the literary cohesion of a text,

<sup>139</sup> As Tomasino and others have observed. See Tomasino 1993; See Stromberg, *An Introduction to the Study of Isaiah*, 2011.

<sup>140</sup> Sweeney 1996.

<sup>141</sup> Stromberg 2011b; Croatto 2001.

<sup>142</sup> For instance, Stromberg notes Is 56.9-59:21 was added to 63.1-6 before adding 56.1-8 to 63.7-66.24. Though the historical data provides virtually no evidence, the literary argument appears to hold some weight. Stromberg 2011b, 34.

the syntactic-semantic relationship of texts and the socio-historical contexts that gave rise to prophetic oracles. Once we have applied the above methods as a means to determine the most plausible meaning of words/phrases, we will then be in a position to classify our observations in frame semantic categories.

#### 1.4.8 Textual data

The criteria that we use for text selections will be those texts in Isaiah which use the following anger terms: אָנַף *anger*; אַף *wrath*; זָעַם *curse, be angry*; חֲמָה *rage*; חָרָה *be hot, be angry*; חָרוֹן *glow, anger*; חֵט *heat*, כָּעַס *be irritated, be angry*; עֲבָרָה *anger, arrogance*; קִצְף *be angry*; רוּחַ *spirit*; זָעַף *to rage*; קִנְאָה *jealous, zealous*; וִזְעוּ *fury*; רָגַז *shake, agitate*.<sup>143</sup> Once the words within the Masoretic Text have been situated within their immediate and larger literary co-text, they will be analyzed in light of our interpretive perspectives defined above. Consequentially, it will become apparent that the theme of wrath is not limited to these words alone but is developed in conjunction with other words/phrases that are syntactically and thematically linked to wrath words. For instance, “נָקָם” is not classified as a wrath word though its clear parallelism with the wrath lexeme “קִנְאָה” in Is 59.17. In this way, our study of the lexical semantics is rightly considered a frame semantic approach. It seeks the relationships between concepts within a text.

### 1.5 Methodological Application

The steps that follow demonstrate how our lexical semantic assumptions shape our interpretation of wrath-associated lexical units within the Book of Isaiah. These steps do not necessarily imply a chronological order because they are interrelated.

#### 1.5.1 Introduction of original literary unit in which lexical unit occurs

The focus of our study is the relationship of wrath-associated lexemes to their larger literary contexts and themes within the Book of Isaiah. Nevertheless, as our theory of textuality dictates, sentences must not be isolated from their larger environment. For this reason, each section will include a brief review of relevant studies related to the history, redaction, genre and function of each text. This will provide a point of departure for our discussion of how wrath-associated lexical unit function in their larger literary environment. It should be noted that our study does not propose new redaction critical or historical critical solutions. Rather, we critically assume the consensus of biblical scholarship as a basis for relating lexical units to their background concepts.

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<sup>143</sup> These terms have also been recognized by Balloian 1992. Moreover, they serve as criteria for the works of McGarry 2009; Grant 2009; Joo 2006.



### 1.5.2 Surface structure and syntactical-semantic tagging

We will diagram the surface structure of the phrase/verse containing each wrath-associated lexical unit. In each case, the text diagramed will reflect the Masoretic Text. For the sake of consistency in categories, we label each lexical unit using the thematic/semantic tags of Andersen-Forbes. It should be noted that the thematic/semantic tags at the sentence or verse level do not necessarily correspond to the role of a text within a larger literary context

### 1.5.3 Establishing the “Frame” and “Frame Elements”

Based on the genre of each literary unit, we will propose a Frame/s from FrameNet that best represent the thematic function of the text associated with the literary unit.<sup>144</sup> The classification of “frames” are fluid and may change when the text is reactualized in subsequent contexts.

### 1.5.4 Literary genre as “Event”

In each literary unit examined, we identify the *genre* when discussing the category of ‘Event’ in FrameNet. FrameNet defines *Event* as the “*occasion or happening that Experiencers in a certain emotional state participate in.*” [FNI].<sup>145</sup> For instance, in the sentence: “*The end of the film was filled with jubilant scenes,*” the word “*scenes*” signifies the occasion or happening.<sup>146</sup> The identification of “*scenes*” as the *Event*, we propose, corresponds to both the identification of a literary genre and literary forms. A “*scene*” implies both a *type* of film (literary genre) as well as the *shape and structure* of a film (literary form).

### 1.5.5 Proposing the function of frame elements.

Once the genre of each text and its corresponding frame is determined we will propose how the wrath-associated lexical unit relates to each one of the “frame elements” in the original literary unit. Our exegetical methods will draw eclectically on relevant interpretive methods used in biblical studies.<sup>147</sup>

### 1.5.6 Diachronic analysis of frames and frame elements.

Following our analysis of frames in the original literary unit, we will account for and explain changes that occur to frame elements when the text when is

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<sup>144</sup> For instance, Is 5.25-29 depicts the Emotion-Directed Frame with the following frame elements: *Experiencer*; *Physical Expressors*; *State*; *Frequency*; *Degree*; *Topic*; *Stimulus*; *Explanation*; *Circumstance*; *Manner*; *Stimulus*.

<sup>145</sup> For theoretical definitions behind terms used in semantic role indexing see Josef Ruppenhofer et al. 2015. We will consistently use the abbreviation [FNI] when referring to the FrameNet Index.

<sup>146</sup> Ibid.

<sup>147</sup> To determine how words/phrases depict each “*frame element*” we will draw on a variety of interpretive sciences (i.e., source, genre, redaction criticism; syntagmatic-paradigmatic analysis, etc.).

read in a new historical and literary context. In accounting for shifts in the function of texts, we will clarify the nature of intertextual references throughout Isaiah. For instance, the *Evaluee* in the *Punishment* frame of Is 13-14 has shifted from being Assyria to Babylon.

#### **1.5.7 Synchronic analysis of frames and frame elements.**

Finally, we will examine the literary and logical relationship between wrath-associated lexical units and the larger literary contexts of Isaiah. This will enable us to propose specific ways in which wrath-associated lexical units contribute to literary strategies at work within the Book of Isaiah.

### **1.6 Organization of Study**

For organizational purposes, our research proceeds according to the order in which texts appear sequentially in Isaiah. This does not imply that texts were written in the order that they are analyzed in our study. Finally, we have divided each chapter into sub-sections that broadly reflect key pivotal literary junctures within the Book of Isaiah. This organization will enable us to critically explore how wrath-associated lexemes function synchronically *within* and *across* the larger literary divisions.

## CHAPTER 2: WRATH IN ISAIAH 1-12

### 2.1 Introduction to Isaiah 1-12

There is broad consensus that Is 1-12 functions as a rhetorical unity. In particular, Is 12 functions as a conclusion to Is 1-11. Blenkinsopp writes:

If 12:1–6 recapitulates the first segment of the book, it could not have been composed as an introduction to the sayings directed against foreign nations, especially Babylon, in 13–23 (pace Vermeylen 1977, 280–82). Furthermore, MT 12:1–6 is followed by a *pētūḥâ* (פ) and both 1QIsa<sup>a</sup> and 4QIsa<sup>a</sup> have a blank space two-thirds of a line long before 13:1. Isaiah 12:1–6 does, notwithstanding, make a fitting linkage between chs. 1–11 and the anti-Babylonian poems that follow (13:1–22; 14:3–23; 21:1–10), and the linkage serves to emphasize once again how reflection on the experience of Judah faced with direct and potentially terminal threat from the Assyrians informed the interpretation of events during the rise, heyday, and decline of the Neo-Babylonian Empire. It is also noteworthy that the mention of consolation after anger and punishment (1) anticipates the opening theme of the exilic section of the book (40:1).<sup>148</sup>

As it relates to the theme of wrath in Isaiah, Is 12 celebrates the end of the wrath of Yahweh that was first introduced in Is 5.25 and used as a refrain throughout 1-11.

Is 5.25; 9.11,16,20; 10.4:                      עַל-כֵּן תָּרָה אֶרֶץ-יְהוֹנָדָב בְּעֵמֶל וּבֵיט יָדוֹ  
Is 12.1:    כִּי אֲנַפֶּת בִּי יֵשֶׁב אִפְסָה וְתַנְחִינִי:

We will now turn our attention to the utilization of the wrath refrain in Is 5.1-10.4, which, we propose, functions as a point of departure for understanding the theology of wrath in Isaiah as a whole.

### 2.2 Isaiah 5.1-10.4

The phrase תָּרָה אֶרֶץ-יְהוֹנָדָב located in 5.25a forms part of a literary unit that begins in 5.25 and extends until 5.29/30. There is less agreement regarding the original placement of 5.25-29/30 within the Book of Isaiah. H. G. M. Williamson notes that most proposals stem from that the assumption that the *Isaiah Memoir* (Is 6-8) circulated independently from its surrounding chapters (Is 5; Is 9). The portions (i.e., Is 5.25-30 and Is 9.7-20) that come

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<sup>148</sup> Blenkinsopp 2000, 270.

before and after the *Memoir* respectively have the similar recurring refrain: כָּל-זֶה לֹא-יָשָׁב אִפּוֹ וְעוֹד יָדוֹ נְטוּיָה: (5.25; 9.11.16.20; 10.4) which suggests that 5.25-29 and 9.7-20 + 10.4 may have once stood together.<sup>149</sup> However, there is no agreement as to the original ordering of these texts. Wildberger suggests the following pattern: 5.8-24 → 10.1-4 → 9.7-20 → 5.25-30.<sup>150</sup> Blenkinsopp sees 5.6-30 as a conclusion and argues that the original order was 10.1-4 → 5.8-24 → 9.7-20 → 5.25-29/30. M. Sweeney, on the other hand, proposes that 5.25-30 functioned to introduce the series of oracles in 9.7-10.4.<sup>151</sup> Regardless of the exact ordering, most see that the combination of texts preserves the series of seven woe oracles when read together. Obviously, each proposal would render different results regarding how 5.25-30 develops the theme of wrath within Isaiah. For reasons outlined in our section on methodology, we will proceed to explore the lexical function of קָרָה אֶת-יְהוָה in light of its present literary placement which we assume functions as a conclusion to the larger unit of Is 5.1-30 and as an introduction to themes in Is 9.7-20 and 10.4ff.<sup>152</sup>

### Structural Outline of Is 5.25<sup>153</sup>

5.25a:	'al-kēn <i>hārāh</i> [mnr]	'aṗ-yēhwā	bē'ammô
5.25b:		wayyēṭ <b>yāḏô</b>	'ālāyw
5.25c:		wayyakkē.....hû wayyirgēzû <b>hehārîm</b>	
5.25d:		wattēhî <b>niblātām</b>	kassûhâ bēqereḥ hûṣôṭ [comp..] [loc.....]
5.25e:	bēkol-zō'î [rsn.....]	lō'-šāḥ <b>'appô</b>	
5.25f:	wē'ôḏ <b>yāḏô</b> [QSVPr]	<b>nēṭûyâ</b>	

<sup>149</sup> Williamson 2006, 141-142. Is 5.30 is held by nearly all to be a later redaction of the text from the Babylonian period. See Wildberger 1991, 226.

<sup>150</sup> Wildberger, 1991, 226.

<sup>151</sup> Sweeney 1996, Loc 2309.

<sup>152</sup> Ibid.

<sup>153</sup> Throughout the dissertation we use syntactical/discourse labels developed by Andersen, F. I., & Forbes, A. D 2006 (*AFPM*). Our adaption of tags are as follows: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls].

## Frame Elements

### *Event (Literary Genre)*

M. Sweeney labels the larger unit of Is 5.1-30 as a *prophetic announcement of judgment*.<sup>154</sup> The text employs various literary features allegory in 5.1-7. Allegory is not, precisely, a genre but a figure of speech calling for interpretation. The allegorical judgment speech leads to the announcement of judgment (vv.5-6; vv.25-30) Is 5.8-24 may be seen as an indictment speech before the announcement of judgment. This guilt then becomes the basis for divine judgment.<sup>155</sup> An *audition report* is used in vv.9-10, characterized by elements of hearing and beholding the presence of Yahweh in an event vision. Finally, woe oracles (vv.8,11,18,20,21,22), typically are introduced with הִנֵּה, are followed by third person descriptions. The seven-fold repetitive woe oracle (5.8; 5.11; 5.18; 5.20; 5.21; 5.22; 10.1) creates a literary environment of lament.

Sweeney helpfully observes two patterns that lead to the overall classification of 5.1-30 as a *prophetic announcement of judgment*: 1) the series of woe oracles introduce *reasons* for judgment. 2) the presence of *logical connectors* (וְעַתָּה in vv.3,5 and וְעַל־כֵּן in v.25) link the reasons for judgment to the *announcement of judgment*, elaborated in vv.5-6 and vv.26-30 respectively.<sup>156</sup> Uniquely, this announcement of judgment merges with the self-identified genre of ‘song’ (vv.1-3) resulting in a form that some (Graffy, Yee, Niehr) have termed a ‘juridical parable’.<sup>157</sup> The text rhetorically traps (vv.1-3) the audience in a self-indictment (cf. Is 5.10; 65.21 or Deut 28.30.<sup>158</sup>), which legitimizes divine wrath הָרַחֵם אֶת־יְהוָה בְּעַמּוֹ from the author’s perspective. The analysis of speech genres/forms points clearly to the category of the *Punishment* frame and the *Emotion-Directed* frame. We will first discuss the relationship of 5.1-30 to the *Emotion-Directed* frame. These roles are as follows: *Event*; *Experiencer*; *Expressor*; *State*; *Stimulus*; *Topic*; *Circumstance*; *Degree*; *Explanation*; *Frequency*; *Manner*. The frame element *Time* has been added from the *Emotion-Stimulus* frame. Following our discussion the *Emotion-Directed* frame we will suggest the relationship of the text to the *Punishment* frame. Several of the frame elements will be seen to overlap.

### *Time*

While it is widely accepted that 5.25-29 stood together with 9.7-20 and 10.1-4, it is less sure if the text was written *before* or *after* the Syro-Ephraimite

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<sup>154</sup> Sweeney 1996, Loc 2034.

<sup>155</sup> Ibid.

<sup>156</sup> Ibid.

<sup>157</sup> Williamson 2006, 44.

<sup>158</sup> Blenkinsopp 2000, 209.

invasion of Judah (736-732 BCE). On the other hand, most scholars agree that Is 5.30 was written during the Exilic period. As regards vv.25-29, Wildberger favors a date *before* the Syro-Ephraimite invasion arguing that the reference to a *לְגוֹיִם מֵרְחוֹק* “people from afar” in v.26 suggests a time when Assyria was not yet a provincial authority. The military invasion had not yet happened. Thus, the text originally followed 9.7-20 and came from the early part of Isaiah's ministry.<sup>159</sup> Williamson believes the phrase “people from afar” is of no geographical significance and only serves to heighten the frightening experience.<sup>160</sup> In our opinion, however, it would seem odd to describe a people who are nearby as being summoned from afar. Moreover, the *yiqtol*s that describe the military event seem to be set in the context of the future.

A second opinion is to understand that the text was written *after* the Syro-Ephraimite Invasion when Assyria had already captured the Northern Kingdom. This is largely based on the association of Is 9.13 with Tiglath-Pilesear after he had defeated Damascus in 732 BCE and reduced Israel to a colony.<sup>161</sup> In this case, the text would have been used as a public announcement regarding the significance of the Syro-Ephraimite War and its consequences for Israel. At this time, the threat of Assyria would have still been perceived as real for both Israel and Judah.<sup>162</sup>

A further consideration for the dating of the 5.25-29 is the mention of an earthquake *וַיִּפְּאוּ הָאָרְצִים וַתִּהְיֶינָה בְּקִלְתָּם* (v.25). While some have interpreted the earthquake as a mere figurative description of a theophany, it seems more likely that this was a reference to the literal earthquake that occurred sometime between the time of Uzziah of Judah (783-742 BCE) and Jeroboam II of Israel (786-746 BCE).<sup>163</sup> Blenkinsopp has suggested that the desire to rebuild with bricks and trees (Is 9.7-9) is a likely reference to the earthquake of v.25 and originally functioned as an *inlcusio* with 5.25.<sup>164</sup> Minimally, the evidence suggests that the text originated sometime before the death of Uzziah (742 BCE) and before the Syro-Ephraimite Invasion (736 BCE). At the same time, the lack of explicit historical referencing makes it clear that the language of wrath *אֶף-יִהְיֶה* in v.25a was free enough to be reapplied to subsequent global realities such as subsequent Assyrian invasions.

### *Experiencer*

FrameNet's category of *Experiencer* identifies “the person or sentient entity that experiences or feels the emotion.” [FNI]. In the text of 5.25-30, the

<sup>159</sup> Wildberger 1991, 227-228.

<sup>160</sup> Williamson 2006, 34.

<sup>161</sup> Wildberger 1999, 228.

<sup>162</sup> Sweeney 1996, Loc 2044.

<sup>163</sup> Williamson 2006, 34.

<sup>164</sup> Blenkinsopp 2000, 204.

*Experiencer* of אַף is יְהוָה is the *subject* of the clause אַף-יְהוָה 5.25a. Within the unit of 5.25-29, יְהוָה is anaphorically referred to four times with the 3ms suffix on the nouns בָּעֵמֹם, יָדוֹ, אָפוֹ, יָדוֹ (v.25) and is the implied subject of the four verbs וַיִּטּ (v.25), וַיִּצְהַר, וַיִּשְׁאַל (v.26).<sup>165</sup> The phrase עַל-פֶּן binds 5.30 to the larger literary cotext of 5.1-30. This further identifies יְהוָה as the *Experiencer* of wrath in 5.25 as דּוֹדִי, יְהוָה צְבָאוֹת, דּוֹדִי and as the וְהָאֵל הַקָּדוֹשׁ, יְהוָה צְבָאוֹת and as the קָדוֹשׁ יִשְׂרָאֵל. As regards the identification of the *Experiencer* we observe two items of interest. First, anaphoric references to לִי־יָדִי in 5.2, together with the cataphoric direction of pronouns beginning in v.3, generate suspense in the mind of the reader that is not fully resolved until v.7. In v.7 the identity of the owner of the vineyard is finally revealed to be יְהוָה צְבָאוֹת. The suspense of not knowing the identity of the proprietor of the vineyard functions to endear the listener to the plight of the owner. This, in turn, lures the listener into self-condemnation when the בֵּית יִשְׂרָאֵל וְאִישׁ יְהוּדָה is eventually identified as the vineyard. Secondly, the bondedness of the name יְהוָה with the identification of the same God in 5.1-24 brings the weight of God's covenant relationship (עֲמִי), his power (יְהוָה צְבָאוֹת), uniqueness (וְהָאֵל) and holiness (הַקָּדוֹשׁ) to bear upon the expression אַף of in vv.25-30. These aspects form the relational basis for legitimized wrath. Moreover, the emphasis given to the identity of God as the Holy One of Israel (קָדוֹשׁ יִשְׂרָאֵל) implies that Judah has provoked God to wrath in their capacity as the people of God.<sup>166</sup>

Chart 2.1  
Identity of the Experiencer of אַף in Is 5.1-30

5.1-2	1st person reference (Indirect & Direct Object)	לִי־יָדִי (v.1) דּוֹדִי (v.1) לִי־יָדִי (v.1)
5.3-4	1st person reference	בֵּיתִי וְבֵית פְּרָמִי (v.3)
5.7-11	3rd person reference	יְהוָה צְבָאוֹת (v.7) יְהוָה צְבָאוֹת (v.9) יְהוָה (v. 11)
5.12	1st person reference	עֲמִי (v.12)
5.16-26	3rd person reference	יְהוָה צְבָאוֹת (v.16) וְהָאֵל הַקָּדוֹשׁ (v.16) קָדוֹשׁ יִשְׂרָאֵל (v. 19) יְהוָה צְבָאוֹת (v.24) קָדוֹשׁ יִשְׂרָאֵל (v.24) יְהוָה (v.25)

### ***Expressors***

An *Expressor* is that which “marks expressions indicating a body part, gesture or other expressions of the *Experiencer* that reflects his or her emotional state.” [FNI]. *Expressors* describe the presentation of the

<sup>165</sup> For exegetical reasons some interpret the subject of the verb וַיִּטּ as a reference to Yahweh. Williamson, 2006, 54.

<sup>166</sup> Wildberger likewise sees the mention of Israel and Judah as a reference to the entire people of God. Wildberger 1991, 214.

experience or emotion. Given the rhetorical unity of the text, expressors of wrath in 5.25-30 should be linked with expressors of wrath in 5.1-24. In this light, four observations are in order. First, the sequence of expressors of wrath alternate between expressors of divine action and expressors of divine states, as seen in Chart 2.2. Secondly, it may be noted that, except 5.6c, which was structurally arranged to preserve parallelism with 5.6b, expressors depicting divine action have the verb in the first position. In contrast to this, expressors of divine states contain the verbal idea in the second (v.16b; v.25a) or third position (v.25ef). The exception to this would be the *wayyiqtol*, which appears in the first position in v.16a. However, this exception may be attributed to the resultative function that a *wayyiqtol* has in descriptions of God, as observed by Javier del Barco.<sup>167</sup> Third, expressors of action tend to use *yiqtol*s/*infinitives* while expressors of states tend to use the *qatal*, exceptions noted. Finally, the sequence of interchanges between *yiqtol*s/*infinitives* (action clauses) and *qatal*s (state clauses) suggest that the *qatal* expresses a state of emotion (v.25a; v.26ab) that serves as an emotional basis for actions in the *yiqtol* that follow (v.25bc; vv. 26c-30). It remains to be seen how these patterns hold true for other texts depicting expressors of wrath.

Chart 2.2  
Expressors of wrath in 5.1-30 (5.5-6; 5.16; 5.25-26)

Divine Action (5.5a)	<i>infinitive + D.O</i>	Take away its hedge
Divine Action (5.5b)	<i>infinitive + D.O</i>	Break down its wall
Divine Action (5.6a)	<i>weyiqtol + D.O</i>	I will make it a waste
Divine Action (5.6c)	<i>w+IDO+Yiqtol</i>	And the clouds I will command
Divine State (5.16a)	<i>wayyiqtol + pr.n + prp noun</i>	And will be exalted Yaweh in justice
Divine State (5.16b)	<i>w+pr n. + qatal + prp noun</i>	And the Holy God will show himself holy in righteousness
Divine State (5.25a)	<i>prp + qatal + pr. n + D.O.</i>	Therefore the anger of the Yahweh is kindled against his people
Divine Action (5.25b)	<i>wayyiqtol + noun + prp wayyiqtol +D.O.</i>	And he stretches out his hand upon him and he strikes him
Divine /Cosmic Action (5.25c)	<i>wayyiqtol + noun wayyiqtol + noun</i>	And the mountains quaked And there were corpses
Divine State (5.25ef)	<i>prp-noun + adj + n. qatal + noun</i>  <i>w+adv+noun+ qotel</i>	And yet the midst of all of this his anger is not turned away  And still his hand is stretched out
Divine Action (5.26a)	<i>weqatal + DO + IDO</i>	And he will raise a banner for the nations
Divine Action (5.26b)	<i>weqatal + IDO + prp + noun</i>	And he will whistle to it from ends of the earth

<sup>167</sup> I am here drawing on a comparable use of the verb as noted by Del Barco 2001, 254.



Given our focus on the phrase *תָּרָה אֶף־יְהוָה* in v.25, we will explore how expressors of divine wrath in vv. 25-26 nuance its function.

# 1. *The anger of the Lord is kindled against his people*

(עַל־כֵּן תָּרָה אֶף־יְהוָה בְּעַמּוֹ)  
(5.25a)

In light of the literary unit (Is 5.1-30), the image of a kindled fire in v.25 was introduced in v.23 where the wicked are engulfed in flames for their crimes against Yahweh. While this image of fire typically depicts wrath, the construction *תָּרָה אֶף־יְהוָה בְּעַמּוֹ* is not used elsewhere in Isaiah to describe the wrath of God. Nevertheless, the verb and its corresponding subject is not uncommon lexical stock. It refers to:

*anger being kindled or the act of becoming angry.* This verb for burning is most commonly used with the meaning of “burn with anger.” Sometimes this is made explicit with a phrase like “his anger (*’ap*) was kindled” (Gen 39:19), but on other occasions, the verb occurs alone with the sense of burning with anger or becoming angry (Gen 31:36). The expression is used for both human and divine anger . . . . burns in response to sin and rebellion (Ex 22:23; Num 11:1), usually the sin and rebellion of Israel.<sup>168</sup>

While this particular construction followed by a preposition<sup>169</sup> is only used in Isaiah once, it closely resembles Num 11.33 where the same verb (strike/נכה), which appears in 5.25b “וַיִּךְ,” follows the phrase *וַאֲפִי יְהוָה תָּרָה בָּעָם* (strike/נכה). The phrase in Is 5.25a also resembles that of Ex 32.10-11 where destruction follows the kindling of wrath (*וַיִּתְּרֶם אֲפִי בָהֶם וַאֲכָלָם*), v.10). Here, too, the phrase is followed by a preposition (Ex 32.11: *לְמַעַן יִתְּרָה*: *וַיִּתְּרָה אֲפִי בְּעַמּוֹ*). Thus, when *תָּרָה אֶפּוֹ*, is followed by *בְּ*, there appears to be an association with the kindling of anger (*תָּרָה אֶפּוֹ*) as an expression of Yahweh’s wrath in the wilderness experiences.<sup>170</sup> 2 Kings 23.26 describes Yahweh’s rage against Judah because of Manasseh’s sin with similar lexical stock and imagery. In particular, Yahweh’s kindled anger, here too, does not turn away (*לֹא־יָשָׁב יְהוָה מִתְּרוֹן אֶפּוֹ הַגָּדוֹל אֲשֶׁר־תָּרָה אֶפּוֹ בִּיהוּדָה*). In 2 Kings 23.26, the threat of Yahweh not “turning” (*shuv*) from his wrath comes *despite* Josiah’s turning (*shuv*) to Yahweh.<sup>171</sup> In Is 5.25, however, the wrath of Yahweh has not turned away *despite* the fact that punishments have already begun. In both texts (Isaiah and Kings), God’s wrath is provoked because his people are not genuinely committed to the terms of the covenant in the *Torah*. Moreover, in

<sup>168</sup> West 2014, *LTW*, 94.

<sup>169</sup> *תָּרָה אֶפּוֹ* is followed by *בְּ* in Ps. 124.3; 2 Sam 24.1; Hos 8.5; Zech 10.3; Job 32.2.3; 42.7.

<sup>170</sup> Creach, חרה (#3013) 1997, *NIDOTTE*, 265-268.

<sup>171</sup> *שָׁב* in v.26 stands in contrast with *שָׁב* in v.25. Josiah turned to Jehovah, but Jehovah turned not from his wrath. Lange 2008, 265.

Is 5 and 2 Kings 23 kindled wrath results in exile. Cognitive linguists inform us that in other cultures anger is pictured as being under the control of the experiencer. However, this particular image of kindled wrath (תִּרְהָ אֵפֶן) is out of Yahweh's control once it is kindled!<sup>172</sup> Just like it is impossible not to deliver a conceived baby, so it is impossible to restrain kindled wrath indefinitely (Is 42.13-14).<sup>173</sup> It may be restrained or postponed but cannot be ultimately controlled. Like a fire, it must run its course once kindled. Not even "turning" (*shuv*) in repentance can "turn" (*shuv*) the fire of wrath away once it is lit (cf. Is 5.23). Is it perhaps for this reason that there is no call to repentance in Is 5?

## 2. Outstretched hand of Yahweh

*And He stretched out His hand against them and He struck them (5.25b)*

*His hand is still outstretched (5.25f)*

וַיִּטֵּן יָדוֹ עָלֵינוּ וַיִּכֶּהוּ

(5.25b)

וְעוֹד יָדוֹ נְטוּיָה:

(5.25f)

The verb נָטָה frequently occurs as within Deutero-Isaiah (Is 40.22; 42.5; 44.24; 45.12; 51.13) where it has a more positive function. In Is 5-10 נָטָה, as the subject of the verb (5.25bf; 9.11,16,20; 10.4), relates to themes of judgment (i.e., against Assyria in Is 14.26-27; Zeph 1.4; 2.13 and Ezek 6.14).<sup>174</sup> Yahweh smiting his people has already resulted in judgment in Is 5.25a (וַיִּטֵּן יָדוֹ עָלֵינוּ וַיִּכֶּהוּ), the refrain of the hand still outstretched in v.25f (וְעוֹד יָדוֹ נְטוּיָה: <sup>175</sup>) implies that there is more judgment to come.

The image of an outstretched hand in Is 5.25 is also present in Jer 51.25-27. Here judgment, with its cosmic aftermath, is applied to Babylon and not to the people of God (cf. Is 5.25c; 5.5-6 // Jer 51.26). Curiously, the image of setting up an ensign for the nations (i.e., the Medes) to come in judgment reverses the image in Is 5 (cf. Is 5.26 // Jer 51.27). As we shall see below, the images are likewise inverted by Isaiah and applied to Israel's enemies in subsequent periods.

Regarding the thematic development of the outstretched hand in Isaiah, three observations are in order. First, the sequence of images of wrath functions to depict human rage as inconsequential in light of divine wrath. While the תִּרְהָ אֵפֶן results in an unavoidable judgment for Jerusalem with cataclysmic consequences (vv. 25-30), the rage of Rezin and Pekah (בְּתַרְיֵאֶף) (רָצִין וּבְנֵי־רַמְלֵיהוּ) in Is 7.4 is of little consequence to Yahweh and the throne of David (Is 7.7). This, in turn, serves to boost confidence in

<sup>172</sup> E. van Wolde, 2008,1-24.

<sup>173</sup> Ibid.

<sup>174</sup> G-T 2003, 545-546.

<sup>175</sup> Williamson 2006, 404.

unbelieving King Ahaz. There is a marked difference between the effectiveness of Yahweh's anger and human anger. Our observation confirms the lexical insight of J. Creach who writes:

It is interesting to note the particular way *קרון* and its derivatives express divine anger vis-à-vis human indignation. The phrase *בְּקִרְי־אֵף* communicates human anger exclusively (Is 7.4). The related term [*קרון אֵפוֹ*] always refers to divine wrath [Is 13.9,13; cf. Ex 32.12].<sup>176</sup>

A related observation to the sequence of wrath is the way in which the anger of humans in the *Isaiah Memoir* (Is 6-8) is contrasted with the anger of Yahweh in Is 8.21. In Is 5.25 Yahweh raises a hand in wrath (*תִּרְהֹ אֵף*) against his people with cataclysmic consequences (vv.25-30). On the other hand, Is 8.21 depicts the enraged (*וְהִתְקַצֵּף*) community, following Assyria's invasion of the Northern Kingdom. In all likelihood, we are to imagine that the people with a raised face against God and king have also raised their hands/fists in defiance against God (cf. Job 15.25).

יָדוֹ עָלִיו וַיִּכֶּהוּ 5.25  
וַעֲזָד יָדוֹ נִטְוִיָּה:  
וְהִתְקַצֵּף וְקָלַל בְּמַלְכוֹ וּבְאַלְהֵיו וּפָגַהּ לְמַעַלָּה 8.21

While no lexical association exists between these texts, the thematic development is clear as the text is read sequentially: Yahweh's wrath has prepared the reader of the *Denkschrift* (Is 6-8) to esteem the wrath of kings who invade Jerusalem (Israel and Syria) as inconsequential, thus boosting confidence in Yahweh's ability to defend Jerusalem and the throne of David. When a human raises a fist/face in wrath, there may or may not be consequences. When Yahweh raises his fist/hand, the consequences are unavoidable.

Second, as noted above, the image of God's outstretched hand in judgment and the use of *נָטָה* to depict Yahweh as the agent of creative action (Is 40.22; 42.5; 44.24; 45.12; 51.13) do not seem entirely unrelated. Rather, both uses result in either the ordering or disordering of the cosmos. While the hand stretched out in judgment destabilizes the cosmic order (Is 5.25 "earthquake," cf. 23.11) the verb also depicts Yahweh preparing a secure place in which his people may dwell.

Finally, the motif of the outstretched hand not only functions to depict divine judgment on Judah but is used to describe judgment upon Egypt (Is 31.3), Assyria (Is 14.26-27) and Babylon (cf. Jer 51.25-27) as well. This contributes to the general pattern of inversion of themes in Isaiah. The object of Yahweh's wrath shifts from Judah to the enemies of the people of

<sup>176</sup> Creach 1997a, "חרה" (#3013), *NIDOTTE*, 266.

God who executed Yahweh's wrath. In this sense, Yahweh, as the Lord of history, is depicted as both the judge and restorer of his people.

3. *He raises a banner for the nations*

וַיִּשָּׂא־יְהוָה לְגוֹיִם מִרְחֹק

(v.26a)

*He whistles to it*

וַיִּצְרַק לּוֹ מִקְצֵה הָאָרֶץ

(v.26b)

The image of Yahweh raising a signal to the nations and whistling “for it” in v.26ab are in syntactical parallelism: two *weqatal* verbs followed by the indirect object (*the direct object* **לְ** is affixed to the verb in v.26a). Moreover, both clauses grammatically depict movement/origin. The indirect object in v.26b has shifted from the plural “לְגוֹיִם” to the singular “לּוֹ”. The third person singular suffix anaphorically refers to the plural לְגוֹיִם in v.26a to describe the invading military army throughout vv.26-30.<sup>177</sup> As the text stands, the suffix would need to be understood in the distributive sense.<sup>178</sup> Both the raising of the banner for the nations and the whistling to “it” should be seen as sequential actions. The shift from the plural “nations” to the singular “to it” requires some explanation. Some propose that “לְגוֹיִם” (plural) is a corruption due to dittography, following the proposed emendation based on Jer 5.15. That is, the original reference was to a single nation. In our opinion, the shift from singular to plural references to Assyria does not require an emendation, as a similar grammatical inconsistency occurs regarding Assyria in Is 7.18-19.<sup>179</sup> In Is 7.18ff, however, the singular reference to Assyria precedes the plural references. Williamson has suggested that the editor of Is 5.25-29 intentionally changed the original singular to plural with the intent to show the reversal of judgment in Is 11.12; 49.22; 62.10. This shift, he argues, was motivated by a tendency to dehistoricize Isaiah’s time-bound statements.<sup>180</sup> Whatever the motive may have been, it is clear that the language in 5.26 is fluid enough to be radically inverted in historically subsequent situations. Even in its present location, the text, which functioned originally as an oracle against Israel, given that the

<sup>177</sup>The MT is supported by Isa(Qa), V and Targum. However, the LXX reads “αὐτοῖς.” The Syriac harmonizes this making it a plural throughout. Jan de Waard 1997, 24; Others propose an emendation based on Jer 5,15 where dittography resulted in a faulty division in the original singular word resulting in a plural (cf. Deut 28.49). Keil and Delitzsch note, “The plural changes into the singular because those who are approaching have all the appearance at first of a compact and indivisible mass; it is also possible that the ruling nation among the many is singled out.” Keil and Delitzsch 1996, 118. Ibn Ezra noted: “It will be as if He lifted up a banner to all nations to come and to fight against Israel.” I. Ezra 1873, 32.

<sup>178</sup> GKC 1910, 464.

<sup>179</sup> Williamson notes that 7.18 shows that the antecedent must be the one to whom the Lord whistles; it cannot be that he whistles for someone to come to him. Williamson 2006, 396.

<sup>180</sup> Ibid. In my opinion, appealing to morphology to make a case for the dehistoricization of Isaiah’s time-bound statements is as problematic as associating temporal value to morphological forms.

reference to the army is clearly Assyria, has now been applied to the southern kingdom of Judah.

The parallel phrase (וַיִּשָּׂא־דָגֶל לְגוֹיִם, v.26a) that precedes Yahweh's whistling to Assyria is also a physical signal of judgment that *expresses* Yahweh's wrath.<sup>181</sup> The image (נשא דגל) is used as a standard collocation in Isaiah and Jeremiah to signal judgment and war. Syntactically, the image is mostly expressed in a *qal imperative*: "Raise a standard" in Is 13.2; Jer 4.6; 50.2; 51.27 (cf. *infinitive construct*, Is 18.3). The image depicts Yahweh summoning his agent of wrath against his people. Moreover, the raising of a standard also represents judgment upon other nations (e.g., Cush in Is 18.3 and Babylon in Jer 50.2; 51.12,27). While Yahweh is the explicit agent of the verb in Is 5.26, he is not the direct agent who raises the banner when summoning armies against foreign nations.

While in Is 5.26 the image of raising a banner expresses Yahweh's wrath, in Is 11.12 the image radically inverts the notion of wrath against his people. Is 11.12 maintains Yahweh as the agent of the verb phrase, but now raising the banner signals Yahweh's personal restoration of the exiles (cf. Is 11.10.12; 49.22; 62.10). Curiously, Zech 10.8 depicts Yahweh "whistling" for the return of the exiles as well, though it does not include the image of raising a banner.

To recapitulate, the physical *expressors* of raising a banner and whistling suggest the following: 1) the language of setting up a banner and whistling for the nations as an expression of judgment is characteristic language for the early part of Isaiah's ministry. Both images function as *expressors* of judgment within the context of the Syro-Ephraimite invasion (5.25; 7.18).<sup>182</sup> (2) The depiction of Yahweh as the subject/agent underscores that Yahweh personally initiates both the historical events that express his wrath and the events that signal the end of his wrath (11.12). Finally, (3) as the text stands in its present location, the language of 5.26 introduces a new *theme* (i.e., *Yahweh summons of the nations to judge his people*) that will be *commented* on in radically inverted ways when Yahweh restores his people (Is. 11.10.12; 49.22; 62.10).

### ***State, Frequency, and Degree***

FrameNet's categories of *State*, *Frequency*, and *Degree* merge in the refrain of v.25ef. The *State* is the "abstract noun that describes a more lasting experience by the experiencer." The *Degree* refers to "the extent to which

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<sup>181</sup> "Standards, with divine or animal images on their topos, were often used in ancient Mesopotamia to muster and lead troops in battle (cf. for example, the depiction of forces with standards standing behind Naram-Sin in the famous "Victory Stele" in the Louvre; see *ANEP* fig. 309). They are directly comparable to the standards of the Israelite tribes mentioned in Num 2:10." D. Pardee 1997, *COS*, 246-247.

<sup>182</sup> "Comparison with the topographically specific account of the approach of a hostile army in 10:27b-32 suggests that 5:26-29 may have been written somewhat earlier." Blenkinsopp 2000, 221.

*the Experiencer feels the emotion.*” Frequency is the “number of times the Experiencer feels the emotion.” [FNI]. The refrain reads as follows:

*Yet in the midst of all of this, His anger is not turned back  
And His hand is still outstretched*  
בְּכָל-זֹאת לֹא-נָשָׁב אָפוֹ וְעוֹד יָדוֹ נִטְוִיָּה:  
(v.25ef)

### **State**

The state of wrath depicted in v.25a (תִּרְהֹ אַף-יְהוָה) has led to the smiting and death of his people (וַיִּפְּהוּ וַיַּרְגֵּזוּ הָהָרִים וְהָיָה נִבְלָתָם). Even in the midst of the tangible divine judgments, Yahweh's anger is not turned away, and his hand is still outstretched. The refrain signals that Yahweh's *State* of emotion is still one of wrath, which will result in more judgment. Thus, Wildberger notes: “If Yahweh's wrath cannot ‘turn away’ this time, a final settlement of the account is due to be paid.”<sup>183</sup> Or, as B. Childs puts it: “Even though he smote them . . . and their corpses were like refuse, this judgment is still insufficient.”<sup>184</sup>

### **Frequency**

How frequent is the אַף of Yahweh? The particular emotion (אֵף) of Yahweh is repeated in the refrain, which occurs in 9.16.20 and 10.4. The word אַף also recurs in a context of threatening judgment against Assyria in 10.25. However, Yahweh ceases to feel the emotion of anger (אֵף) against his people in 12.1. Then, Yahweh's אַף is stimulated against Babylon in 13.3,9,13 and/or Assyria in 14.6; His אַף results in the destruction of his enemies in 26.11; expresses judgment against Egypt in 30.27; אַף expresses the rage of the divine warrior defending his people in 42.25; אַף is held back from his people for the sake of his praise in 48.2 (cf. 12.1); אַף depicts Yahweh's emotion against Edom in 63.3,6 and remains unabated against his enemies at the end of the book in 66.15. Thus, we see the word is used in various places throughout Isaiah.

In the Hebrew Bible, the image of wrath not turning away “לֹא-נָשָׁב אָפוֹ” in v.25e occurs with reference only to Yahweh (except in Gen 27.45). As in Isaiah, the momentary nature of אַף against his people is also emphasized in other sections of the Hebrew Bible (cf Job 14.13; Hos 14.5). Yahweh's אַף may be abated because of his character of justice (Dan 9.16), the act of human repentance (2 Chron 12.12) or the accomplishment of Yahweh's purposes in history (Jer 2.35; 23.20). This is in contrast to kindled

<sup>183</sup> Wildberger 1991, 239.

<sup>184</sup> Childs, 2001, 48.

wrath in Isaiah (תָּרַה אֶרֶץ יִהְיֶה) which cannot be restrained. What may be concluded, then, about the word in Isaiah?

In Isaiah, the momentary nature of אַר is contrasted with the אַר that Yahweh expresses toward his enemies. When directed against his people (5.25; 9.11.16.20; 10.4) אַר implies an experience that is limited or momentary (Is 12.1; cf. 27.4; 48.2). The same cannot be said for the instances where Yahweh's אַר is unleashed against the wicked who are not his people. In fact, it is of interest to note that אַר is used to define divine wrath at the beginning of Isaiah (Is 5.25) and sets the tone for the end of the book (66.15ff), thereby serving as a macro-literary strategy given to the final form.<sup>185</sup> By the end of the Book of Isaiah the reader is left with the impression that Yahweh's אַר against Israel has lasted for only a moment in history, though his אַר at his enemies will never cease.

### **Degree**

The adjective “בְּכָל־זֹאת” and the adverb “וְעוֹד” underscore the degree to which Yahweh's wrath is experienced.<sup>186</sup> Even “*in the midst of all of this*”<sup>187</sup> (i.e., smiting and the earthquake), his אַר has not turned, and his hand is still outstretched. The adjective connotes the image that, despite the present judgments, wrath is still *momentarily* unabated. The adverb וְעוֹד implies that wrath has not yet been expressed in the to the fullest degree.

### **Topic**

FrameNet defines the topic as the general area “*in which the stimulus occurs, indicating a range of possible stimulus.*” [FNI]. The general topic is Yahweh's anger is his *covenant* people (בְּעַמּוֹ v.25a). More specifically, Yahweh is angry with the residents of Jerusalem and the men of Judah (יֹשְׁבֵי יְרוּשָׁלַם וְאִישׁ יְהוּדָה).<sup>188</sup> As in 5.3 the terms are frequently used collectively. Cf. 8.14; 9.8; 22.21; cf. 20.6).<sup>189</sup> However, it is their religious capacity of the community of Judah that is in view. This religious capacity is underscored by the use of the following terms: “house of Israel” (בֵּית יִשְׂרָאֵל);<sup>190</sup> The Holy One of Israel “קְדוֹשׁ־יִשְׂרָאֵל” (i.e., 19,24), “people” (עַם, cf. 1.3,8,10; 3.7,12-15) and; the depiction of violations against the *Torah* (v.24). Thus, the *Topic* of wrath is the residents of Jerusalem in their capacity as the people of Yahweh.

While the present text condemns the religious community of Judah, the original text may have had the Northern Kingdom in mind. This is undoubtedly the case as the invading army (vv.26-30) is a reference to the

<sup>185</sup> In a similar way, Garzón-Moreno sees the theme of “alegría” as functioning as an inclusion for the entire book. Garzón Moreno 2011.

<sup>186</sup> *VNK* 2000, 306-307.

<sup>187</sup> *Ibid.*

<sup>188</sup> “Every man of Judah around about Jerusalem,” as noted I. Ezra 1873, 27.

<sup>189</sup> Keil and Delitzsch 1996, 106.

<sup>190</sup> See discussion above under *Experiencer*.

Assyrian invasion of Israel. This applies in particular if Is 9.7-20 (esp. v.11) is addressed to Israel and was situated before 5.2-30.<sup>191</sup> In the present form of the Masoretic Text, however, it is the community of Judah in their capacity as the people of God that is the *Topic* of divine wrath. It is this community that has stimulated the wrath of Yahweh.

### ***Explanation and Stimulus***

In FrameNet, *Explanation* describes “*why the stimulus evokes a certain emotional response.*” [FNI]. *Stimulus*, on the other hand, is “*the person, event, or state of affairs that evokes the emotional response in the Experiencer.*” [FNI]. In other words, the *Explanation* is the general reason whereas the *Stimulus* refers to the specific events that provoked the emotion. A similar distinction between general and specific reasons may be found in the present literary context. Is 5.24a provides a general summary that explains why Yahweh’s wrath has been stimulated; namely, the people reject his *Torah* and the words of the Holy One.<sup>192</sup> As Williamson has shown, the general nature of the 5.24a is characteristic of a move from more specific (as in Is 5.8-23) to a more deuteronomic style of judgment that characterizes the redaction of woe oracles during the Exile.<sup>193</sup> Thus, the text has only been subsequently read as a generalization of the specific *Stimulus* to wrath in the exilic period. This further confirms the nature of the text to shift the *Stimulus* from the sins of Israel to the sins of Judah.

In the final form, the specifics of each *Stimulus* to wrath in 5.1-23 more fully develops what it means to reject the *Torah* and spurn the words of the Holy One of Israel (v.24a):

כִּי מָאַסוּ אֶת תּוֹרַת יְהוָה צְבָאוֹת  
*For they have rejected the Torah of Yahweh of Host*  
וְאֶת אִמְרַת קְדוֹשׁ יִשְׂרָאֵל נִאָּצוּ  
*and the Words of the Holy One of Israel they have spurned*  
(v.24)

The inverted parallel structure in v.24a (*qatal* → *D.O* → ← *D.O* ← *qatal*) functions to underscore the centrality of God’s *Torah/Word*. An image emerges of the *Torah* that is surrounded by those who repudiate and despise it.

The use of the word מָאַס in 5.24 is used elsewhere to describe men rejecting God and his laws (1 Sam 15:23; 2 Kings 17:15, Amos 2.4).<sup>194</sup> Within Isaiah, מָאַס depicts God’s people rejecting the waters of Shiloh (Is 8.6), or an appropriate rejection of idols (Is 31.7). מָאַס can also refer to

<sup>191</sup> Ibid.

<sup>192</sup> Williamson 2006, 394.

<sup>193</sup> Williamson, 2014.

<sup>194</sup> G-T 2003, 445.



Yahweh's rejection of his people (Is 33.15) or his refusal to reject them as his people (Is 41.9). The principle focus in Is 5.24, as noted in the syntactic structure above, is the people's rejection of the *Torah* of Yahweh (cf. אָחַת תִּוְרַת יְהוָה, cf. Am 2.4), a theme also developed later in Is 30.12 and Is 33. The near synonymously parallel word נָאָץ (cf. Jer 33.24<sup>195</sup>) occurs in Is 1.4, 5.24; 60.14 and is consistently used in the *piel* (as in Num 14.11, 23; 16.30; Deut 31.20; 1 Sam 2.17; 2 Sam 12.14; Pss 10.3,13; 74.10, 18; Jer 23.17). In every instance, the word נָאָץ implies the act of despising a person or object or treating someone or thing with contempt.<sup>196</sup> Despising the *Torah*/word is the reason that the fire of Yahweh's wrath has been kindled (לִכְנֹת<sup>24</sup>). We will detail the various ways in which the *Torah*/word of Yahweh has been repudiated in the section on *Stimulus* below. At a larger literary level, the text prepares the reader to see a contrast between the corrupt leaders who reject and spur the *Torah* of Yahweh and the child Emmanuel who will understand how to choose (*bhr*, an antonym מָאָס,<sup>197</sup> that which is good (Is 7.15)).

### *Circumstance*

The *Circumstance* under which the *Stimuli* evokes the response of wrath is depicted in the Is 5.1-2, 4,7: Yahweh is expecting/hoping that his vineyard would produce good grapes. This, of course, is a metaphor for Yahweh's expectation/hope that his people would produce both justice and righteousness in the world:

הָיָה לִי יַדִּי בְּקֶרֶן פֶּן־שָׁמֹן  
(v.1)  
וַיִּקְוֶה לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בָּאֲשִׁים  
(v.2)  
קִנְיָתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בָּאֲשִׁים  
(v.4)  
וַיִּקְוֶה לְמִשְׁפָּט וְהָיָה מִשְׁפָּח לְצַדִּיקָה וְהָיָה צַדִּיקָה  
(v.7)

In Is 5.1,2,4,7 the operative verb is קָנָה, which always occurs in the *piel*. In Isaiah, קָנָה describes one who looks “forward with confidence to that which is good and beneficial (cf. Is 5:2, 4, 7; 8:17; 25:9; 26:8; 33:2; 51:5; 59:9, 11; 60:9; 64:2).”<sup>198</sup> With the exception of our present text (Is 5.2,4,7), קָנָה expresses human expectations in God or divine realities. Here, however, the verbs are used to depict what *Yahweh expects* from humanity: justice and righteousness. In conclusion, we may say that the *Circumstance* under which

<sup>195</sup> Wildberger 1997c “n ’s to disdain,” *TLOT*, 695.

<sup>196</sup> *SWA* 1997.

<sup>197</sup> Wildberger 1997b, “m’s to reject,” *TLOT*, 653.

<sup>198</sup> *SWA* 1997.

the *Stimuli* evoke a feeling of wrath in Yahweh is his expectation that his people would produce justice and righteousness (מִשְׁפָּט and צְדָקָה).

This theme of expecting justice and righteousness (מִשְׁפָּט and צְדָקָה) is recontextualized in radically different ways in Is 59 where the people of Yahweh are now said to expect (קָוָה) justice and righteousness (מִשְׁפָּט and צְדָקָה). In contrast to Yahweh, in Is 59 the lack of מִשְׁפָּט and צְדָקָה leads people to utter despair whereas the lack of מִשְׁפָּט and צְדָקָה provokes Yahweh to wrath. We suggest that the volume of shared lexemes and themes suggest Is 59 was edited in light of Is 5.1-30.

Chart 2.3  
Expectations of justice  
Is 5 and Is 59

Isaiah 5	Isaiah 59
Yahweh <b>hopes</b> for justice and righteousness וַיִּקְוָה לְמִשְׁפָּט וְהָגָה מִשְׁפָּט לְצְדָקָה וְהָגָה צְדָקָה (v.7)	People <b>hope</b> for light, in parallel with hope for justice and righteousness) עַל־כֵּן רָחַק מִשְׁפָּט מִמֶּנּוּ וְלֹא תִשְׁלַח צְדָקָה נְקִימָה לְאֹרֶךְ וְהָגָה חֵשֶׁךְ לְנִגְהוֹת בְּאִפְלוֹת נְהַלֶּךְ: (v.9; cf. v.14)
People of God sin (5.1-24)	People of God confess sin (59.12-13)
Wrath of Yahweh unleashed against His people תִּרְהָ אֶת־יְהוָה בְּעַמּוֹ (5.25)	Wrath of Yahweh unleashed against the enemies of His people לְצָרָיו , בְּגִדֵי נָקֶם בְּמַעֲשֵׂי קִנְיָאָה , (59.17-18)
No light וְהָגָה־חֹשֶׁךְ צָר וְאֹרֶךְ חֹשֶׁךְ בְּעִרְיָתָהּ (v.30) No deliverer from agents of Yahweh's wrath וְאֵין מַצִּיל (v.29)	No light וְהָגָה־חֹשֶׁךְ לְנִגְהוֹת בְּאִפְלוֹת נְהַלֶּךְ (v.9) No salvation וְאֵין לִישׁוּעָה מִמֶּנּוּ רָחַקָה מִמֶּנּוּ (v.11) No one to intervene וְיֵרָא כִּי־אֵין אִישׁ וְיִשְׁתַּוְּמֵם כִּי אֵין מַפְגִּיעַ (v.16) Yahweh Delivers וְתוֹשַׁע לוֹ זָרְעוֹ וְצִדְקָתוֹ תִּיָּא סִמְכָתוֹ (vv.16-17)

The logical pattern that unfolds in Is 5.1-30 is as follows: the people of God do not do the works of justice and righteous that Yahweh expects. Consequently, the inescapable wrath of Yahweh is unleashed and deliverance does not come from Yahweh. Conversely, in Is 59.9-17 the hope for the realities of justice, righteousness, truth and salvation that people expect only occurs when there is confession of sin. Moreover, Yahweh is appalled that there is no one to intervene and so he intervenes personally (unlike in 5.30). This underscores that confession reverses the effects of divine wrath.

### ***Manner***

FrameNet describes *Manner* as “the way the Experiencer experiences the stimulus that produces the emotion.” [FNI]. The expectation for מִשְׁפָּט and צְדָקָה is met with great disappointment. The woe-oracle genres depict the great lament of Yahweh because Israel did not meet his expectations (5.8; 5.11; 5.18; 5.20; 5.21; 5.22; 10.1). The emotion is generated as Yahweh

contemplates his “failed expectations.”<sup>199</sup> The function of the allegory of the vineyard is to underscore the surprise element. The lover/gardener (דוֹרֵךְ) has done everything possible (i.e., 5.2) for his vineyard to produce good grapes (justice and righteousness).

קִנִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֵשִׁים:

(v.4)

וַיִּקְוֶה לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצַדִּיקָה וְהִנֵּה צַעֲקָה

(v.7)

Yahweh justifiably exclaims, “what more could I have done for my vineyard? (מה-לַעֲשׂוֹת עוֹד לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ) (v.2). His expectations are not unreasonable. The clause, as Wildberger puts it, underscores that “God has fulfilled his responsibilities in every way and gives reasons why expecting yield is not unreasonable.”<sup>200</sup> So, too, Alonso-Schökel and Sicre-Diaz note “la implicación es que tenía derecho a esperar el pago de su esfuerzo.” The result is that Yahweh justifiably complains of “*un amor mal pagado*.”<sup>201</sup> In summary, Yahweh is provoked with intense disappointment and utter frustration because of his failed expectations. Moreover, given that the woe oracle indicators are used, the manner in which the *Experiencer* experiences the emotion is a lament.

### ***Stimulus***

FrameNet defines the *Stimulus* to the emotion as the “*person, event or state of affairs that evokes the emotional response in the Experiencer.*” [FNI]. In Is. 5.24a we noted that a general *Explanation* for Yahweh’s wrath was the people’s rejection of *Torah* and the word of the Holy One of Israel, a deuteronomic perspective. In the final form, however, this verse *generalizes* in summary fashion the particular *Stimuli* to Yahweh’s wrath outlined in 5.1-23. In this fashion, Judah is made culpable of the sins of Israel, and the experience of Israel serves as a warning for Judah.

Toward the beginning of the literary unit (5.7) there is another summary statement that describes the general reason for Yahweh’s wrath: no yield of justice or righteousness (וַיִּקְוֶה לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצַדִּיקָה וְהִנֵּה צַעֲקָה) (v.7). Read in its present location, this phrase may be understood as a near *particularization* that moves from the general (no justice and righteousness) to the particulars (several stimuli, vv.8-23). The particulars (vv.8-23) are then *generalized* in the summary statement that describes the people’s rejection of the *Torah* and words of the Holy One (5.24a). The logical connector in v.25a (עַל-כֵּן הָרָה אֶף-יְהוָה בְּעַמּוֹ) demonstrates that Yahweh’s

<sup>199</sup> Sweeney 1996, Loc 2084.

<sup>200</sup> Wildberger 1991, 183.

<sup>201</sup> Alonso-Schökel and Sicre-Diaz 1987, 133.

wrath is provoked by both the lack of justice and righteousness (v.7), the particular stimuli (vv.8-23) and the summary statement explaining that the sins of the people are a result of their disregard for the *Torah* (v.24). As the *Stimuli* fall outside the bounds of the Is 5.25-30, we will not do an exhaustive analysis of each of them. Rather, we will merely highlight aspects within each category that show their relationship to the concept of wrath in 5.25-30.

Regarding the literary structure, the *Stimuli* are couched within a series of six (6) woes (וִיחִי) introduced in 5.8,11,18,20,21,22. The entire section describing the *Stimuli* for wrath is characterized by a recurring use of ten *qotels* and ten *yiqtol*s (vv.8-23)<sup>202</sup> with the summary statement in v.24a expressed with two *qatals*. M. Sweeney notes that the six woes are best understood as being presented in two series. The first series runs from vv.8-17 and the second from vv.18-24.<sup>203</sup> The following chart visualizes the *Stimuli* of Yahweh's wrath in Is 5.25.

Chart 2.4  
Stimulus to Wrath (Is 5)

Generalization (5.7)	→ Particularization (5.8-23) ←	Generalization in 5.24
-no justice/righteousness- <i>yiqtol</i> (1x)	-6 woe oracles- (וִיחִי) vv.8, 11, 18-19,20,21 & 22. <i>Qotel</i> (10x) <i>Yiqtol</i> (10x)	-reject Torah / despise Word <i>qatal</i> (2x)
Violation of justice = a rejection of Yahweh (Is 59.9-17)	1) Abuse of property (v.8) 2) Drunkenness (v.11) 3) Drag sin with cords - mock Yahweh (v.18,19) 4) Reversal of reality (v.20) 5) Wise in their eyes (v.21) 6) Heroes at drinking (v.22)	Rejection of <i>Torah</i> /Word = a rejection of Yahweh (Is 59.9-10)

1. *General stimulus: Bloodshed and cries:* וַיִּקְרוּ לְמִשְׁפָּט וַיִּהְיֶה מִשְׁפָּח לְצַדִּיקָה וַיִּהְיֶה צָעֲקָה (v.7)

Having categorized this *Stimulus* as “general” we do not imply that v.7 is deuteronomic, as is the ‘general’ stimulus in 5.24a. Here, the first provocation of Yahweh's wrath is that the men of Judah were shedding the blood of others (מִשְׁפָּח) and provoking cries of oppression (צָעֲקָה). It is quite obvious that these two terms were chosen because of their phonetic parallelism with the antonymous terms לְמִשְׁפָּט and לְצַדִּיקָה.<sup>204</sup> In Isaiah, מִשְׁפָּט and צָדִיקָה are used to describe a world that functions according to the design of Yahweh (2.2-4; 8.16ff; 42.1-3; 50.4-10). The prophetic text uses these terms to describe what it means to be a people who abide by the *Torah* (cf. 5.24). מִשְׁפָּט and צָדִיקָה depict a society that eliminates the causes of

<sup>203</sup> Sweeney 1996, Loc 2064.

<sup>204</sup> Williamson notes that the terms are parallel in 1.21, 27; 5.7,16; 16.5; 28.17; 32.1,16; 9.33.5; 26.9. Mishpat always coming first expect in 32.1 Williamson 2006, 54; W. A. M. Beuken 1972, 1-30.

oppression,<sup>205</sup> violence (Is 1.27; 5.7; 9.7; 28.17; 32.16; 33.5; 58.2; 59.9,14), governmental or legislative corruption. Justice and righteousness are also closely associated with the need to protect property rights, especially of the poor. While there is no disputing that *מִשְׁפָּט* is related to legal decision making,<sup>206</sup> that is certainly not the only meaning the term evokes. As Beuken notes, *מִשְׁפָּט* is also a *state of being* and not just a decision.<sup>207</sup> Together with *אֱמֶת* (Is 1.26-27; 11.4-5; 16.5; 28.10-17; 33.5-6),<sup>208</sup> truth, justice and righteousness function to depict the state that should characterize Israel. This includes putting an end to oppression and the misuse of property rights (vv.8-10).<sup>209</sup>

The essential reason for the implementation of *מִשְׁפָּט* and *דִּקְדֻקָּה* (as well as *אֱמֶת*) is because these characteristics reflect the essence of Yahweh (cf. Is 12.2; 45.8; 52.7; 59.12-13,15). Consequently, at the book level, a rejection of justice and righteousness is an assault, not only on the *Torah* (v.24) but is an attack on Yahweh himself. For this reason, the lack of justice and righteousness is a *personal* affront to Yahweh, who feels as though his love has been rejected. To reject justice and righteousness in society is to reject Yahweh personally!

As regards the antonyms of *מִשְׁפָּט* and *דִּקְדֻקָּה* (that is, *הַשָּׂדֶה* and *הַקָּדֵשׁ*), *הַשָּׂדֶה* is a reference to bloodshed and violence. The term is used nowhere else in the Hebrew Bible and is, of course, chosen for its parallel assonance with *מִשְׁפָּט*. Swanson defines *הַשָּׂדֶה* as having a “focus on evil [in] contrast to the order and civility of justice and righteousness; as a figurative extension of bleeding or pouring out of blood.”<sup>210</sup> While we concur that bloodshed can be read metaphorically, literal bloodshed may have also been in view (cf. Is 1.15,19). In any case, the presence of bloodshed functions to highlight the disregard for the *Torah* (Is 5.24; cf. Ex 3.7).

Regarding the parallel word, which blames leaders for causing cries of oppression (*הִקְדָּוָה*), there is no single issue in view. Rather, the phrase depicts any oppression that stems from extortion within society that causes people to cry out for aid (cf. Ex 3.9; Job 34.28; Gen 19.13).<sup>211</sup> While the term is reminiscent of the oppression in Egypt (Ex 3.9), in light of the literary cohesiveness with the prologue of Isaiah, the term functions to associate the leaders of Judah with the oppressive leaders of Sodom (Is 1.10).

Lack of specificity within the text raises questions as to *who* is causing cries of oppression and enabling the shedding of blood. In Is 3.13-15 the injunction is clearly against the elites of Jerusalem and not the general public.<sup>212</sup> On the other hand, to associate culpability only with the ruling

<sup>205</sup> J. P. Miranda, 1974.

<sup>206</sup> P. Bovati 1994, 347-348.

<sup>207</sup> Beuken 1972, 1-30.

<sup>208</sup> Williamson notes this association but leaves out Is 59. Williamson 2006, 74.

<sup>209</sup> Alonso-Schökel and Sicre-Diaz 1987,185-186; Carroll-Rodas 1989, 92-96.

<sup>210</sup> *SWA* 1997.

<sup>211</sup> Williamson 2006, 74.

<sup>212</sup> Sheppard 1982, 45-47.

class seems to limit a passage, which addresses the entire community in their religious capacity. There is no reason to think that the whole population would be excluded from the condemnation, even though the primary responsibility for justice in Is 1-39 is the task of the king (Is 9.7; 16.5; 32.1 cf. 2 Sam 8.15). Moreover, while the task of implementing justice is a democratized task in Isaiah from Isa 40ff,<sup>213</sup> justice does not cease to be an expectation for the people of God. Finally, given the fact that Yahweh's anger burns against *all his people* (בְּעַמּוֹ), we should understand that it is the whole of society provoking Yahweh to wrath and not just the ruling class.

## 2. *Stimulus: Abuse of property (vv.8-10)*

While the lack of justice and righteousness is a crime of the entire population, the abuse of property is a crime of the ruling elite. To abuse land rights is to violate the land that Yahweh had given as a gift. Land in Israel was a safeguard against poverty and could not be sold indefinitely (Lev 25-28; Ex 46.16-18).<sup>214</sup> As H. F. Marlow observes, the exploitation of the poor by the “complacent and decadent elite in society provokes the prophet’s condemnation (Is 3.13-15) and results in God’s judgment on the people and their exile from the land (Is 5.11-14; Am 6.4-7).”<sup>215</sup> This is very much in line with Eighth-Century BCE prophets in general. Blenkinsopp notes that the heart of Eighth-Century prophetic protest was to protect “members of peasant households eking out a precarious subsistence on the ancestral plot of land.”<sup>216</sup> It seems, especially given the corrupt legal system denounced in First Isaiah, that the elite are manipulating the legal system. Blenkinsopp continues:

the first unit [vv.8-10] takes aim at the practice of manipulating the legal system by those in a position to do so, namely, royal officialdom, in order to facilitate the sequestration of property and the enclosure of peasant holdings. From the prophetic perspective, legality is not the same as justice, and the legal transfer of property can be tantamount to robbery.<sup>217</sup>

In line with the above observation, those saying הָיוּ הָאֲמָרִים לָרַע טוֹב in Is 5.20, understood their manipulation of the legal system as a moral good. Not only has the ruling elite manipulated the real estate laws but, in so doing, they have exiled Yahweh from his land. Both Ibn Ezra and Redak noted that the particular crime of property abuse is not only against the poor but it is a

<sup>213</sup> Williamson 1998, 57-64.

<sup>214</sup> Cf. Jer 34; It is unclear if the Jubilee laws were ever actually practiced, but they are, nevertheless, an ideal.

<sup>215</sup> H. F. Marlow 2012, 489-492.

<sup>216</sup> Blenkinsopp 2000, 212.

<sup>217</sup> Ibid.

crime against Yahweh himself. Rashi comments: “You think that neither the Holy One, blessed be He, nor the poor, have a share in the land.”<sup>218</sup> The aim of the greedy stated in verse 8: וְהִישָׁבְתֶּם לְבַדְכֶם בְּקֶרֶב הָאָרֶץ (v.8) makes this clear: to leave no room for Yahweh. The land, which the Holy One of Israel was to fill with his glory (Is 2.11,17,18; 12.6; 45.24) has now expelled the Holy One from his own dwelling place. There is no room for Yahweh! In effect, to violate the poor of their property rights was tantamount to banishing Yahweh from His own land.

### 3. *Stimulus: Drunkenness and leisure blur the perception of Yahweh’s work* (vv.11-13)

Drunkenness is a frequent theme in the prophets and wisdom literature (Amos 2.8; 4.1; 6.1-7; Hos 4.11; 7.5; Mic 2.1; Is 28.7-8; Prov. 21.17; 23.19-21, 29-35).<sup>219</sup> Here, drunkenness and a life of leisure take priority over recognizing the work of Yahweh in the world (vv.11-13). While the effects of strong drink are described in metaphorical terms elsewhere in Isaiah (cf. Is 51.17), here the condemnation is for literal drunkenness. The reason is not that drink and leisure are wrong in themselves but, as Oswalt notes, because they have become “all-absorbing to the point where spiritual sensitivity has become dimmed. The revelers no longer have any interest in or ability to recognize how God is at work in the world.”<sup>220</sup> They are unable to perceive Yahweh’s hand in history: וְאֵת פְּעַל יְהוָה לֹא יֵיטִיּוּ וּמַעֲשֵׂה יָדָיו לֹא רָאוּ (v.12).

Following Wildberger’s suggestion, we note that in failing to perceive Yahweh’s work in history, the revelers also fail to recognize that Yahweh possesses a unique power other gods do not. He notes that the words for Yahweh’s work (פְּעַל, מַעֲשֵׂה, עֲבָדָתוֹ, יִצְעָתִי) (see Is 5.19; 28.21; 14.24-27) are unique in that they are always in the singular. Wildberger thereby suggests that the use of the singular is not a reference to the number of works but an emphasis on the “unique power of the one God, acting according to the plan which he determined beforehand.” Moreover, Yahweh’s “exercise of lordship in history” is not “a matter of indifference.” If one would look at the activity of Yahweh, then one would have the insight (יָדָעַת), which they do not have in v.13.<sup>221</sup> Moreover, it is this lack of insight that leads to Exile.

Thematically, the *Stimulus* for Yahweh’s wrath provides an appropriate background context for chapters 6-8. In Is 6.9ff Isaiah is commissioned with the ministry of divine hardening. As a result of their commitment to drunkenness and revelry, the people will not be able to see the works of Yahweh because they have not made it a priority in 5.11ff.<sup>222</sup>

<sup>218</sup> In A. J. Rosenberg 1995, 44.

<sup>219</sup> Strong drink is condemned in Amos 2.8; 4.1; 6.1-7; Hos 4.11; 7.5; Mic 2.1; Is 28.7-8; Prov 21.17; 23.19-21, 29-35.

<sup>220</sup> Oswalt 1986, 160. Redak: they no longer have time for the study of *Torah* and wisdom. In A. J. Rosenberg 1995, 46.

<sup>221</sup> Wildberger 1991, 202-204.

<sup>222</sup> Childs 2001, 48.

As Alonso-Schökel and Sicre-Diaz note: “turbados por el vino no saben leer los signos del tiempo, la mano de Dios que actua en la historia.”<sup>223</sup>

4. *Stimulus: Pulling sin, falsehood and magic* הָיִי מִשְׁכִּי הָעֶזְרוּ בְּחַבְלֵי  
הַשָּׁוְא וּבַעֲבוֹת הָעֲגָלָה חֲטָאָה (v.18)

The image of men dragging sin along with cords is not altogether clear in Is 5.18, though it appears in association with abominable cultic practices in 1.13, and is associated with legal abuses Is 59.4. Mowinckel was first to suggest that “cords” referred to the magical practices of tying ropes in ways to manipulate history. Others have followed this interpretation such as Wildberger, Phillips, and Klopfenstein, though magic is not implied in most descriptions where similar lexemes are used (cf. Pss 12:3; 26:4; 41:7; etc.).<sup>224</sup> That being the case, it is not unreasonable that a *Stimulus* for wrath could be dependence on magic to control history (cf. Is. 2.6-9). The people are now acting out what they have already been declared to be in 1.4: a people laden with sin (גֹּי חָטָא עִם כָּבֵד עוֹן).

5. *Stimulus: Mockery of Yahweh* הָאֱמֹרִים יִמְהָרוּ יִתְיַשְׁפוּ מַעֲשֵׂהוּ לְמַעַן נִרְאָה וְתִקְרַב  
וְתִבּוֹאָה עֲצַת קְדוֹשׁ יִשְׂרָאֵל וְנִדְעָה: (v.19)

While in vv.11-18 drunkenness has led to a dulling of the people’s ability to perceive Yahweh in history, v.19 depicts people mocking Yahweh for his inability to intervene in history. Both the drunkenness and mockery of Yahweh culminate in the divine hardening of the people in Is 6.9ff, which can be seen in the repetition of key lexemes and themes.

Thematically, the theme of mocking Yahweh takes on a new form in 29.15. Here, mockers are described as those who imagine that Yahweh cannot see or know (מִי רֵאָנוּ וּמִי יוֹדְעָנוּ) their works (מַעֲשֵׂיהֶם) of wickedness. Mockers likewise spur the word of the prophet in 30.11. In each case, mockers are severely punished (cf. 29.15-20; 30.11-15). The exilic context, however, inverts the theme of mocking in radical ways. While mocking of Yahweh in 5.18 led to exile and a lack of knowledge in Pre-Exilic periods, Yahweh reverses these punishments in 41.20-22. In Is 41, those who suffer in the Exile will “see and know” that Yahweh alone intervenes in history (יֵרָאוּ וְיִדְעוּ, 41.20). The exiles can “see and know” precisely because Yahweh has *mocked* the idols that have legitimated their captivity. Moreover, he has mocked the gods in the same way that his people have mocked him in 5.18! In the exilic context, Yahweh is the one mocking the works (וּפְעֻלָּתָם) of the idols that are unable to make people know (וְנִדְעָה) the things to come (הַבָּאוֹת) (41.22).

<sup>223</sup> Alonso-Schökel and Sicre-Diaz 1987, 136-137.

<sup>224</sup> Sawyer 1997, “שָׁוְא šāw’ deceit,” *TLOT*, 1311; See De Waard 1997, 27.



#### 6. *Stimulus: Reversal of moral realities* (v.20)

הוֹי הָאֲמָרִים לְרַע טוֹב וְלְטוֹב רַע שְׁמִים חֲשֹׁךְ לְאוֹר וְאוֹר לְחֹשֶׁךְ שְׂמִים מֵר לְמַתּוֹק וּמַתּוֹק לְמָר

The themes of *good*→*evil*; *light*→*dark*; *sweet*→*bitter* are associated with salvation and/or disaster.<sup>225</sup> For instance, it is clear that the reversal of moral realities (v.20) results in darkness and the lack of salvation (5.30). The reversal of moral realities stems from a rejection of the principles of wisdom literature. In Isaiah, the lack of wisdom results in the inability to call things by their real name:<sup>226</sup> A fool may be called a nobleman and vice-versa (32.5).<sup>227</sup> The incorrect naming of reality (5.20) stimulates the wrath of Yahweh (5.25). However, the end of wrath in the exilic period (40.2) is marked by the ability to name things as they really are (32.5) and is also characterized by the reversal of divine ethical standards. Thus, ethically crooked “Jacob” is made straight (וְיַעֲקֹב לְמִישׁוֹר, 40.4).<sup>228</sup>

#### 7. *Stimulus: Self-aggrandizement* (v.21) הוֹי חֲכָמִים בְּעֵינֵיהֶם וְנִגְדָּה פְּנֵיהֶם וְבָבִים:

In Isaiah, haughtiness and pride are consistently condemned. This is because Yahweh alone is lifted up. To challenge this at any level (personal, societal or cosmic) kindles Yahweh’s wrath and divine punishment (Is 2.9,11-20; 3.16; 4.2; 5.15-16; 10.33; 6.5; 52.13; 57.15). Being wise in one’s own eyes is equally condemned. The wisdom tradition seems to influence v.21, as it portrays self-aggrandizement as a clear challenge to God himself (Prov 26.12; 26.5,16; 28.11).<sup>229</sup> In Isaiah, wisdom plays a particular role: wisdom is seen as coming directly from Yahweh. Any other forms of “wisdom” are directly overturned by Yahweh himself (Is 10.13; 19.11-12; 29.14; 44.25).<sup>230</sup> The purpose of Yahweh’s overturning of human wisdom is to show that he alone controls the affairs of history and rules history. Thus, to be wise in one’s eyes is tantamount to compete with Yahweh. It consistently results in divine wrath.

#### 8. *Stimulus: Drunkenness and a perversion of legal system*

הוֹי גְבוּרִים לְשִׁתּוֹת גֵּן וְאֲנָשֵׁי־חַיִל לְמַסָּה שְׂכָר  
מַצְדִּיקֵי רָשָׁע יַעֲקֹב שֹׁחֵד וְצִדְקַת צְדִיקִים יִסְרוּ בְּמַמְנוֹ  
(vv.22-23)

In vv.11-13 strong drink and leisure dulled the senses of those from seeing Yahweh’s work in history but in vv.22-23 strong drink results in unjust

<sup>225</sup> Wildberger notes: “Where there is light there is salvation, blessing” (cf. 9.1). Wildberger 1991, 284. Williamson also notes good and evil can include physical well-being or misfortune (Is 2.5; 9.1; 34.5,7; 42.16; 45.7; 58.10; 59.9; 60.1-2), Williamson 2006, 94.

<sup>226</sup> Beuken 2000, 215-217.

<sup>227</sup> Ibid.

<sup>228</sup> A play on words.

<sup>229</sup> Wildberger 1991, 414.

<sup>230</sup> Williamson 2006, 104.

government (cf. Prov 31.4-5).<sup>231</sup> Here, too, we see the influence of wisdom literature in Isaiah. The denial of justice for the innocent and the payment of money in the courts (cf. 1.23) echoes the lack of justice and righteousness described first in Is 1.7. Watts has noted that the three-fold repetition of righteousness (צִדִּיק) in v.23 underscores the contrast between the people and God himself who is צִדִּיק.<sup>232</sup> Therefore, just as drunkenness blurs the ability to see Yahweh's work in history, it also blurs the ability to see Yahweh's righteousness expressed in the courts of law. Again, we see how the *Stimuli* to divine wrath is consistently portrayed as acts that violate the expression of Yahweh's character. To recapitulate, the *Stimuli* for the kindling of the קִרְהָ אֶת־יְהוָה may be summarized as follows:

*General: Absence of justice and righteousness (v.7)*

*Particulars:*

- Bloodshed and causing cries of oppression (v.7)
- Abuse of property (vv.8-10)
- Drunkenness that blurs seeing Yahweh's reign in history (vv. 11-13)
- Pulling sin /magical manipulation of history (?) (v.18)
- Mockery of Yahweh's ability to intervene in history (v.19)
- Reversal of moral realities (v.20)
- Self-aggrandizement (v.21)
- Drunkenness that blurs the justice of Yahweh in the courts (vv.22-23)

*General: Rejection of Yahweh's Torah (v.24) (exilic)*

As we noted in our chapter on methodology, *frame semantics* seeks to understand all background concepts related to the use of a lexeme. Consequentially, a text may be associated with more than one frame. The above discussion has focused on the how background concepts in 5.25-30 relate to the *Emotion-Directed* frame (i.e., wrath is the emotion). However, it is evident from the theme of the text that 5.25-30 also activates a *Punishment* frame. For this reason, we will now detail how 5.25-30 relates the wrath of Yahweh to the theme punishment by drawing on a different set of frame element roles. In some cases, categories will overlap with the *Emotion-Directed* frame and do not require further interpretation (e.g., the *Reason* for *Punishment* is identical to the *Stimulus* for the emotion of wrath in 5.25-30. The categories for the *Reward-Punishment* frame which we will now discuss are as follows: *Agent; Evaluatee; Reason; Response-Action; Degree; Depiction; Instrument; Manner; Means; Place; Purpose; Result; Time.*

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<sup>231</sup> Williamson 2006, 104.

<sup>232</sup> Watts 1985, 54.

Isaiah 5.25-30

Lexical Focus: תָּרָה אֶף־יִהְיֶה

Punishment-Rewards Frame

### ***Event***

As discussed above, the surrounding woe-oracles lead to an indictment of guilt, which results in the *Response-Actions* (punishments).

### ***Agent***

FrameNet defines the *Agent* as the one doing the rewarding or punishing. In the case of Is 5.25-30, there is the *Divine Agent* and a *Human Agent*. The *divine agent* is the same as the *Experiencer* in the *Emotion-Directed Frame* above. Additionally, a *Human Agent* is summoned by Yahweh and executes his punishment: namely, they are the nations from afar. The nations are anaphorically referred to eight times as the implied subject of verbs and nine times using the 3ms suffix in nouns in vv.26-30. The implied military aggressor in view is Assyria.

### ***Evaluee***

In the *Punishment* frame, the *Evaluee* is “the person about whom a judgment has been made and to whom the punishment is dealt.” [FNI]. The exilic editing relates the sins of Israel to the sins of Judah. This category corresponds to the *Topic* role in the *Emotion-Directed Frame*: the people of Judah in their religious capacity as the covenant people of God.

### ***Reason***

*Reasons* for the *Punishment* are identical to the categories of *Explanation* and *Stimuli* in the *Emotion-Directed Frame* above.

### ***Response-Action & Results of Punishments***

Punishment is given to the *Evaluee* by the *Agent*. Here, we combine the two FrameNet categories: punishment and the results of the punishment. The *Response-Action* was taken, and the *Results* of the sanctions are expressed together in the following verbal forms:

Chart 2.5  
Verbal Sequence of Punishment in Is 5.1-30

v. 6 I make it a wasteland	<i>weyiqtol</i>
v. 6 Not pruned	<i>neg + yiqtol</i>
v. 6 Not hoed	<i>neg + yiqtol</i>
v. 6 Briers grow	<i>weqatal</i>
v. 6 command clouds	<i>yiqtol</i>
v. 9 Houses desolate	<i>wayyiqtol (shall be)</i>
v. 10 No agriculture yield	<i>yiqtol + yiqtol</i>
v. 13 will go into exile	<i>qatal</i>
v. 13 Die of hunger	<i>nominal predicator</i>
v. 13 Parched of thirst	<i>nominal predicator</i>
v. 14 Sheol enlarges	<i>qatal</i>
v. 14 Mouth opens beyond measure	<i>weqatal</i>
v. 14 Go down (to Sheol)	<i>weqatal</i>
v. 15 Bowed down	<i>wayyiqtol</i>
v. 15 Brought low	<i>wayyiqtol</i>
v. 15 Humbled	<i>yiqtol</i>
v. 17 Sheep graze on ruins of rich	<i>weqatal + yiqtol</i>
v. 24 roots will decay / flowers blow	<i>yiqtol + yiqtol</i>
v. 25 corpses lie in the street	<i>wayyiqtol</i>
v. 26 military invasion	<i>yiqtol</i>
v. 29 seized as prey	<i>weqatal</i>
v. 29 Carried off	<i>weyiqtol</i>
v. 29 No rescuer	<i>quasiverbal predicator</i>
v. 30 looks to the land / sees darkness	<i>weqatal + hyh</i>

The pattern suggests that concrete actions of punishment are depicted, overwhelmingly, with *yiqtol* verbs (*i.e.*, *destruction of agricultural production*, vv.6,10; *desolation of houses*, v.9; *laying low the arrogant*, v.15; *the extinction of the wicked*, v.24; *death from the earthquake*, v.25; *the military invasion*, v.26). On the other hand, *qatal* verbal forms are used when depicting the results of the punishment (*i.e.*, *ruins of the rich are now pasturelands*; v.17; *being held captive by a lion*, v.29; *utter darkness*, v.30; overarching punishments (*i.e.*, *exile*, v.13 and *death*, v.14); or the human agent of punishment (*i.e.*, *army as a lion*, v.29).

Regarding the nature of punishment that expresses Yahweh's wrath, two observations are in order: first, it is evident that every punishment is related to the reason that provoked the wrath of Yahweh. Second, the results of punishment are inverted or shift when read in the Exilic and Post-Exilic contexts. We will discuss these aspects simultaneously in the following paragraphs.

Punishments are linked to the crime: "el castigo está en el mismo plano."<sup>233</sup> The very essence of the crimes of the people: a rejection of מִשְׁפָּט and צֶדֶק, is met by Yahweh's expression of righteous and justice: וַיִּגְבֶּה יְהוָה<sup>16</sup> וְצַדִּיקוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוֹשׁ נִקְדָּשׁ בְּצִדְקָה: (v.16). Yahweh's punishments are concrete expressions of his righteousness and justice that are presently absent in society. The textual vision of the "castigo en el mismo plano" (*Lex Talonis*) is also seen in the metaphorical extension of a garden. The garden

<sup>233</sup> Alonso Schökel-Sicre Diaz 1987, 135-136.

has not yielded the expected harvest of righteousness and justice. While this is a *metaphor* for justice and righteousness, the punishment emerges as a *literal* poor agricultural harvest. Only 1/10<sup>th</sup> of what was planted will be harvested (Is 5.6, 10; cf. 6.13; Deut 28). Thematically, agricultural drought as an expression of Yahweh's wrath is reversed in Exilic and Post-Exilic texts, which associate the end of wrath with an eschatological banquet (cf. Is 55.1-2; 25.6-8).

Yahweh responds to the manipulation of a legal system that abused the poor by removing them from their property rights (Is 5.8-10) by exiling the people from their land and by destroying the homes and fields of the rich (5.9-10,13). The theme of being exiled (5.13) is best taken as an exilic addition to the description of punishment. In the Exilic and Post-Exilic period, however, Yahweh restores people to the land he gave them and they dwell in security within their land (32.18; 65.21). Even Yahweh is depicted as dwelling in the land that had expelled him in the Pre-Exilic period (12.1-6; 60-62)!

The priority that the men of Judah have placed on drunkenness and leisure (vv.11-13) has resulted in Sheol itself feasting and spreading out a banquet for the revelers who refuse to understand Yahweh's work in history (5.14). As Alonso-Schökel and Sicre-Diaz summarize: "a los banquetes responden el hambre y sed, el tumulto de los festejos, la veracidad del abismo mortal; a la ceguera ante el plan de Dios, el destierro."<sup>234</sup> The crime of not wanting to see and perceive the works of Yahweh in history (v.12), *becomes* the punishment in Isa 6.6ff (cf. 5.30). This situation sets the background for understanding King Ahaz's inability to perceive Yahweh's work in history (Is 7).<sup>235</sup> Thematically, blindness and lack of perception will be inverted as Yahweh intervenes in liberating his people from Babylon (Is 29.18; 32.3; 35.5; 42.7).

In terms of the crime of mocking Yahweh and challenging him to act quickly in history in Is 5.18 "הַאֲמִיִּים יִמְהָרוּ יְתִישָׁה מַעֲשָׂהוּ לְמַעַן נִרְאֶה וְתִקְרַב וְתִבְוָאָה" "עֲצַת קְדוֹשׁ יִשְׂרָאֵל וְנִדְעָה ס" we note that here also the punishment matches the sin. The mockers request for Yahweh to show his work in a speedy manner (v.18). Yahweh responds by sending enemies with great speed! וְהִנֵּה מְהֵרָה קָל׃ (5.26). Thematically, those who do not spurn the word of the Lord are preserved from the weapons of enemy invaders that now invade the people of God (cf., Is 36-39; 57.17).

Likewise, the reversals of moral realities are met with punishments in the same realm. The crime of calling the light darkness (5.20) is punishable by Yahweh's darkening of the land (5.30) and bringing about "evil" (45.7). As with the other punishments, light and salvation invert the realities of darkness in the Exilic and Post-Exilic periods (45.7; 59.10; 60.2). Even in the Pre-Exilic period, the promised reign of the Davidic ruler reverses the effect

<sup>234</sup> Ibid., 135-136.

<sup>235</sup> Childs 2001, 44.

of darkness in the Northern Kingdom (cf. 9.2-3). The inability to name reality because of a lack of wisdom is also inverted in later texts with descriptions of godly leaders that name reality correctly (11.9; 32.3-8). Moreover, being proud in one's own eyes is tantamount to making oneself equal to God (5.21). The punishment in 5.13-14 appropriately humbles the proud. Williamson has suggested that 5.15-16 is likely a universal application (all men will be brought low, “אָדָם”) of a topical punishment (Jerusalem in 5.9).<sup>236</sup> Conversely, in Exilic/Post-Exilic texts Yahweh exalts and lifts up the one who does his will (cf. 52.13). Finally, one may note that despising and rejecting the *Torah* and words of Yahweh (v.24, an exilic redaction) results in the inability to *understand* Yahweh's words (28.10-12; 29.11-12). However, in Deutero and Trito-Isaiah there is hope for those who listen to Yahweh and his word (50.4-10; 66.2).

In conclusion, we may note that the thematic development of themes related to punishments evidences the following trends. First, punishments that express Yahweh's kindled wrath emerge within the same realm as the crime. At times, there is a convergence between metaphorical extensions that define the crime and the literal source of the metaphor. Second, the consequences of punishments that express the wrath of Yahweh are reversed once the era/emotion of wrath has ended. The most outstanding of these passages is 27:1-5, which signals the end of Yahweh's wrath toward his vineyard. Finally, texts such as 10.5ff (and Is 13-23) show that *human agents* of wrath become the *evaluee* (i.e., object or persons punished). While the punishment of Yahweh's people is temporary (12.1ff; 27.1-5), Yahweh's punishment of his *human agents* of wrath is eternal (48.20; 66). Finally, the association between 5.30 and 10.1 is of interest. If 10.1 precedes 5.30, then the rationale is as follows: because they made widows their prey, they will become prey.

### ***Degree***

There is only one adverb that syntactically functions to depict the extent of the *Response-Action* (i.e., *Punishment*), namely: לְבָלִי־הֶקֶץ, (5.1). This phrase describes the mouth of Sheol as being opened without limit in the same way that there was no limit to the consumption of food or drink (5.11-13).

### ***Depictive and Manner***

The FrameNet *Depictive* category focuses on the description of *Agent* doing the punishment. *Manner* describes the method of performing the punishment. Here, the two categories will be treated as one as they merge in Biblical Hebrew. As regards the divine agent, depictive phrases of manner are

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<sup>236</sup> Williamson 2006, 104.

identical to those described as *Expressors* in the *Emotion-Directed* frame. We note here observations regarding the *human agent* of punishment. The verbal sequence describes the military advance with *yiqtol* (vv.26-27) and uses a sequence of *qatal* verbs to depict their characteristics.

Chart 2.6  
Assyrian Military in Is 5.26-30

Depiction of Military Advance	
26c: comes swiftly and speedily	<i>w + adv + adv + yiqtol</i>
27a: no one is weary or stumbles	<i>quasiverbal predicator</i>
27b: no one sleeps / slumbers	<i>neg yiqtol + w-neg + yiqtol</i>
Depiction of Military Armament (Clothes & Equipment)	
27c belts not loosed	<i>wcrd + neg + qatal</i>
27d sandals not loosed	<i>wcrd + neg + qatal</i>
28a arrows sharp	<i>qotel (pass)</i>
28b bows bent	<i>qotel (pass)</i>
28c hooves of horses like flint	<i>qatal (functions for 28d)</i>
28d wheels like whirlwind	<i>[.....]</i>
Depiction of Military Manner (Similes: Lion / Sea)	
29b roar	<i>Weqatal</i>
29c growls & seizes prey	<i>weqatal + weqatal</i>
29d drags prey away / no one to rescue	<i>weyiqtol + qotel</i>
30a growl	<i>Weqatal</i>

The army in 5.26-30 is not specified though there is good evidence that it could only refer to Assyria. As we have argued above, the most likely time frame is before the Syro-Ephraimite invasion (before 736 BCE).<sup>237</sup> Peter Machinist has noted that the presentation of Assyria in Isaiah is very much influenced by Assyria's own propaganda about herself as an Empire.<sup>238</sup> The military's speed, archery and the depictions of a lion are characteristically Assyrian. First, the speed of Assyria which is highlighted in v.26 ( *וְהִנֵּה מְהֵרָה (קָל יָבוֹא)* ) equals the description of Tiglath-Pilesear I who "boasted that he had been able to march from Suhi-land to Carchemish in a single day and Ashurbanipal conquered Elam in a month."<sup>239</sup> Is 5.26ff matches Assyrian propaganda in depicting Assyria as a ruthless and speedy military machine. This functions to create an image of an unstoppable imminent terror.<sup>240</sup>

<sup>237</sup> Language regarding Assyria is reapplied to future contexts as observed by Yem Hing Horn 2009, 316-331.

<sup>238</sup> Other references P. Machinist notes are Isaiah, passim, especially Is 1.7-8; 3.18-26; 5.26-30; 7; 8.1-10, 23; 10.5-19, 24-27a, 27b-34; 11.11-16; 14.4b-21; 24-27, 28-31; 17.1-3; 18; 19.23-24; 20; 23.13; 27.12-13; 28.11-12, 14-22; 29.1-8; 30.1-7, 27-33; 31.1-3, 8-9; 33.1, 19; 33-39. The texts, while fluid in their presentation of Assyria do seem to specify some concrete historical references. For instance Is 7-8 (Assyria in 734-733); Is 14.28-31 (Assyria in 716); Is 20.1-6 (Assyria in 712); Is 36-39 (Assyria in 36-39). Machinist 1983, 719-737.

<sup>239</sup> Wildberger 1991, 240.

<sup>240</sup> Machinist 1983, 719-737.

Thematically, the image of Assyria as being unstoppable is drastically inverted in 14.24-27. In Is 14 the ruthless military machine is not able to turn back the hand of Yahweh that is now extended against them (וַיִּדְּוּ הַנְּטִיזָה וְגַם יִשְׁכַּחֲנָה v.27)! This text, moreover, continues to develop the theme of inverting the objects of Yahweh's wrath. While Assyria is the *Agent* of Yahweh's wrath against his people in 5.26-30 and 10.1-4, she is the object of divine wrath in 10.5-14. The wrath of Yahweh upon Assyria climaxes in Is 36-39 where Assyria's forces are decimated. In this way, the presentation of the Assyrian military in 5.26ff functions as part of a strategy to depict the unique power of Yahweh over Assyria. Moreover, the theme highlights that Yahweh's wrath (i.e., *response-actions*) is momentary when directed toward his people (cf. 5.25; 12.1ff) but irreversible when directed toward Assyria and pagan nations (14.24ff).

Second, the text of 5.26-28 further undercuts Assyrian propaganda about her role in archery. It has been noted that Assur, the Assyrian deity, was pictured as an archer himself and that the archers were prized as the most valuable troops in Assyria.<sup>241</sup>

Third, the image of the lion<sup>242</sup> in vv.29-30 is a well-known image depicting the power of Assyria and has been found in several Neo-Assyrian inscriptions.<sup>243</sup> This image of a roaring lion merges in v.30 with that of a roaring sea (וַיִּנָּהֶם עָלָיו בַּיּוֹם הַהוּא כְּנִהַם יָם). Most scholars concur that v.30 was edited in the exilic context to depict the role of Assyria had in bringing back a state of cosmological chaos.<sup>244</sup> The image of Assyria as a roaring sea does not appear to be explicitly inverted later in Isaiah but is influenced by the general motif of chaos in the theologies of Israel.

### ***Instrument and Means***

In FrameNet, *Instrument* refers to the “*instruments with which the punishment is carried out.*” *Means*, on the other hand, refers to “*the action taken that resulted in the punishment.*” [FNI]. In our present text, these categories are accounted for in clauses that depict the *agent* of punishment discussed above. The *Agent* is Assyria in the Eighth-Century but the exilic redactor, in changing ‘nation’ from singular to plural, saw Babylon as the agent. So, too, the use of the chaos motif and mythological image of the sea in 5.30 is evidence of an exilic redaction whereby the agent of punishment is seen as Babylon and not Assyria. An additional *Instrument/Mean*s of punishment is the earthquake (וַיִּרְגְּזוּ הָהָרִים וַתִּהְיֶי נְבָלָתָם v.25c), which should be taken in a historical, literal sense rather than an expression of theophanic language.

<sup>241</sup> Quoted in Wildberger 1991, 240.

<sup>242</sup> Pardee 1997, 246-247.

<sup>243</sup> Machinist 1983, 719-737.

<sup>244</sup> I do not take this to be a change in subject so that it God roaring over Assyria. In my opinion, Isaiah would not associate God with Assyria.



### *Place of Punishment*

Given that the advance of the army is clearly that of the Assyrian army, the location must be that of the Northern Kingdom. This is all the more evident if we understand, as Wildberger and others do, that 9.7-20 (esp. v.11) is addressed to Israel and formerly preceded 5.25-30. Historically, the Assyrian Empire crushed both Israel and Syria, effectively putting an end to the coalition threatening Judah in 736-732 BCE (cf. territories annexed by Assyria in 9.1). By 721 BCE Assyrian Shalmanezzer V and Sargon had invaded and conquered Israel. In 671 BCE Esharhaddon had colonized Damascus and Samaria. The present text, however, emphasizes the surprising unstoppable nature of the attack rather than its geography.

### *Purpose of Punishment*

וַיִּגְבֶּה יְהוָה צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בַּצָּדִיקָה

The present text suggests that the overall purpose of punishment is the exaltation of Yahweh.<sup>245</sup> More concretely, Yahweh is exalted by showing himself to have the characteristics that Judah (Is 5.7) does not possess, namely: justice, righteousness, and holiness (וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בַּצָּדִיקָה: וַיִּגְבֶּה יְהוָה צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בַּצָּדִיקָה).

### *Time of Punishment (Theological)*

The text states that the punishment will occur “בַּיּוֹם הַהוּא.” There is broad consensus that this phrase is evidence of editorial activity that sought to apply the prophetic text to future events (Is 2.20; 3.18; 4.2; 7.18, 20, 21, 23; 10.20; 11.10,11; 13.9,13; cf. 10.1-4), though it need not only be from an Exilic or Post-Exilic period.<sup>246</sup> Thematically, the phrase suggests that any historical judgment of Yahweh in history may function as an index of “בַּיּוֹם הַהוּא.” Moreover, the theme can evoke images of judgment and restoration at the same time. The Assyrian incursion would have meant judgment for Israel but hope for the Davidic monarchy in Judah (cf. 9.1ff).<sup>247</sup>

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<sup>245</sup> The *yiqtol* verbs function to describe the manner of Yahweh’s exaltation. Thematically, the text links Yahweh’s exaltation to his acts of judgment in history (cf. Is 2.2,11 6.1; 12.4; 30.18; 33.5,10; 37.23; 49.11; 52.13,15,17).

<sup>246</sup> Blenkinsopp 2000, 222.

<sup>247</sup> Childs 2001, 54.

## 2.3 Isaiah 9.7-20 + 10.1-4

Is 9.7-20 + 10.1-4

Lexical Focus: אָרָם (9.11,16,20; 10.4) עֲבָרָה (9.18)

*Emotion-Directed; Rewards-Punishment* Frames

### *Introduction to Is 9.7-20 + 10.1-4*

This section explores the function of the refrain בְּכָל-זֹאת לֹא-יָשָׁב אָפוֹ וְעוֹד יָקוּ in 9.11,16,20 and 10.4 its present placement within Isaiah. The review of relevant literature for this section and the relationship of the refrain to the *Emotion-Directed* frame have been previously summarized in our section on 5.25-29/30. Therefore, we will only analyze elements from the *Rewards-Punishment* frame that nuance the use of the refrain in 9.7-10.1 in ways that differ from its function in 5.25-29/30. The *Rewards-Punishment* frame categories will also account for the function of the phrase בְּעֶבְרֶת יְהוֹנָה which occurs in 9.18.

### *Surface Structure Is 9.11,16,18,20 + 10.4*

9.11<sup>248</sup>

9.11a	'ārām miqqedem [geog] [geo prep....] app.....]	ûpēlišṭîm mē'āḥôr [hum.....] [spat adv] [app.....]
9.11b	wayyô 'kēlû	'et-yiśrā'ēl bēkol-pe [inst..]
9.11c	bēkol-zō't [loc.....]	lō'-šāb 'appô
9.11d	wē'ôd yādô	<u>nēṭûyâ</u>

<sup>248</sup> *AFPM*: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Quoter [Qtr...]; End of Quotation...[EndQtr]; Infinitive of utterance [inf utt]; Nomilized Infinitive [nom inf...]; End of nomilized infinitive [...end nom inf]; Geography [geog]; Geographical preposition [geo prep]; Spatial adverb [spat adv].

**9.16<sup>249</sup>**

9.16a 'al-kēn 'al-baḥûrāyw *lō'-yīśmaḥ 'ādōnāy*  
[mnr.....] [loc.....]

9.16b *wē'et-yētōmāyw wē'et-'almēnōtāyw lō' yērahēm*

9.16c kî **kullô** **ḥānēp** **ūmēra'**  
[rsn]

9.16d **wēkol-pe dōbēr nēbālā**  
[ptc...]

9.16e bēkol-zō't *lō'-šāb 'appô*  
[loc.....]

9.16f wē'ôd **yādô** **nēṭūyâ**

**9.18**

9.18a bē'ebrat yēhwā šēbā'ôt *ne 'tam 'āreṣ*  
[instr.....]

9.18b *wayhî hā'ām kēma'ākōlet 'ēš*  
[comp.....]

9.18c 'īš 'el-'āḥîw *lō'-yaḥmōlū*  
[subj dist] [ido dist.....]

**9.20**

9.20a **mēnašše 'et-'eprayim wē'epayim 'et-mēnašše**

9.20b yaḥdāw **hēmmâ** 'al-yēhûdâ  
[mnr.....] [harmed gram]

9.20c bēkol-zō't *lō'-šāb 'appô*  
[loc.....]

9.20d wē'ôd **yādô** **nēṭūyâ**

**10.4**

10.4a *biltî kārā' taḥat 'assîr*  
[loc.....]

10.4b wētaḥat ḥārûgîm *yippōlū*  
[loc.....]

10.4c bēkol-zō't *lō'-šāb 'appô*  
[loc.....]

10.4d wē'ôd **yādô** **nēṭūyâ**

*Verbal Sequence in Is 9.7-11; 9.16-20 and 10.1-4*

In this section, we will discuss the relevance of the verbal sequence in Is 9.7-11; 9.16-20 and 10.1-4 for understanding the function of wrath lexemes. This

<sup>249</sup> *AFPM*: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origin [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Movement Aim [mvt aim]; Subject suspension [subj susp]; subject resumption [sub resum]; Imperfect sequential [imperf sequ]

will, in turn, serve as a basis for our discussion of the FrameNet categories for *Emotion-Directed* and *Rewards-Punishment* frames that follow.

Chart 2.7  
Verbal Sequence in Is 9.7-10.4

<i>qatal</i> (9.7a)	דָּבַר שְׁלַח	Word has been sent. . .
<i>weqatal</i> (9.7b)	וַנִּפֹּל בְּיִשְׂרָאֵל:	And it has fallen...
<i>weqatal</i> (9.8a)	וַיֵּדְעוּ הָעָם	And the people knew. . .
<i>weqotel</i> (9.8b)	אֲפָרַיִם וְיוֹשֵׁב שְׁמֶרֶן	...and those dwelling...
<i>inf. Const</i> <i>intro D.Speech</i> (9.8c)	לֹא־מָר	
<i>qatal</i> (9.9a)	נָפְלוּ	Bricks have fallen . . .
<i>yiqtol</i> (9.9a)	נִבְנֶה	We will rebuild . . .
<i>qatal</i> (9.9a)	גִּדְּעוּ	...have been cut down...
<i>yiqtol</i> (9.9a)	נִחְלִיף	...we will put in its place..
<i>wayyiqtol</i> (9.10a)	וַיִּשָּׁבֵר	Yahweh raises up...
<i>yiqtol</i> (9.10b)	וַיִּסְכֹּסֶף	He stirs up. . .
<i>wayyiqtol</i> (9.11b)	וַיֹּאכֹל	Will devour [Israel]
<i>neg. qotel</i> (9.11c)	לֹא־שָׁב	Not turned
<i>qotel</i> (9.11d)	יָדוֹ נְטוּיָה:	Hand still stretched out
	<b>Verbal Sequence in 9.12-16</b>	
<i>neg. qotel</i> (9.12a)	לֹא־שָׁב	Not turned
<i>qotel</i> (9.12a)	הַמַּכֵּהוּ	He who smites them
<i>neg. qatal</i> (9.12b)	לֹא־דָרַשׁוּ	Have not sought
<i>wayyiqtol</i> (9.13a)	וַיִּכְרֹת	Yahweh will cut off..
<i>w+qotel</i> (9.14a)	וּנְשֹׂאֵי־כַנָּפִים	& Men of rank
<i>qotel</i> (9.14b)	מִוְרַת־שִׁקָּר	One teaching lies
<i>wayyih</i> (9.15a)	וְהָיָה	& It will be
<i>qotel</i> (9.15a)	מְאֲשֵׁרֵי הָעַם־זֶה	Ones guiding this people
<i>qotel</i> (9.15a)	מִתְעִים	Leading them astray
<i>w+ qotel</i> (9.15b)	וּמֵאֲשֵׁרָיו	& Those led by them
<i>qotel</i> 9.15c)	מִבְלָעִים	Are swallowed up
<i>neg.yiqtol</i> (9.16a)	לֹא־יִשְׂמַח אֲדֹנָי	Lord will not rejoice
<i>yiqtol</i> (9.16b)	לֹא־יִרְחֹם	Will not have compassion
<i>q+qotel</i> (9.16c)	וַיַּעַל	And does evil
<i>qotel</i> (9.16d)	דִּבֶּר	Speaks (folly)
<i>qotel</i> (9.17e)	לֹא־שָׁב	Not turned
<i>qotel</i> (9.16f)	יָדוֹ נְטוּיָה	Hand stretched out
	<b>Verbal Sequence in 9.17-20</b>	
<i>ki+ qatal</i> (9.17a)	בָּעָרָה	Wickedness burns
<i>yiqtol</i> (9.17b)	תֹּאכֹל	It will consumes
<i>wayyiqtol</i> (9.17c)	וַתִּצְתֶּה	And it kindles
<i>wayyiqtol</i> (9.17d)	וַיִּתְאֲבְכוּ	And they roll upward
<i>qatal</i> (9.18a)	נִעְתָּם	Earth has been scorched
<i>wayyih</i> (9.18b)	וְהָיָה	And people will be [fuel]
<i>neg. yiqtol</i> (9.18c)	לֹא־יִחְמֹל:	Will not spare [his brother]
<i>wayyiqtol</i> (9.19a)	וַיִּגְזֹר עַל־יָמִין	Will scavenges ...
<i>weqatal</i> (9.19a)	וַיִּהְיֶה רָעֵב	And be hungry
<i>wayyiqtol</i> (9.19b)	וַיֹּאכֹל	And will devour
<i>w+neg+qatal</i> (9.19b)	וְלֹא־שָׂבֵעַ	And not be satisfied
<i>yiqtol</i> (9.19c)	יֹאכֹלוּ	Will eat [each other's flesh]
<i>qotel</i> (9.20c)	לֹא־שָׁב	Not turned
<i>qotel</i> (9.20d)	יָדוֹ נְטוּיָה:	Hand stretched out

	Verbal Sequence 10.1-4	
<i>qotel</i> (10.1a)	הַזְקִיקִים	Those who decree
<i>qotel</i> (10.1b)	וּמַכְתִּבִּים	Those writers of oppression
<i>qotel</i> (10.1b)	כֹּתְבוּ	Who keep writing
<i>inf.</i> (10.2a)	לְהַטּוֹת	To turn aside...
<i>inf.</i> (10.2b)	וּלְגָזֹל	& To rob . . .
<i>inf.</i> (10.2c)	לְהִיטֹל	To take spoil
<i>qatal</i> (10.2d)	יִבְזוּ	They make prey
<i>yiqtol</i> (10.3a)	וּמַה־תַּעֲשׂוּ	& what will you do?
<i>yiqtol</i> (10.3b)	תָּבוֹא	That is coming [storm]
<i>yiqtol</i> (10.3c)	תִּנּוּסוּ	Will you flee? [to whom]
<i>yiqtol</i> (10.3d)	תַּעֲזָבוּ	[where] will you leave?
<i>qatal</i> (10.4a)	כָּרַעַ	Nothing but to crouch
<i>yiqtol</i> (10.4b)	הֲרֹגִים יִפְּלוּ	Fall [among the dead]
<i>qotel</i> (10.4c)	לֹא־יָשָׁב	<i>Not turned</i>
<i>qotel</i> (10.4d)	יָדוֹ נִטְוֶה:	<i>Hand stretched out</i>
	Verbal Sequence 10.5-6	
<i>yiqtol</i> (10.6a)	אֲשַׁלְחֵנוּ	I will send him
<i>yiqtol</i> (10.6b)	אֲצַוֵּנוּ	I will command him
<i>inf.</i> (10.6c)	לְשָׁלַל	To take spoil
<i>w+Inf.</i> (10.6d)	וּלְבַזּוֹ	To plunder
<i>w+Inf.</i> (10.6)	וּלְשִׁימָם	To set them down [tread]

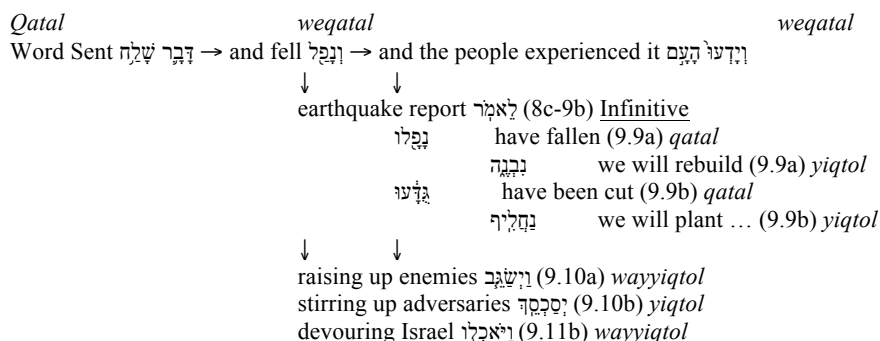
### Is 9.7-11

In Is 9.7-11, the overall sequence indicates that actions depicted with *wayyiqtol* or *yiqtol* verbs express the consequence of actions depicted with *weqatal* or *qatal* verbs. In 9.7a-8a, the clause (דְּבַר שְׁלַח) “Yahweh sent a word” in v.7a is linked to two subsequent *weqatal* verbs in v.7b (וַיִּפֹּל) and v.7b (וַיִּדְעוּ). The *weqatal* verbs here functions to link sequential events that are presented as having occurred in the past.<sup>250</sup> In effect, the word that Yahweh has sent has fallen, and the people have fully experienced it (i.e., “they have known it,” וַיִּדְעוּ הָעָם). The direct speech report following in vv.8c-9b depicts the earthquake as having occurred (גָּדְעוּ, נָפְלוּ) as a result of the ‘sent word’ (דְּבַר שְׁלַח).

The emphasis in vv.8-9 is on the consequences of the arrogant discourse and attitude of the people introduced by the direct speech object marker (לְאַמָּר). The speech depicts the self-sufficiency of the people to rebuild with the 1<sup>st</sup> person plural “we.” The *yiqtol* נִבְנֶה (“We will build bricks”) in v.9a is a consequence of the *qatal* נָפְלוּ (“bricks have fallen.”) So, too, the *yiqtol* נִחְלִיף (“we will plant”) in v.9b responds to the disaster of the fallen trees in expressed in the *qatal* (גָּדְעוּ) of v.9b.

<sup>250</sup> VNK 2000, 282.

Chart 2.7  
Verbal Sequence in Is 9.7-10



The refrain in 9.11cd uses two *qotel* verbs (בְּכַל־זֹאת לֹא־יָשָׁב אֲפֹי) that function to emphasize the link between the present experience of wrath and the threat of more judgment to come. This link is seen in the lexical and phonological parallelism between 9.11b (בְּכַל־פֶּה) with 9.11c (בְּכַל־זֹאת). The past/present judgment expressed with the sequential *wayyiqtol* (“enemies that devour Israel”) is linked to the present and future experience of wrath depicted with the *qotel*.

9.11b וַיֹּאכְלוּ אֶת־יִשְׂרָאֵל בְּכַל־פֶּה  
9.11c בְּכַל־זֹאת לֹא־יָשָׁב אֲפֹי

The refrain also looks forward to vv.12-16 by means of the repeated parallel collocation expressed in v.11c (*qotel*) and v.12a (*qatal*) (לֹא־יָשָׁב). The effect is to underscore that the purpose Yahweh has in *not turning* his anger away (לֹא־יָשָׁב) is so that the people *will turn* to Yahweh. However, the desired effect is not accomplished. The people do not turn to the one whose hand is presently smiting them (הַמַּכֶּה). The *waw conjunctive+subject* in v.12a (וַהֲעָם), is thereby set in continuity with the previous setting and functions to *contrast* v.12a with the last clause of v.11c (i.e, *anger has not turned away but the people still do not turn. . .*).<sup>251</sup>

9.11c בְּכַל־זֹאת לֹא־יָשָׁב אֲפֹי  
9.12a וַהֲעָם לֹא־יָשָׁב עַד־הַמַּכֶּה

#### Is 9.12-16

The *qatal* in the clause of v.12a (וַהֲעָם לֹא־יָשָׁב עַד־הַמַּכֶּה) is set in parallel relationship with the *qatal* in Is v.12b (לֹא דָרְשׁוּ:). Together, the clauses heighten the description of the unrepentant state of the people. The fronting of the direct object for emphasis in v.12b (וְאֶת־יְהוָה צָבָאוֹת), rather than placing

<sup>251</sup> W-O 1990, 651.

the subject first (וְהָעֵם) in v.12a, emphasizes the name of Yahweh.<sup>252</sup> The recurring series of *litotes* (לֹא, 3x) adds both literary cohesion to vv.7-11 and vv.12-16. They also highlight that divine wrath (אָרַח) will remain so long as there is no turning to Yahweh.

9.11c	בְּכָל־זֹאת לֹא־יָשׁוּב אִפֹּי	
9.12a	עַד־הַמִּכָּהוּ לֹא־יָשׁוּב	(subject + <i>qatal</i> + <b>D.O</b> )
9.12b	וְהָעֵם לֹא־יָרְשׁוּ: וְאַת־יְהוָה צָבָאוֹת	(----- <b>D.O</b> + <i>qatal</i> )

The structure of v.12ab, interestingly, parallels that of 5.24-25. In 5.24 the deuteronomic explanation for divine wrath *preceded* the refrain. However, in 9.11-12 the general explanation for divine wrath *follows* the refrain. In both texts, three aspects remain the same: (1) the *qatal* → *D.O.* → ← *D.O.* ← *qatal* ordering where Yahweh's name (יְהוָה צָבָאוֹת) as Lord of Hosts is at the center; (2) the *qatal* verbs provide a general summary description of the state of rebellion that stimulates divine wrath and; (3) the *qatal* verbs depict the offense and the *yiqtol* verbs describe Yahweh's response to the offense (i.e., 5.26ff, 'raises a signal'; 9.13, 'cuts off leadership').

5.24a	כִּי מָאֻסֹּי אֶת תּוֹרַת יְהוָה צָבָאוֹת	( <i>qatal</i> + <b>D.O</b> ) <i>rejected</i> + <b>Torah of Yah</b>
5.24b	וְאַתֶּם אֲמַרְתֶּם קְדוֹשׁ־יִשְׂרָאֵל נִאֲצָנוּ:	( <b>D.O</b> + <i>qatal</i> ) <b>Words of Holy One</b> + <i>spurned</i>

#### 5.25: refrain

#### 9.11: refrain

9.12a	עַד־הַמִּכָּהוּ לֹא־יָשׁוּב	(subject + <i>qatal</i> + <b>D.O</b> ) <i>not turned</i> + <b>Smiter</b>
9.12b	וְהָעֵם לֹא־יָרְשׁוּ: וְאַת־יְהוָה צָבָאוֹת	(----- <b>D.O</b> + <i>qatal</i> ) <b>Yah</b> + <i>not sought</i>

9.13-16: *consequence (cuts off leadership)*

The summary statement in 9.12 is followed by *sequential-consequential wayyiqtol* (וַיִּכְרֹת יְהוָה) in v.13. The emphasis of the text is as follows: because the people have neither turned to (לֹא־יָשׁוּב) nor sought Yahweh (לֹא־יָרְשׁוּ), in the past and present, those who are presently acting as corrupt leaders will be cut off (v.13).

The present state of corrupt leadership is emphasized by a series of four *qotel* forms that stand in contrast to the *qotel* form that emphasizes the present retributive activity of Yahweh in v.12a (הַמִּכָּהוּ). The ongoing sins of the leaders of Israel are matched by the continuous striking of Yahweh! The object of Yahweh's striking (הַמִּכָּהוּ) are clearly the leaders of the people who will be "cut off" (וַיִּכְרֹת). The present offenses of the leaders that provoke the striking include: teaching lies (מְוִרֶה־שֶׁקֶר), v.14a; guiding (מְאַשְׁרֵי הָעַם־הַזֶּה) and leading people astray (מְתַעִים) and; 'swallowing up' those whom they lead (מְבָלְעִים), v.15c. These present abuses of leaders in Israel express what it

<sup>252</sup> VNK 2000, 254.

means to not turn to (לֹא-יָשָׁב) or seek Yahweh (לֹא יִרְשָׁו). As a result, the Lord *will not* rejoice (לֹא-יִשְׂמַח) nor have compassion (יִרְחֹם) over corrupt leaders or the speakers of folly (דִּבְרֵי). The *litotes* at the beginning and end of the literary unit contrast the present rebellion of the people (*qotel forms*) with the present physical expressors of Yahweh's wrath (*yiqtol*; *qotel*). In summary, so long as there is no turning to Yahweh, the present expression wrath will not cease.

Chart 2.8

Use of Litotes of in Is 9.12-17

Human Stimulus vs. Divine Response/Expressors

לֹא-יָשָׁב neg. <i>qotel</i> (9.12a)	Human stimulus to wrath
לֹא יִרְשָׁו neg. <i>qatal</i> (9.12b)	Human stimulus to wrath
לֹא-יִשְׂמַח neg. <i>yiqtol</i> (9.16a)	Divine response / Expressor of wrath
לֹא יִרְחֹם neg. <i>yiqtol</i> (9.16b)	Divine response / Expressor of wrath
לֹא-יָשָׁב neg. <i>qotel</i> (9.17e)	Divine response / Expressor of wrath

The unit is cohesive utilizing a recurring *phonological* parallel prepositional structure. The recurring similar sounding prepositions (וְכֵן, וְכֵן; cf. וְכֵן, 9.11c) + labial (פֶּה) occurs in 9.11b and 9.16d.

- 9.11b results of wrath וַיֵּאָקְלוּ אֶת-יִשְׂרָאֵל בְּכַל-פִּיהֶם  
 9.11c wrath בְּכַל-זֹאת לֹא-יָשָׁב אִפּוֹ  
 9.16d stimulus to wrath וְכֵן דִּבְרֵי נִבְלָה

In v.11bc Yahweh's wrath is poetically linked to his *response* of punishment (i.e., "sending the enemy who devours") while in v.16 Yahweh's wrath is linked to the *Stimulus* that provoked his wrath (i.e., "folly" נִבְלָה "דִּבְרֵי"). The overall effect is that the *Punishment/result* of wrath is described in proportion to the *Stimulus*. Yahweh's punishment is neither random nor unfair but is equal to the crime. Divine *Response* lexically and phonologically matches the *Stimulus*.

Is 9.17-20

As with previous sections, the *results* of Yahweh's experience of wrath are typically expressed with *yiqtol*, *wayyiqtol* and *qotel* forms. Moreover, they describe consequences of actions depicted in the *qatal* form, as seen in the chart below:



## Chart 2.10

### Verbal Sequence of Wrath in Is 9.17-18

כִּי־בָעֲרָה *burns* (v.17a) Impersonal Wrath of Yahweh

*qatal*

↓

- תֹּאכֵל (v.17b)  
*consumes - yiqtol*
- וַתִּצְתֶּה (v.17c)  
*kindles – wayyiqtol (sequential)*
- וַתִּתְאֲבְכוּ (v.17b)  
*they roll up – wayyiqtol (sequential)*

נֶעְתָּם *scorched* (v.18a) Personal Wrath of Yahweh

*qatal*

↓

- וַיְהִי הָעָם כְּמֵאֲכֵלֶת אֵשׁ (v.18b) – *wayyih* (*signals state of affairs*).<sup>253</sup>  
*and the people will be . . .*
- לֹא יִחְמְלוּ (v.18c) -*neg. yiqtol*  
*will not spare*
- וַיִּגְזֹר עַל־יָמִיךְ וַיִּרְעַב (v.19a) – *wayyiqtol + weqatal (coordinating result)*  
*each will scavenge but is hungry*
- וַיֹּאכַל עַל־שִׁמְאוֹ וְלֹא שָׂבַעוּ (v.19b) - *wayyiqtol + weqatal (coordinating result)*  
*each devours but is not satisfied*
- וַיֹּהִי הָעָם כְּמֵאֲכֵלֶת אֵשׁ (v.19cb) - *yiqtol*  
*will eat flesh . . .*

9.18 parallels the structure of v.17 in three ways: (1) both sections are introduced with a *qatal* verbal form that is followed by a series of *wayyiqtol* and *yiqtol* verbs; (2) בָּעֲבֶרְתָּ in v.18a phonologically echoes בָּעֲרָה in v.17a and associates wickedness in society with the wrath of Yahweh. This is further underscored by the intentional fronting of יְהִי הָעָם כְּמֵאֲכֵלֶת אֵשׁ in v.18a that emphasizes Yahweh's wrath. In effect, Yahweh's wrath does the same thing wickedness does: it “scorches and burns the land” (כִּי־בָעֲרָה כְּאֵשׁ רִשְׁעָה, v.17a; נֶעְתָּם, v.18a). Therefore, civil war, hunger, and self-destructive patterns in society are depicted as manifestations of Yahweh's wrath. That is, self-inflicted behavior is an expression of Yahweh's wrath. Yahweh's wrath can be “impersonal” (cause-effect in history) and “personal” at the same time. This suggests approaches that seek to exempt Yahweh from having personal wrath (e.g., Dodd) or to limit ‘impersonal’ expressions to the Second-Temple Era (e.g., Hanson, Dodd) are unwarranted.

Finally, the imagery of wickedness (v.17) and wrath (v.18) depicted as a fire highlights the impossibility of restraining the effects of wickedness/wrath once the ‘fire’ has been kindled. Wrath, like fire, must run its course. This concurs with the insight of cognitive linguists who propose that, in biblical Hebrew, wrath is often depicted as being out of Yahweh's control once it is unleashed.<sup>254</sup>

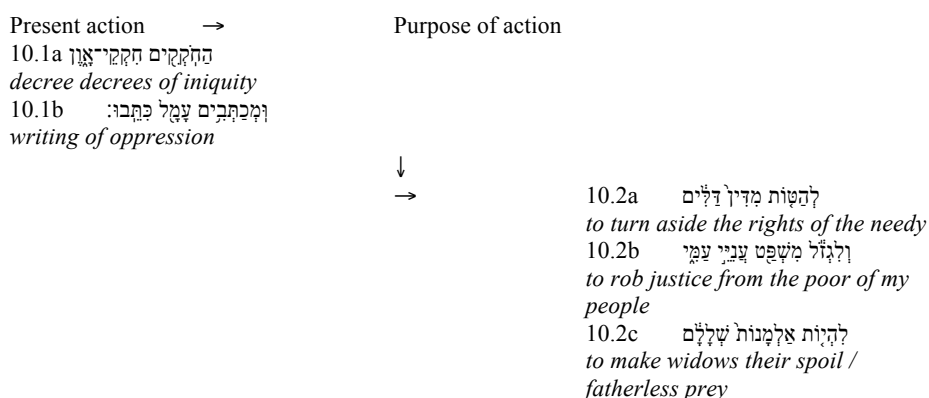
<sup>253</sup> The state of affairs is referred to by means of the nominal clause “fuel for fire.” *VNK* 2000, 332.

<sup>254</sup> E. Van Wolde 2008, 1-24.

## Is 10.1-4

The next section in Is 10.1-4 introduced with הָיָה is the last in the series depicting Yahweh's wrath against Israel/Judah. 10.5ff will mark the shifting of Yahweh's wrath from Israel/Judah onto Assyria (10.5-15). As in 9.13-15, the text of 10.1-4 depicts the sinful actions of leadership with *qotel* forms. Moreover, the structure of the text depicts the purpose of these corrupt actions using a series of three infinitives as noted below.

Chart 2.11  
Qotel-Infinitive (Stimulus to wrath in Is 10.1-4)



The present actions of corrupt leaders result in future consequences that express the *Manner* in which wrath will be experienced by the *Evaluee* in the future (vv.3a-4b).

As depicted below, the events that are described with a series of three *yiqtols* (יִקְטֹל, תַּעֲזֹבוּ בְּבוֹדְכֶם, תִּנָּסוּ לְעֶזְרָה) and one *qatal* (כָּרַע) are presented as events that will occur in a definitive future.<sup>255</sup> The three leading rhetorical questions (וְאֵינָה תַּעֲזֹבוּ, עַל-מִי תִנָּסוּ, וּמִהֶ-תִּעֲשֹׂוּ) express a negative value judgment.<sup>256</sup> I suggest that the clustering of these questions serves to heighten the inability of escaping the wrath of Yahweh because they summarize the totality of human life (*i.e.*, *what we do; who we interact with; where one lives*).

Having shown that the purpose of Yahweh striking (9.12a) his people was to move them to repentance (cf. שׁוּב in 9.11c with 12ab), this text functions as the final appeal before life is definitively extinguished (10.4ab). The finality of death in 10.4b echoes back to 9.7ff. In effect, the use of נָפַל in 10.4b functions as an *inclusio* with 9.7. The arrogant attempt to rebuild what Yahweh had brought down (נָפַל, 9.7, 9a; cf. 5.25) has had the reverse effect: Yahweh will bring down rebels who will never be restored (נָפַל, 10.4b)!

<sup>255</sup> FNK 2000, 146.

<sup>256</sup> Ibid., 325.

As in previous instances, the refrain indicates the abiding nature of Yahweh's wrath. However, in Is 10.4cd the refrain anticipates the culmination of Yahweh's wrath in the day of punishment (פְּקֻדָּה). At the same time, the wrath refrain (10.4cd) anticipates that the *Instrument* of Yahweh's wrath (i.e., Assyria) serves as a new *Stimulus* to Yahweh's wrath (i.e., Assyria's arrogance). Assyria will now become the object of Yahweh's wrath in 10.5-15ff.

#### Chart 2.11 Manner of Experiencing Yahweh's Wrath in Is 10.3-4a

10.3a וְיִמְהַרְתָּעֲשׂוֹ לְיוֹם פְּקֻדָּה  
*What will you (yiqtol) do on the day of visitation?*

10.3b וְלִשְׂוֹאָה מִמֶּרְחֹק תָּבוֹא  
*And in the storm from afar that comes (yiqtol)?*

10.3c עַל־מִי תִנּוּסוּ לְעֶזְרָה  
*To whom will you flee (yiqtol) for help?*

10.3d וְאַנְהָ תַעֲזֹבוּ בְּבוֹדְכֶם  
*And where will you leave (yiqtol) your wealth?*

10.4a בְּלִתִּי כָרַעַתְתָּ אֲסִיר  
*Nothing remains [for you] but to crouch (qatal) down among the prisoners*

10.4b וְתַחַת הַרוּגִים יִפְּלוּ  
*And fall (yiqtol) among the slain dead*

Having summarized the verbal sequence in 9.7-10.4, we now have a basis to discuss the patterns and themes of each of the FrameNet categories for the *Emotion-Directed* Frame and the *Rewards-Punishment* frame.

#### ***Frame Elements***

#### ***Event (Literary Genre)***

Several genres and speech forms are employed throughout Is 9-10. It is only necessary, at this point, to describe the overall forms to establish the semantic categories. As in 5.25, the recurring wrath refrain reinforces the notion of punishment and serves to link vv. 9-10 with 5.1-30. Sweeney notes the final placement of the wrath refrain after Is 7 functions to reinforce the threat that Yahweh's anger will punish Israel for actions related to the Syro-Ephraimite war as well. Moreover, the refrain helps the reader anticipate that Israel's punishment prefigures Assyria's punishment as they are involved in the same sin such of plundering the weak.<sup>257</sup> Is 9.7-20 is a *historical review* of Israel's attempt to rebuild and revolt under Assyria vv.7-11; her refusal to

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<sup>257</sup> Sweeney 1996, Loc 3094.

turn to Yahweh despite the loss of leadership (vv.12-16) and; the internal conflict and civil war (vv.17-20).<sup>258</sup> These literary genres and forms correspond to the *Punishment* frame.

### ***Punishment Frame***

#### ***Time (Historical)***

The Syro-Ephraimite conflict (Is 7), along with the description of the earthquake in 5.25 and 9.10, help establish the date of the original oracles in Is 9.7-10.4. As Klein suggests, the earthquake in the days of Uzziah must have been “so frightening that it held a place of prominence in Judah’s corporate memory generations later.”<sup>259</sup> A date between 765-760 BCE is a likely historical setting.<sup>260</sup>

#### ***Yahweh as Agent: Actions that result from Yahweh’s אף and עברה***

##### ***1. Adonai has sent a word of judgment (9.7-11)***

FrameNet’s category of *Experiencer* identifies “the person or sentient entity that experiences or feels the emotion.” [FNI]. In 9.7-11, the *Experiencer* of אף is אֲדֹנָי (the subject of the verb דָּבַר in v.7a) and יְהוָה who is the subject of the verbs וַיִּשְׁלַח and יִסְכֶּסֶךְ in v.10ab (referred to in the 3<sup>rd</sup> person). Yahweh (יְהוָה in v.10.a) is anaphorically referred to with the 3ms suffix on the nouns in the wrath refrain of v.11c (אֲפֹ) and v.11d (יָדֹ). The unity of the text (9.7-11) underscores that אֲדֹנָי and יְהוָה refer to the self-same God. אֲדֹנָי is frequently associated with the sending of a prophetic word (e.g., Jon 1.1). In this text, however, the Lord does not send (שִׁלַּח) his דָּבָר through an intermediary prophet but sends his word directly.<sup>261</sup> This underscores the direct relationship between the one provoked to wrath and those who stimulated the wrath.

##### ***2. Yahweh, the one who strikes his people (9.12-16)***

<sup>258</sup> Ibid.

<sup>259</sup> Klein 2008, 406.

<sup>260</sup> Smith and Page 1995, 47-48.

<sup>261</sup> Within Isaiah, the use of אֲדֹנָי as a reference for God is relatively rare. However, it is employed in הָיָה, נָקָם and יְהוָה in Is 1.24 and other texts of judgment (Is 3.1; 10.16; 10.33; 19.4; 22.18; 24.2). In Is 36.8,9,12; 37.4 the title אֲדֹנָי is used for the Assyrian invader. Though this appears to be of no exegetical significance here. In Is 51.22 אֲדֹנָי with יְהוָה is used to announce the removal of the cup of wrath (חֲמָה) from his people and the redirection of Yahweh’s wrath to Babylon. Finally, the recurring use of יְהוָה (Is 9.10a,12b,18a) highlights that it is the covenant God who has been stimulated to wrath.

This covenantal relationship is underscored by the use of the word עָמַ (9.12), which evokes a covenant framework (cf. 5.24). While in 5.24 the people despised the *Torah*/Words of Yahweh in 9.12-16 there is no such distance between Yahweh and his people. They reject Yahweh directly and fail to seek him (9.12ab).

As we noted above in our comparison of 5.24 and 9.12, the *Experiencer* of wrath is depicted in similar ways. The *Experiencer* is identified, as in 5.24, as אֶת־תּוֹרַת יְהוָה צָבָאוֹת though the direct object marker and the direct object is not interrupted by a noun (e.g. תּוֹרַת, אֶת־תּוֹרַת) as in 5.24.

5.24a	אֶת־תּוֹרַת יְהוָה צָבָאוֹת	כִּי מָאֲסוּ	(qatal + <b>D.O</b> ) <i>rejected + Torah of Yah</i>
5.24b	וְאֶת־אֶמְרַת קְדוֹשׁ־יִשְׂרָאֵל נִאֲצָו:		( <b>D.O</b> + qatal) <i>Words of Holy One + spurned</i>
9.12a	עַד־הַמָּכָהוּ	לֹא־שָׁב	(subject + qatal + <b>D.O</b> ) <i>not turned + Smiter</i>
9.12b	לֹא־נִרְשָׁו:	וְאֶת־יְהוָה צָבָאוֹת	(----- <b>D.O</b> + qatal) <i>Yah + not sought</i>

### *Thematic progression of the theme of נָכָה in Isaiah*

#### *Past threats actualized*

נָכָה: The use of הַמָּכָהוּ in 9.12a in the *qotel* form (“the one who strikes”) combines the identity of the *Experiencer*<sup>262</sup> with his *expressor* of wrath (i.e. striking (נָכָה) in 1.5; 5.25; 9.13; cf. 11.4).<sup>263</sup> Its function in the present ordering of the text emphasizes the progression of punishment. In 9.12 נָכָה echoes back to the refrain in 5.25 where the אֶף of Yahweh’s resulted in him “striking” with his “outstretched hand” (5.25; 9.11; 9.16; 9.20; 10.4). While the smiting hand of Yahweh resulted in an earthquake depicted in the past, in 9.12 the *qotel* form describes the striking as present continuous activity. Thus, Yahweh has struck in the past and is striking his people now showing that he has made good on his threat for future punishment in 5.25.

#### *The purpose of striking: punishment, atonement*

Clearly, breaches in the covenant obligation lead to beating and sickness (1.5ff). However, the punishment of Yahweh’s people is intended to move them toward repentance (57.17, cf. 9.12). The purpose in striking Israel is also related to atonement (כַּפֵּר) and to the removal (הִסֵּר) of sin from Israel

<sup>262</sup> Here is the only place the *qotel* form depicts Yahweh. However, God is the explicit subject of the verb in 7 passages: Is 5.25; 9.12; 11.15; 27.7; 30.13; 57.17; 60.10.

<sup>263</sup> The word (נָכָה) is often associated with wrath words in Is 5.25; 9.11,13 אֶף; 57.17; 60.10 קָצַף; 14.6 (עֲבָרָה) and always accompanies expressions of divine judgment/punishment or human rage (37.38). The verb is used to depict God’s acts in smiting the river Euphrates in a new exodus for his people (11.15) and in striking down the Assyrians (30.31).

(27.7-9; cf. 40.1-2). Striking is linked to the atonement in Is 53.4-5 (הַשְׁבִּיחַ הַזֶּה נִגְזַר מִפְּנֵי אֱלֹהִים).

### *Yahweh's justice in striking*

Yahweh's striking (נכה), unlike the merciless striking of oppressors (10.24; 14.6), is neither endless nor capricious. Apocalyptic literature affirms that Yahweh's striking of Israel is fair (27.7-9). Moreover, Yahweh's striking (נכה) in wrath (קצף) serves as a contrast to highlight his great compassion (רחם) in 60.10. The threat of Yahweh not showing compassion upon the widows or orphans (לֹא יִרְחֹם, 9.16b) is resolved in Trito-Isaiah. Yahweh's anger was momentary and purposeful. Trito-Isaiah also reverses the role of the nations with regards to the theme of wrath. While in Is 5-10, Yahweh withheld his compassion (לֹא יִרְחֹם) by using Assyria as his *Instrument* of wrath (5.26; 10.4ff), in 60.10-11 Yahweh uses foreign nations as his *Instrument* of compassion (רחם).

To recapitulate, Yahweh's striking (נכה) in wrath is depicted as having at least four purposes. First, the literary cohesion between Is 5 and 9 shows that Yahweh has made good on his threat to punish by striking. Second, Yahweh's striking in wrath anticipates the link between punishment by striking and atonement in Is 10 and 53. Third, Yahweh's punishments are linked to his justice. His striking is not capricious. Finally, Yahweh's striking his people provides a thematic backdrop to depict his mercy.

### 3. *Yahweh's עברה is the instrument of geo-political destruction* (Is 9.17-20)

In 9.18a the *Experiencer* referred to in the third person, is associated with the *Instrument* of wrath (בְּעִבְרַת יְהוָה צָבָאוֹת). The paradigmatic choice of the word עברה (9.18a) to define Yahweh's wrath was likely chosen because of its phonological parallelism with בְּעִבְרָה in 9.17a. The association of Yahweh with עברה, contra Hanson, implies that wrath was not depersonalized. In 9.20cd, the repeated refrain refers to Yahweh (9.18a) with the 3ms suffix on two nouns (אָפוֹ, יָדוּ) and links the present literary unit to the *Experiencer* of wrath in 5.25; 9.7-11, 12-17 and 10.1-4.

### 4. *Yahweh's rhetorical questions urgently plead with his people to avoid exile and death* (10.1-4)

The *Experiencer* in 10.4c is referred to with the 3ms suffix on two nouns (אָפוֹ, יָדוּ, cf. 5.25; 9.7-11, 12-17). The nearest preceding reference to the name of Yahweh was in 9.18a. However, the use of the 1<sup>st</sup> person pronoun on the noun in 10.2b (עֲנִי עַמִּי) indicates that it is Yahweh who is now speaking in the first person. Yahweh is the one asking the three rhetorical questions that

express his negative judgment (וְאָנָה תַעֲזָבוּ, עַל־מִי תִנּוּסוּ, וּמִה־תַּעֲשׂוּ). The use of עַמִּי “my people,” evokes the covenant relationship but also suggests that the *Experiencer* has now discriminated between those who do not repent and seek him and those who are oppressed. Read in its present literary location, the first person discourse (10.1a-4b) heightens the sense of urgency. It is Yahweh himself who makes the final appeal for repentance. The result of not turning to Yahweh is exile and death (10.4ab)!

Chart 2.12  
Identity of Experiencer in Is 9.7-10.6

9.7a	3 <sup>rd</sup> person reference (subject)	אֲדֹנָי
9.10a	3 <sup>rd</sup> person reference (subject)	יְהוָה
9.11b	3 <sup>rd</sup> person reference (subject 2 verbs)	3ms 2x וַיִּשְׁגֹּב and of יִסְכְּסֶה
9.11	3 <sup>rd</sup> person reference (suffix –nouns)	3ms 2x (his anger; his hand) (אָפוֹ) and (יָדוֹ)
9.12a	3 <sup>rd</sup> person reference (Direct Object)	עַד־הַמָּכָהוּ
9.12b	3 <sup>rd</sup> person reference (Direct Object)	וְאֶת־יְהוָה צְבָאוֹת
9.16a	3 <sup>rd</sup> person reference (& subject of verb)	לֹא־יִשְׁמְחוּ אֲדֹנָי
9.16b	3 <sup>rd</sup> person reference (subject of verb)	לֹא יִרְחָם
9.16e	3 <sup>rd</sup> person reference (subject of 2 nouns)	אָפוֹ, יָדוֹ
9.18a	3 <sup>rd</sup> person reference (subject of noun)	בְּעֶבְרַת יְהוָה צְבָאוֹת
9.20cd	3 <sup>rd</sup> person reference (subject of 2 nouns)	אָפוֹ, יָדוֹ
10.1-4	1 <sup>st</sup> person reference (subject of 1 noun)	עַמִּי
10.4c	3 <sup>rd</sup> person reference (subject of 2 nouns)	אָפוֹ, יָדוֹ

### Expressors of אָ

In Is 9.7-11, four *Expressors* depict the action of Yahweh: (1) sending a word against Jacob (דְּבַר שְׁלַח אֲדֹנָי בִּיעָקֹב, 9.7); (2) stirring up/raising up enemies of Rezin (וַיִּשְׁגֹּב יְהוָה אֶת־אֹיְבָיו רָצִין עָלָיו, 9.10); stirring up ‘their’ enemies against them (וַיִּנְטוּ יְהוָה אֶת־אֹיְבָיו יִסְכְּסֶה, 9.10); (3) stretching out his hand (יָדוֹ נְטוּיָה, 9.11). The other *Expressor* depicting Yahweh as *smiting* has been discussed above because it merged with the depiction of the *experiencer*. So, too, the image of Yahweh’s outstretched hand was previously discussed in our section on 5.25; (4) Yahweh asks rhetorical questions that warn of judgment in 10.3.

### Expressors in Is 9.7-11

#### 1. Yahweh sent a word/judgment

“A word has been sent by the Lord to Jacob” (דְּבַר שְׁלַח אֲדֹנָי בִּיעָקֹב, 9.7a), and it has fallen upon Israel (וְנָפַל בִּישְׂרָאֵל, 9.7b) (cf. 1.11; 28.13-14). The leaders of Judah (i.e., Sodom and Gomorrah) did not hear the ‘word’ of the Lord. In the final form, the divine revelation of Yahweh/word that has not been obeyed has now become the expression of judgment that they experience (וַיִּדְעוּ). The word is described as being sent and falling (שִׁלַּח and נָפַל).

נפל is nearly always used in Isaiah in the context of divine judgment: men fall by the sword (10.4; 13.14; 37.7); Assyria and Babylon fall (21.9); the earth falls (24.20) and its inhabitants fall because of sin (26.18); נפל is associated with general evil or disaster (47.11) and the “day” of slaughter (30.25). Thus, it is clear that נפל evokes images of divinely expressed wrath in Isaiah. So, too, שלח is also used in the context of judgment, particularly in Yahweh’s sending of Assyria (10.6) as an expression of his wrath.

The falling of the word upon Jacob also functions to bind the present section to the last woe oracle in 10.4. נפל forms an inclusion with 9.7 and 10.4. This implies that the word/judgment not only resulted in the earthquake (vv.8c-9b), the raising up of enemies (10ab) and, the devouring of Israel (v.11) but will ultimately result in the death by the sword (10.4). The general progression indicates the escalating nature of judgment and thereby serves the purposes of the refrain.

### *Thematic progression/inversion of (דבר) and (דבר) in Is 55.11*

I suggest that the text of 9.7 may have provided the imagery for the inversion of themes in 55.11.

Chart 2.13  
Generative Power of the Word in Is 9.7 and Is 55.11

Word (דבר) of Judgment (Is 9.7)	Word (דבר) of Restoration (Is 55.11)
Yahweh Sends (שלח) Word Personally	Yahweh Sends (שלח) Word Personally
Judgment	Restoration
Destruction of Landscape (Trees) (9.8-9)	Renewal of Landscape (Trees) (55.11-13)

### *2. Yahweh stirring up the adversaries of Israel’s allies*

The two phrases in 9.10a and v.10b emphasize the direct object of both verbs in A and A’: *the adversaries of Rezin; and his enemies*. Both *yiqtols* (A/A’) are consequences of actions described with *qatal* verbs (Yahweh sent a word; it fell upon Jacob).

- A      and Yahweh will stir, 9.10a וַיִּשְׁגֹּב יְהוָה  
       B      *the adversaries of Rezin*, 9.10a אֶת־צָרֵי רִצְיִן עָלָיו  
       B’     *and his enemies*, 9.10b וְאֶת־אֹיְבָיו  
 A’      he will raise up, 9.10b וַיִּסְבֶּקֶה:

The MT text (9.10a-b) reads “adversaries of Rezin” and suggests that the alliance that Israel has with Rezin of Damascus is a hazardous one.<sup>264</sup> Yahweh will raise up (i.e., ‘make them great’) Rezin’s enemies<sup>265</sup> and stir

<sup>264</sup> Oswalt 1986, 249-253.

<sup>265</sup> HOL 2000, 349.



them (יִסְכְּסֹךְ) thereby inciting them to destroy Rezin (cf. Is 19.2).<sup>266</sup> The anti-Assyrian coalition led by Damascus will fail.

The distinction between צר and איב should not be pressed, as Wildberger has done. He argues that while איב refers to a mental attitude, צר describes the one who brings trouble and death.<sup>267</sup> Elsewhere, where the terms occur in the same order, they function in synthetic parallelism (cf. Is 1.24; 52.8). While the terms do complement each other, צר has been selected, apparently, given the phonological sound-play with Rezin: אֶת־צָרִי רָצִין<sup>268</sup>

Chart 2.14  
צר and איב in Isaiah

Text	Identity of the Enemy/Foe	Stimulus/Reason of Wrath	Yahweh's Action & Associated Wrath Word
1.24	Leaders of Israel/Judah: צר, איב	Leaders are corrupt	Vents his wrath (נחם); Avenges himself (נקם)
9.10	Assyria: צר, איב (foes of Rezin)	Israel's is trusting in Syro-Ephraimite Coalition	Strengthens (raises up וַיִּשְׁגֹּב / יִסְכְּסֹךְ) stirs up Assyria against Rezin/Damascus (אֶת־צָרִי רָצִין) (expressor of אף v.11)
42.13	Foes of Yahweh who keep his people in Exile: איב	Remove obstacles to new exodus from Babylon to Jerusalem	Goes into battle לחם; Stirs (עור) his fury (ריע) & Cries (קנאה); Shows his might (צרע); Shows his might (גבר) (Divine Warrior)
59.17-18	Israel/Judah & heathen nations: צר, איב	God's people do not work for justice; Evil	Yahweh's arm (זרוע) intervenes, works justice; salvation; vengeance (נקם) and fury (חמה); repays (שלם) deeds (גמול)
62.8	Foreigners: איב	(rebuilding of Zion, foreigners will not eat grain / drink wine of God's people)	-
63.10	God himself: איב	God's people rebelled, grieved the Holy Spirit	Yahweh turned הפך to be his people's enemy לחם and fought them איב
66.6	Israel/Judah: איב	Those within Israel cast out and oppose the godly	Yahweh renders recompense גמול to his enemies

<sup>266</sup> Ibid., 254.

<sup>267</sup> Wildberger 1991, 228.

<sup>268</sup> Keil and Delitzsch 1996, 167.

Text	Identity of the Enemy/Foe	Stimulus/Reason of Wrath	Yahweh's Action & Associated Wrath Word
66.14-16	Israel/Judah: אִיִּם	Nations sins	Yahweh makes known his hand (יָד) and indignation (זַעַם) against his enemies; comes in fire (אֵשׁ) and like a storm (פּוֹת כְּסוּפָה) in fury (חֲמָה) his anger (אַף) and his rebuke (נִעְרָח) with flames of fire; Executes judgment (חֵרֶב) with sword; many will die (חָלַל)

At first glance, the context of the Syro-Ephraimite War (736-732 BCE), suggests that the original text intended to persuade Israel from trusting in the alliance. However, who are the enemies? (e.g., 9.10).<sup>269</sup> There is no consensus as to the historical reference in 9.11 that depicts the Arameans (west) and Philistines (east) devouring Israel.<sup>270</sup> Moreover, there is no conclusive evidence that the Philistines invaded or ‘devoured’ Israel during Isaiah’s time.<sup>271</sup> J. Bright suggests that in 9.7-12, Rezin “and certain of the Philistines, seeking to organize resistance to Assyria and finding Menahem unwilling to join them, had attacked Israel and perhaps backed Pekah as the one who would be amenable to their plans.”<sup>272</sup> Moreover, at this time, the Arameans seem to have regained their Ninth-Century borders.<sup>273</sup>

Complicating the historical matter are various perspectives about the Hebrew verbal syntax: do perfect tenses demand understanding that an event is in the past?

It is impossible to reconstruct the exact historical process of the redaction of this section. The disasters in 9.7-22 are rendered by past tenses (perfects and imperfect) and by future (imperfects and perfect consecutives) without any clear pattern . . . its role is to trace the historical effects of the word . . . from past to present and into the future.<sup>274</sup>

Childs speculates that the tenses were in the past in early stages, but the eschatological sense of the passage led to a shift where future tenses were more prevalent. He concludes that the “inability to determine with any

<sup>269</sup> Is the enemy Rezin? Rezin's enemies? The Arameans and the Syrians, or are they a new group?

<sup>270</sup> Thus, we have a mention of Damascus/Syria in v.10 that seems distinct from its reference (i.e., “Arameans” in v.11).

<sup>271</sup> During the basic time-frame of this passage (Syro-Ephraimite War, 736-732 BCE) the Philistines were invading Judah (2 Chr 28.16-21).

<sup>272</sup> J. Bright 2000, 242.

<sup>273</sup> Ibid.

<sup>274</sup> Childs 2001, 81-86. However, Sweeney argues the events are presented in reverse order (i.e., the most recent event presented first). Sweeney 1996, Loc 3352-9457.

degree of certainty which historical events are being used raises the question whether these historical references serve . . . . to illustrate a quality of chaos and confusion.”<sup>275</sup>

It seems, then, that scholars either force a temporal understanding of the biblical Hebrew syntax to reconstruct history or link verbal chaos with metaphorical chaos. While not undermining that shifts in verbal patterns indicate redaction, reading the final form may point the way forward. I suggest that there is a discernable literary pattern that confirms the isaianic logic of wrath and salvation. The diagram below illustrates that historical events are presented alternating between future and past historical references.

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<sup>275</sup> Childs 2001, 81-86.

Chart 2.15  
Future/Past Depictions of Divine Wrath in Is 5.25-10.6<sup>276</sup>

5.25	Past	Earthquake (760 BCE) <sup>277</sup>	
	<i>Present--</i>		Refrain (5.25) <i>Wrath remains and is a threat</i>
5.26	Future	Assyrian invasion <sup>278</sup>	
9.7	Past	Earthquake (760 BCE)	
9.10	Future	Destroy Rezin's Enemies	
9.11	Past	Aramean & Philistine wars (9 <sup>th</sup> century)	
	<i>Present--</i>		Refrain (9.11) <i>Wrath remains and is a threat</i>
9.12-16	Future	Cuts off leadership (post-Assyrian invasion)	
	<i>Present--</i>		Refrain (9.16) <i>Wrath remains and is a threat</i>
9.17-20	Past	Manasseh/Ephraim (Civil war and the Syro-Ephraimite invasion)	
	<i>Present--</i>		Refrain (9.20) <i>Wrath remains and is a threat</i>
10.1-4	Future	Assyria invasion	
	<i>Present--</i>		Refrain (10.4) <i>Wrath remains and is a threat</i>

This pattern suggests that history is eschatologically presented to shape perspectives about the future controlled by Yahweh. The effect in 9.7-22 is that Yahweh's wrath is perceived in its geographical totality (*Assyria to the north; Aram to the west; Philistia to the east*) as well as its eschatological thrust (past-future/future-past).<sup>279</sup> The reference to past punishments makes the future threat of punishments all the more real! God's activity in the past is the guarantor of his activity in the future (cf. 42.8-9). The invasion of the Philistines and Arameans had occurred in the Ninth Century BCE.<sup>280</sup> However, the Philistines continued to function as archetypal enemies who threatened the people of God in the Eighth Century BCE and later (cf. Amos

<sup>276</sup> "Past" and "Future" is not a syntactical category here (i.e., *qatal* vs. *yiqtol*). Rather, from the author's perspective, the event is set in the past or future.

<sup>277</sup> Regarding the earthquake in 760 BCE Blenkinsopp notes: "In all probability the initial disaster was the major earthquake, which devastated large parts of the country during the reigns of Uzziah in Judah (ca. 783-742) and Jeroboam II in Israel (ca. 786-746), and which has left its mark on the archaeological record (Yadin; Soggin; see Amos 1:1; Zech 14:5 and perhaps obliquely 2 Kgs 14:26)." Blenkinsopp, 2008, *Isaiah 1-39*, 204.

<sup>278</sup> A reference to the future Assyrian invasion in Is 5.26.

<sup>279</sup> Childs 2001, 304.

<sup>280</sup> However, during the Syro-Ephraimite context, the Philistines continued to be a threat in the south. They had raided the Negeb and Shephelah and occupied border towns (2 Chr 28.16-21). Bright 2000, 273-275; 290-295; Blenkinsopp 2000, 218.

1.3-5; 6.13-14; 2 Kings 14.22-29).<sup>281</sup> The recurring refrain underscores that both the past and future converge upon the present.

### 3. *Yahweh's stretching out his hand*

First, Yahweh's outstretched arm was smiting. Now, Yahweh's arm is cutting off and lopping. The *wayyiqtol* in 9.13a continues the discourse in 9.12b. The people have not turned to Yahweh nor sought Yahweh (וְאֶת־יְהוָה (וְיָכַרְתָּ) (צָבָאוֹת לֹא דָרְשׁוּ: ס). “Therefore, he will cut off the leadership of Israel” (יְהוָה מִיִּשְׂרָאֵל רֹאשׁ וְנֶגֶב (כַּפֶּה וְאַגְמֹן יוֹם אֶחָד:), “the people have not sought. . . . therefore, the Lord will cut off head and tail, palm branch and reed in a single day” (9.13b). (cf. 19.15). The idiom (cf. 19.15) has been taken to refer to the loss of land after the Assyrian invasion of Tiglath-Pilesear or to the removal of the Jehu dynasty after Jeroboam II's reign (2 Kings 15.8-10). In light of the original historical setting of the Syro-Ephraimite invasion, the cutting down of leadership must be a reference to the downfall of Israel's leaders. However, Judah's leaders are also in view (cf. Shebna, Eliakim cut down (Is 22.15,22). Nevertheless, a precise historical reconstruction is speculative.

The significance of the present placement of the text, following 6.13 where Yahweh will ‘cut’ down the tree, suggests that the fulfillment of the threat is in view. As with other depictions of punishment, images depicting renewed leadership and restoration are held forth in texts such as 4.2 and 11.1.<sup>282</sup>

### 4. *Yahweh asks rhetorical questions*

Finally, the woe oracle depicts Yahweh asking rhetorical questions that urgently warn the leaders of coming judgment. It is clear that the three rhetorical questions in 10.3abc are asked by Yahweh himself, as the first person pronoun in 10.2b indicates (וְלִגְדֹל מִשְׁפָּט עֲנִי עָמִי). In the context, Yahweh is speaking to those who oppress his people.

10.3a וְהִתְעַשׂוּ לְיוֹם פְּקֻדָּה

10.3b וְלִשְׂוֹאָה מִמֶּרְחֶק תִּבְּאוּ

10.3c עַל־מִי תִנּוּסוּ לַעֲזָרָה

To recapitulate, the *expressors* of Yahweh's wrath in 9.7-10.4 include: sending a word of judgment (9.7, *qatal*); stirring up political adversaries (9.8-10, *yiqtol*), smiting his people (9.12, *qotel*), cutting off leadership from

<sup>281</sup> Bright suggests that in Is 9.7-12, Rezin “and certain of the Philistines, seeking to organize resistance to Assyria and finding Menahem unwilling to join them, had attacked Israel and perhaps backed Pekah as the one who would be amenable to their plans.” Bright 2000, 274; Wildberger 1991, 223-227.

<sup>282</sup> Stromberg, *After Exile*, 2011b, 84; Stromberg 2012, 271-279.

Israel (9.12, *yiqtol*), asking questions that give negative value judgments and assure punishment (10.3, *infinitive-yiqtol*). All of these *Expressors* depict what the motif of the outstretched hand in the refrain entails in (9.11,16, 20; 10.4). Yahweh has punished, is punishing and will punish so long as there is no repentance. The punishments are geo-political and escalate in severity reaching their climax in the threat of 10.4.

### ***State, Frequency, and Degree***

עברה and אף

The *State* describes “the more lasting experience of the Experiencer.” *Frequency* refers to “the number of times the Experiencer experiences the emotion.” *Degree* is the “extent to which the Experiencer feels the emotion.” [FNI]. These three elements are depicted together through two interrelated wrath-associated lexemes: אף and עברה.

אף

The *State* of אף is depicted as abiding from Is 5.25 until Is 12.1ff and is depicted as incremental climaxing in exile and death for Israel (10.4) and judgment on Assyria (10.5ff). The *Frequency* of אף is progressively disclosed in the recurring wrath refrain in 5.25; 9.11,16,20,10.4 and has been discussed above. There is a distinction between Yahweh’s אף against his people and his אף on the Assyria and the nations. In effect, the אף against Assyria is unabated and eventually transferred to all the nations (Is 13-23) and the cosmos itself (Is 24-27). The wrath against the people of Yahweh comes to an end (Is 12).

Results of

The state of אף → (5.25-26: earthquake-**death**; **Assyria**)

- (9.7-10: judgment, earthquake; stirring up enemies, Assyria)
- (9.12-16: striking, cuts off leadership; no compassion)
- (9.17-18: allowing self-destruction; scorches the earth)
- (10.3-4: future judgment, **Assyria**, captivity, **death**)
- (10.5ff: *shift* in object of wrath-Assyria is judged,

The second abstract noun that depicts the state of divine wrath is עברה (9.18a). In Isaiah, the term עברה as a substantive expresses both divine (9.18; 10.6; 13.9, 13) and human wrath (14.6).<sup>283</sup> In two of these cases, the term occurs as a fixed collocations such as “wrath of Yahweh” (עֲבֶרֶת יְהוָה, 9.18); 13.13) or “people of my wrath” (וְעַלְיָעַם עֲבָרְתִּי, 10.6); or “day of wrath” (13.9,13). עברה also occurs with other wrath phrases such as הַיּוֹם יוֹם־יְהוָה לְפָנָא

<sup>283</sup> Sauer, “עברה ‘*ebra*’ wrath,” *TLOT*, 836.

עברה (13.9).<sup>284</sup> In the present text, אֵשׁ, cf. 9.4). Yahweh's עברה results in scorching the earth (נָעַתְם אֶרֶץ) and consuming people as fire (הָעַם כְּמֵאֵשׁ). Yahweh's scorching of the earth parallels the effects of wickedness that burns in 9.17.

In this particular context, עברה should be associated with the image of fire as wickedness. This becomes evident for two reasons: first, it is the עברה of Yahweh that *scorches* (i.e., “devastates” the earth: נָעַתְם אֶרֶץ).<sup>285</sup> Second, the parallelism it shares with the clause in 9.17a suggests that עברה was chosen given its consonantal association with בערה in 9.17 (כִּי־בָעָרָה כְּאֵשׁ רִשְׁעָה). This poetic association of words coheres with other instances in which depictions of Yahweh's wrath intersects and is expressed in the cause-effect course of wickedness throughout history.

### 1. *Wickedness that burns*

As we have seen above, the עברה of Yahweh does the same thing wickedness does: it burns and consumes (9.18a) with the results that people themselves become fuel for their fire (וַיְהִי הָעָם כְּמֵאֵשׁ כֹּמֵלֶת אֵשׁ) (9.18b). In 9.17 it is wickedness that, poetically stated, burns like a fire (כִּי־בָעָרָה כְּאֵשׁ רִשְׁעָה). In 9.17-18 wickedness is “a state or condition of evil, with a focus on the deeds which violate law” Deut 9:4, 5; 25:2; Prov 11:5; 13:6; Is 9:17; Ezek 5:6; 18:20, 27; 33:12, 19; Zech 5:8.<sup>286</sup>

We suggest that 9.17 echoes the destruction of the vineyard in 5.5 where בער is used so that the thematic progression of the text shows that the promised destruction of Yahweh's vineyard has now begun. This is underscored by the repetition of the imagery of thorns and thistles as well. (שָׁמִיר וְשִׁית, 5.5; 9.17).

To recapitulate, the interrelated expressions of the wrath of Yahweh are both impersonal and detached (i.e., the wickedness that burns in history, v.18) and personal (i.e., wrath of Yahweh, v.19). The image that fire must run its course until it consumes all in its path suggests that Yahweh has no control over wickedness.

### 2. *Human wickedness*

In Is 9.17ff fire is a metaphor for punishment and for the anger of Yahweh (66.16). It is also a property of the wicked (i.e., “their fire” 3mp, 66.24). In effect, the cause-effect course of wickedness is depicted as fire.

<sup>284</sup> Ibid.

<sup>285</sup> G-T 2003, 663.

<sup>286</sup> SWA 1997.

### 3. *Fire as purification from sin*

The image of burning is associated with cleansing from sin and purification (4.4) and is parallel with the image of the “spirit of justice” (4.4).

### 4. *Fire as punishment on Israel that leads to repentance*

Burning fire also expresses Yahweh's punishment intended to bring people to understand and know Yahweh (42.25).

### 5. *Fire as punishment on the nations as annihilation*

Finally, *בַּעַר* is used to depict Yahweh's punishment of Assyria (30.27,33) and Edom together with other images of wrath.

## ***Topic***

The general area in which the stimulus occurs, indicating a range of possible stimulus. The *Topic* in 9.7ab,11b is Jacob/Israel who are in covenant with Yahweh (9.8; 12a); Ephraim and those living in Samaria (9.9b); Leaders and prophets (Is 13-14); Manasseh and Ephraim (9.20) and; Unjust law-makers (10.1).

## ***Stimulus to wrath: Is 9.7-10.4***

The stimulus to divine wrath in 9.7-10.4 is depicted in the following ways:

### 1. *Pride and self-sufficiency*

Is 9.7-9 functions as an *inclusio* with 5.25 that depicts the earthquake during the reign of Uzziah.<sup>287</sup> The earthquake in v.25 was a punishment for sin, but in 9.7 it has become the occasion for rebuilding in self-sufficiency. The *infinitive of utterance* (9.7-9) is qualified by a clause depicting the *manner* in which people set about the task of rebuilding (i.e., *לְבָב לְאִמָּר*). Blenkinsopp summarizes this in the following way:

The need to rebuild, and the allusion to bricks and sycamores and to dressed stone and cedars, respectively, the cheapest and most expensive building materials (cf. 1 Kgs 6:36; 7:11; 10:27), point in this direction and would permit us to read 5:25, in which reference to earthquake is even clearer, as forming an *inclusio* with 9:7–9. The confidence with which the survivors set about rebuilding, which to us would appear positively meritorious, is interpreted as prideful self-

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<sup>287</sup> Blenkinsopp 2000, 204.



sufficiency, a major theme in Is 1–12 and an indication that the lesson had not been learned and that therefore more punishment is in store.<sup>288</sup>

Chart 2.16  
Earthquake (Mid-Eighth Century BCE)

Isaiah 5.25	Isaiah 9.7-9
Response-Action of Yahweh Death	Stimulus / Reason to wrath Self-sufficiency

In the final form, 9.8c also anticipates 10.12 where the same idiom (*gōdel lēbāb*) is used to describe the insolent boasting of Assyria against Yahweh (cf. 14.14). We suggest that the redaction portrays Israel as evil as Assyria! Israel's pride is self-sufficiency and Assyria's pride is self-deification. They equally stimulate divine wrath.

A structural link between Israel and Assyria's pride is also made using the literary form of *reported speech* in 9.7-8; 10.12-13 and 14.13-14ff. Moreover, *reported speech* underscores the accuracy of Yahweh's judgments. The *reported speech* of Assyria, we suggest, functions as a literary strategy that binds 10.12-13 and 14.13ff with the Hezekiah narrative in 37.4. The fact that Yahweh/prophet have *quoted* the arrogant speech of Assyria rhetorically functions to convince Hezekiah that Yahweh has, indeed, heard the boasting of Assyria: אֱלֹהֵי יִשְׂמַע' הִנֵּה אֶלְהִידָּ אֶתְּ דְּבַרֵּי רַב־שָׁלָה (Is 37.4).

Chart 2.17  
Yahweh Hears Proud Speech

Yahweh/Prophet's Implicit Answer (quoted speech)	Hezekiah's Question?
Is 9:7-8 "You say" בְּגִאוֹתָ וּבְגִדְלֵךְ לִבְבִּי לֵאמֹר:	
Is 10.12-13 "For he says" כִּי אָמַר בְּכַח יָדִי עָשִׂיתִי	Is 37: 4-6 אֱלֹהֵי יִשְׂמַע' הִנֵּה אֶלְהִידָּ אֶתְּ דְּבַרֵּי רַב־שָׁלָה
Is 14.13-14: "You say in your heart?" וְאָתָּה אָמַרְתָּ בְּלִבְבְּךָ הַשְׁמִימִים אֲשַׁלָּה	וַיֹּאמֶר אֲלֵיהֶם יִשְׁעִלְהוּ כֹּה תֹאמְרוּן אֶל־אֲדֹנֵיכֶם כֹּה אָמַר הִנֵּה אֱלֹהֵי מִצְרָאִים מִקְנֵי הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ אֲשֶׁר גִּדְּפוּ בְּעַרְי מִלִּדְ-אֲשׁוּר אוֹתִי

#### *Thematic progression of the theme of pride as a stimulus to divine wrath*

Three observations regarding the theme of pride are related to the present text of 9.7ff. First, the particular description of the pride of Israel in 9.8c as (גִּאוֹה) and "pride of heart" is both a stimulus to divine wrath and a literary foil for which to describe the exaltedness of Yahweh. Generally speaking, the term גִּאוֹה is used to describe the majesty of Yahweh (2.10,17,19,21; 24.15; cf. גָּאוֹן in 26.10) and his works (12.5). The term, as do synonymous terms רִוּם and נִשָּׂא, depict the exaltation of Yahweh (6.1; 10.15; 25.1; 30.18; 33.10,18; 57.15), his Temple (2.2) and the Servant of Yahweh (52.13). Only

<sup>288</sup> Blenkinsopp 2000, 218.



Phonologically:

repetition of // ש +ל // (9.12a , 9.12b) and // ו // (9.12a, 9.12b)

Syntactically:

9.b inverts the order in 9.12a<sup>290</sup>

9.12a	Subject <i>wěhā ām</i> people	<i>qatal</i> (neg) <i>lō'-šāh</i> <u>do not turn</u>	Object (nom. Ptc) <i>'aq-hammakkehū</i> to the One smiting them
9.12b		Object <i>wē'et-yěhwā šēbā'ôt</i> Yahweh of Hosts	<i>qatal</i> (neg) <i>lō' dārāšū s</i> <u>seek not</u>

*Thematic progression: not turning to or seeking Yahweh*  
(דרש/שוב)

In light of the immediate context (9.7-20), the theme of not turning to Yahweh is given an ironic twist with the description of the people 'knowing' (וידעו, 9.8) the judgment/word that had fallen (9.7ff). The context demands that 'knowing' (ידע) means experiencing an event and does not have the sense of understanding or perceiving the work of Yahweh in history as in 5.21ff and 6.9 (ויראו ראו ואל-תקדעו:). The fact that ידע is used ironically shows that the decree which made 'knowing' impossible is still in effect. That is, their experience of judgment has not led them to perceive the works of Yahweh. Rather, they are only aware of their works in the rebuilding of their city (9.7-11). They are still unable to know, turn and seek Yahweh.

Within Isaiah, seeking (דרש) Yahweh implies doing acts of justice (1.17; 16.5, 55.6) as well as turning from the occult and listening to prophetic instruction (8.19). Seeking Yahweh also implies a commitment to consult Yahweh rather than foreign powers or idols (31.1,6).

In the immediate context, not turning (שוב) to Yahweh nor seeking him (דרש) results in Yahweh's hand not turning (שוב) from wrath (i.e., refrain, 5.25; 9.7,16,20; 10.4). In light of its present placement after Is 6-8 three themes intersect: first, the failure to turn to Yahweh in 9.12 in repentance is depicted as a fulfillment of the hardening decree in 6.10. Second, not turning to Yahweh implies the non-fulfillment of the reality depicted in Isaiah's son (Shear-Jasub, "a remnant will return") (7.1; cf. 10.21,22; cf. 19.22). Finally, that effect of not-turning playfully inverts the people's turning to the occult rather than to the prophetic *Torah* for guidance (8.19).

In Deutero-Isaiah, people are summoned to turn to Yahweh because he has forgiven sin and abounds in mercy (44.2). In 55.6-7 the two words שוב

<sup>290</sup> This pattern is similar to that of the summary statement in 5.24, 5.24  
*qatal* verb (reject) – object (Torah of Yah)  
 object (word of Lord) – *qatal* Verb (despise)

and *וַיִּשָּׁא* are used together as *imperatives* that must be obeyed to live. Finally, in Trito-Isaiah, seeking the Lord in authentic ways results in peace (58.2) whereas a failure to seek Yahweh provokes Yahweh to wrath (65.1).

### 3. *Leaders that mislead people astray and are full of folly.* (מִוְרַה-שָׁקֵר), 9.14a

Teaching lies and misleading the people characterizes the leaders of Israel and provoke Yahweh to wrath (Is 3.12; 28.7; 32.5–7; Amos 2:4; Mic 2.11; 3.5–8; Jer 23.13,23).<sup>291</sup> The immediate context provides no specific explanation as to what the specific lies and folly were. However, in light of Syro-Ephraimite context and other texts we can conclude that it included political speech supporting the anti-Assyrian coalition of Israel and Damascus. A similar perspective is found in Is 28.15. There, *שָׁקֵר* is used to describe the “leader’s well-calculated plans for protection through clever machinations [as] the height of folly.”<sup>292</sup>

#### *Thematic progression of the theme of foolish leaders who mislead the people*

Ironically, the Assyrian commander depicts King Hezekiah as teaching lies because he urged the Judeans to trust in Yahweh. The Assyrian ridicules Hezekiah’s injunction by stating that Yahweh can not deliver: *אֶל־יִשָּׁא* (36.14), *וְאֶל־יִבְטֵחַ* (36.15), *אֶל־תִּשְׁמָעוּ* (36.16). Thus, by presenting Hezekiah as a leader who ‘teaches lies’ the final form of the text contrasts Hezekiah with the failed deceitful leadership in 9.17ff. The moral failure of leadership in Is 3-9 anticipates the faithful Davidic leadership of Hezekiah in Is 36-39.

Chart 2.18  
Lying Leadership in Is 9.16 and Is 36

Lying Leadership	Truthful/Ideal Davidite Leader
<b>Prophet Speech:</b> “Leaders mislead you in folly (דִּבֶּר נִבְלָה) – <i>trust in political plans/Egypt?</i> מִוְרַה-שָׁקֵר, מִוְרַה-שָׁקֵר וְיִהְיֶה מִתְעַיִם (9.12)	<b>Assyrian Speech:</b> “Hezekiah misleads you in folly: - <i>trust in Yahweh</i> אֶל־יִשָּׁא (36.14), וְאֶל־יִבְטֵחַ (36.15), אֶל־תִּשְׁמָעוּ (36.16)
<b>Stimulus to Wrath:</b> Lies/folly misleading people	<b>Stimulus to Wrath:</b> Lies about Yahweh
<b>Response-Action:</b> Leaders cut off עַל־כֵּן עַל־בְּחֹרָיו לֹא־יִשְׁמָחוּ אֲדָנֵי וְאֶת־יְהוֹנָתָן וְאֶת־אֶלְמִנָתָיו לֹא יִרְחֹם כִּי כָלֹו תִּגְרַע וְכָל־פֶּה דֹבֵר נִבְלָה בְּכָל־זֹאת לֹא־יָשֹׁב (9.16)	<b>Response-Action:</b> Assyrian army destroyed וַיִּצְאֻ מִלִּצְחוֹ וְהָיָה בְּמִתְנָה אֲשׁוּר מֵאָה וּשְׁמֹנִים וְחֲמִשָּׁה וַיִּשְׁקְמוּ בְּכָקֵר וְהָיָה כָּלֶם פְּגָרִים מִתִּים (37.36)

On the other hand, the present text evoked in 19.13 functions to persuade Hezekiah from trusting in Egypt whose princes are characterized as the

<sup>291</sup> Smith 2007, 248.

<sup>292</sup> Childs 2001, 208.

leaders of Israel in 9.14,15. The following chart synthesizes the parallels between leaders in Israel and leaders in Egypt.

Chart 2.19  
Corrupt Leadership provokes Yahweh's wrath  
Israel and Egypt in Is 3; 9 and 19

Is 9.13 + 3.12	Is 19.13
<b>Yahweh's wrath on Israel</b>	<b>Yahweh's wrath on Egypt</b>
וַיְהִי מֵאֲשַׁרֵּי הָעַם־הַזֶּה מִתְעִים וּמִשְׁרִי מְבִלְעִים Leaders make Israel stagger	וַהֲתַעְוּ אֶת־מִצְרַיִם בְּכָל־מַעֲשֵׂהוּ כִּהְתַּעֲוֹת שָׂפֹר בְּקִיּאָו: Yahweh makes leaders confused who make Egypt stagger
רֹאשׁ וְזָנָב כַּפָּה וְאַגְמֹן Head, tail, palm branch, reed	רֹאשׁ וְזָנָב כַּפָּה וְאַגְמֹן: ס Head, tail, palm branch, reed
Is 3.12 עַמִּי בִגְשִׁיו מְעֹלֵל וְנָשִׁים מְשַׁלּוּ בֶן Egyptians will be like women	בְּיוֹם הַהוּא יִהְיֶה מִצְרַיִם כְּנָשִׁים Egyptians will be like women
<b>Stimulus for wrath:</b> lies and leading people astray	<b>Stimulus for wrath:</b> dissuade Judah from trusting in Egypt

The themes of turning to Yahweh and turning from the lies of others develop with significant variation in Deutero and Trito-Isaiah. As the following chart indicates, Is 9-10.4 depicts the inability of the people to turn to Yahweh; Deutero-Isaiah summons the people to turn to Yahweh; Trito-Isaiah depicts the people's confession of not having turned to Yahweh. In each case, not turning to Yahweh is accompanied by folly and the mistreatment of others. Moreover, there is a progression in the description of those who provoke the wrath of Yahweh by lies and folly: In 9-10.4 the leaders of Israel provoke Yahweh. In Is 42-44 Babylon provokes Yahweh. Finally, in 59.13-20; 63.17 the persecutors of the godly provoke Yahweh.

Chart 2.20  
Lies, Leading Astray & Wrath: Thematic Variations

Isa 9-10.4	Isa 42-44	Isa 59.13-20 / 63.17
<b>No turning</b>	<b>Call to turn</b>	<b>Confession of not turning</b>
Stimulus: Lies, Folly, Injustice; leading astray. מֵאֲשֶׁרִי הָעִם־הַזֶּה מִתְעִים וּמֵאֲשֶׁרִי 9.15; cf. 10.1-4; (cf. staggering (תעה) with stimulus for wrath in v.5).	Stimulus: Lies/Idols; Babylon's counsel leads people astray (הָלֹא שָׁקַר בִּימִינִי: 44.20 (תָּעוּ אֵין מוֹשִׁיעֶד), 47.15	Stimulus: Lies, Injustice, Persecution of godly, Apostasy (turning from Yahweh) // going astray (תעה cf. 53.6, 63.17)  פָּשַׁע וְכַחַשׁ בְּיָהוָה וְנִסְגָּר מֵאַחֵר אֱלֹהֵינוּ דִּבְרֵ־עֵשֶׂק וְסָרָה הָרֹו וְהִגָּו מֵלֵב דִּבְרֵ־שָׁקַר:  וְהַסֵּג אַחֲרֵי מִשְׁפָּט וּצְדָקָה מִרְחֹק תַּעֲמֹד כִּי־שָׁלָה בְּרַחֲבֹו אַמְתֹּו וְנִכְתָּה לֹא־תוֹכֵל לָבוֹא:  וְתִהְיֶה הָאֲמֶת נִעְזְרֶת וְסָר מִרַע מִשְׁתוֹלָל וְיָרָא יְהוָה וְיָרַע בְּעֵינָיו כִּי־אֵין מִשְׁפָּט
<b>Report: <i>They do not turn</i></b> וְהָעָם לֹא־שָׁב עַד־הַמָּבֹהוּ וְאֶת־יְהוָה צָבָאוֹת לֹא יִרְשׁוּ 9.12	<b>Imperative: <i>Turn to Me!</i></b> (שׁוּבָה אֵלַי כִּי גִאֲלֹתִיךָ: 44.21)	<b>Confession: We <i>turned</i></b> (נִסְגָּר וּמֵאֲחֵר אֱלֹהֵינוּ from you (59.12-13; Cf. , 53.6 // <b><i>Yahweh Return to us!</i></b> (שׁוּב לַמַּעַן עֲבֹדִיךָ) (63,17)
<b>Result: Wrath Refrain</b> (אף) (בְּכָל־זֹאת לֹא־שָׁב אֲפֹו וְעוֹד יָדוֹ נִטְוִיָה:)	<b>Result: Wrath on Babylon</b> (קִנְיָה) (וְיָרִיעַ אֶת־צִרְיָתָהּ 42.13-14); אֲנִי אֲנִי דִבְרַתִי אֶת־קִרְיָתָהּ וְהִבִּיאֹתִי (וְהִצְלִיחַ דָּרְכָהּ: 48:15)  Redemption from Babylon (וְגִאֲלֹתִיךָ: 44.21)	<b>Result: Wrath on Persecutors of the godly</b> (v.17, כִּמְעִיל קִנְיָה) (18.חֲמִימָה לְצִרְיָו גָּמוּל לֹא־יִבִּי)  Redemption (וְגִאֲלָה לְצִיּוֹן גֹּאֲלָה) (59.20),
<b>Agent of Wrath:</b> Assyria (5.26; 10.5ff)	<b>Agent of Wrath:</b> Cyrus (לְמִשְׁיחוֹ לְכוֹרֶשׁ) (45.1)	<b>Agent of Wrath:</b> Yahweh himself (וְתוֹשַׁע לֹו יִרְעֹו וְצָדִיקֵתֹו תִּיָּא סִמְכָתָהּ: (59.16-17)

### 3. Folly

כִּי כָלֹו תִּהְיֶה וּמִרַע 9.16c  
וְכָל־פֶּה דִּבֶּר נִבְלָה 9.16d

The *Stimulus* which provokes the wrath of Yahweh in 9.16e is described as is speaking folly (דִּבֶּר נִבְלָה). We suggest that the present text evokes 5.25ff. Both texts employ the wrath refrain. Moreover, the word for folly in 9.16d (נִבְלָה, “folly”) evokes the similar sounding word for “corpses” (נִבְלָתִים, 5.25). Finally, both texts associate death with the earthquake (9.7ff; 5.25-26). In this way, the folly that stimulates Yahweh’s wrath is associated with the punishment of death.

#### *Thematic progression of the theme of folly*

Is 9.16 defines godlessness as a lack of wisdom. The two words, חָנָף (godless) and נָבִלָה (foolish), also occur together in Is 32 (i.e., חָנָף וְנָבִלָה שְׂאֵנִיּוֹת רָגְזָה, 32.9). Wildberger notes, “everything [in Isaiah 32.1.ff] that is discussed in vv.2-8 is commentary on what is included in ‘righteousness [v.1]. . . . The wisdom ideal is unfolded in vv.3-5, and then modified by the redactor who adds 6-8.”<sup>293</sup> While the lack of wisdom in 9.16ff leads Israel on a downward spiral of self-destructive behavior, it is the ideology of a wise and righteous king in Is 32 that can restore balance in society and creation. Is 32 holds forth the ideology that the balance of the cosmos is in proportion to the king’s execution of justice.<sup>294</sup> The positioning of 9.2-6 and Is 11 on either side of the description of Israel’s godless and unwise leadership (cf. 9.7-10.4) functions to generate hope in the wise and just rule of the ideal Davidite.

#### *4. Wickedness; Civil War (9.17a-20)*

- 9.17a כִּי־בָעֲרָה כָּאֵשׁ רִשְׁעָהּ  
9.19c אִישׁ בְּשֶׁר־וְרֵעֵו יֹאכְלוּ:  
9.20a מִנְּשָׂה אֶת־אֶפְרַיִם וְאֶפְרַיִם אֶת־מְנַשֶּׁה  
9.20b יִחַדּוּ הָמָּה עַל־יְהוָה

The surface structure of the text above indicates that civil war and unrest stimulates and provokes Yahweh’s wrath as the refrain in 9.20 asserts. The text, at the same time, indicates that civil war *is* an expression of Yahweh’s impersonal wrath. Like a fire that can not be quenched until it has burned all in its path, self-destructive wickedness must run its course.

The word רִשְׁעָהּ connotes images of actions that violate the deuteronomistic law in society and merit punishment (Deut 25.2; Prov 13.6; Deut 9.2; Prov 11.2).<sup>295</sup> So, too, descriptions of literal cannibalism in deuteronomistic history (Deut 28.53-57; Lev. 26.29; cf. 2 Kings 6) are metaphorically extended to depict general civil unrest and war. Civil war/unrest as cannibalism, no doubt, has the immediate context of the Syro-Ephraimite war in view. Manasseh and Ephraim were invading Judah. However, the general period of civil unrest/war was not limited to the Syro-Ephraimite war. Blenkinsopp notes that the historical period of the text may also reflect civil unrest from 746-722 BCE. The context, he writes:

corresponds to the period from the extinction of the Jehu dynasty with the assassination of Zechariah (746/745) to some time during the

<sup>293</sup> Wildberger 1991, 236-237; 243; Childs proposes that 32.1-8 has been edited in light of Is 3.4-5 noting that lead words such as ‘fool’ and ‘noble’ are expanded upon in 32.6-8. Childs 2001, 237-238.

<sup>294</sup> Wildberger 1991, 236.

<sup>295</sup> SWA 1997.

reign of the last ruler of Samaria, Hoshea (732–722), and is reflected at several points in contemporaneous discourses of that ruler's namesake, Hosea (Hos 4:2; 6:8–10; 7:1–3; 8:4; 13:10). During those two decades, four out of six rulers were assassinated, and the last was either executed or deported by the Assyrians.<sup>296</sup>

In summary, civil wickedness and war stimulate divine wrath. At the same time, wicked self-destruction is a *Means* of God's wrath. Self-destructive wickedness is compared to a fire that must run its course.

Yahweh scorches the land with the help of his wrath, but rather: the land is scorched, as if with the help of an independently existing power. Yahweh does not even need to interfere; Israel lacerates itself all by itself. God needs only to leave the people to their own devices (cf. 2.6).<sup>297</sup>

##### 5. *Legislation of self-serving and oppressive decrees*

- 10.1a הָיָה הַחֲקִיקִים חֲקִיקֵי־אֶוֹן
- 10.1b וּמִכְתָּבִים עָמַל כְּתָבוּ:
- 10.2a לְהַטּוֹת מִדִּין דָּלִים
- 10.2b וּלְגָזֵל מִשְׁפָּט עֲנִי עַמִּי
- 10.2c לְהַיֹּת אֶלְמִנוּת שָׁלָלִים

The text shows that the leaders are not concerned with “justice” (מִשְׁפָּט), but with legislating “statue/decrees” (חֲקִיקָה) in self-serving ways. The *qotel* forms depict the leaders as actively inscribing<sup>298</sup> (Is 30:8, Job 19:23) (חֲקִיקָה)<sup>299</sup> oppressive legislation in the present time (10.1b, וּמִכְתָּבִים עָמַל כְּתָבוּ, cf. Exod 32:16; Deut 10:4; 2 Chron 35:4; 36:22; Ezra 1:1).<sup>300</sup> The denouncing of leaders draws on wisdom ideology that demands kings to care for the poor (דל) and know what decrees should be written to benefit them (Prov 20:8; 29:7). In contrast to the wisdom ideology, the current leadership creates laws that oppress the poor. In the present text, the distinction between legality and justice should not be minimized.<sup>301</sup> As Blenkinsopp notes: “From the prophetic perspective legality is not the same as justice, and the legal transfer of property can be tantamount to robbery (cf. 3:14 where the same verbal stem *gzl*, “rob,” occurs)<sup>302</sup> (cf. Amos 2.7; 4.1; 5.11; 8.6).”<sup>303</sup>

<sup>296</sup> Blenkinsopp 2000, 219.

<sup>297</sup> Wildberger 1991, 237.

<sup>298</sup> Wildberger 1991, 213.

<sup>299</sup> Keil and Delitzsch 1996, 70.

<sup>300</sup> Blenkinsopp 2000, 219.

<sup>301</sup> Syntactically, the ‘legally’ inscribed laws are written with following three-fold purpose (ל) that explicitly distinguishes evil legislation from מִשְׁפָּט, esp. in 10.2b. *ACH* 2003, 110.

<sup>302</sup> Blenkinsopp 2000, 212–213.



The decrees that are written are not just (cf. Deut 33.21) but defined as אָוֹן “wicked” (10.1a; cf. 59.4; Hab 1.3; Ps 7.15; Job 4.8; 15.35).<sup>304</sup> The unjust decrees (אָוֹן) have the effect of producing a state of עָמַל for the oppressed (i.e., decrees produce suffering and distress, cf. Hab 1.3; Ps 10.7).<sup>305</sup> The needy (דל and עָנִי) had no access to legal rights (cf. Deut 17.8; Is 10.2a, לְהִטּוֹת מִדִּין דָּלִים). Because Yahweh calls the objects of unjust decrees “my poor” (עָנִי), Yahweh is depicted as being personally committed to vindicating them.

*Thematic progression of the perversion of the legal system and abuse of the poor*

*Is 3.14-15; 5.1-25; 10.1-4*

The perversion of the legal system was also a stimulus to Yahweh's wrath in 5.1-25. The similar language described oppression in 3.14-15 (הִכָּרַם גְּזֵלַת הָעָנִי) that provoked the wrath of Yahweh. In 10.1, however, presents a variation of the stimulus to wrath. In 5.23 the existing laws were perverted. In Is 10.1 perverted laws were brought into existence. Both 3.14-15 and 5.1-7 depict the oppression of the poor as a destruction of Yahweh's vineyard.

Chart 2.21

Variation of Legal Perversion as a Stimulus to Wrath

5.23: Perversion of existing decrees/laws	10.1: Creation of perverse decrees/laws
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*Israel as Assyria*

10.2b וְלִגְדָּל מִשְׁפָּט עָנִי עַמִּי

10.2c לְהִיזֹת אֶלְמִנּוֹת שָׁלָלִים

Is 10.2 relates to depictions of Assyria in other parts of Isaiah in two ways: first, Israel is characterized as Assyria. Second, Israel is depicted as decreeing her demise by Assyria. There is a concerted effort to characterize the sins of Israel as the sins of Assyria. Given that Isaiah's *Denkschrift* (6-8) is surrounded by woe-oracles we should relate the present text to the surrounding narrative in Is 8.1ff. There, Isaiah was told to inscribe the name of Maher-Shalal-Haz-Baz: וַיֹּאמֶר יְהוָה אֵלַי חֲחֹלֶה גְּלִיוֹן גָּדוֹל וּכְתֹב עָלָיו בְּתֵרֶס אֲנוּשׁ: לְמַהֲרָ שָׁלָל יָשׁ בָּז: The name implies that Assyria will take the spoil from Israel. Here, in Is 10.2c the decrees are taking the spoil from the widows (לְהִיזֹת אֶלְמִנּוֹת שָׁלָלִים). Therefore, the present placement of the text suggests that 10.1 was redacted in light of 8.1 along the following lines: Israel writing (יְהִי) decrees that take *spoil* from widows (i.e.,

<sup>303</sup> To rob (גזל) is an action despised by Yahweh (Is 3.14; 61.8). See also Domeris 1997b “n’š to disdain,” 694-697.

<sup>304</sup> BDB 1977, 765.

<sup>305</sup> S. Schwertner 1997, “עָמַל ‘āmāl toil,” TLOT, 925.

(יָבֹז) is a means of decreeing her own punishment. In inscribing decrees that lead to the spoil of widows, Isaiah's inscription of Maher-Shalal-Haz-Baz is seen as a punishment that equals the crime of the leaders.

Chart 2.22  
Lex Talonis in Is 8; 10

Isa 8 & 10.5-6	Is 10.1-4
<b>Isaiah writes Maher-Shalal-Haz-Baz</b> וַיֹּאמֶר יְהוָה אֵלַי קַח-לְךָ גְדֹל וּכְתֹב עָלָיו בְּתָרֵט אֲנֹשׁ לְמַהֲרָה שָׁלַל חֹשׁ בָּז׃	<b>Israel writes decrees</b> הָיָה הַחֲקָמִים חֲקָמֵי-אָוֶן וּמִכְתָּבִים עִמָּל כְּתָבוּ
<b>Assyria takes spoil and prey</b> בְּגֹי חֲנָף אֲשֶׁלְחָנוּ וְעַל-עַם עֲבָרְתִי אֲצַנְנֵנוּ לְשָׁלַל וְלָכֹז בָּז וּלְשִׁימוֹ (Is 10.5-6)	<b>Israel takes spoil and prey</b> אֶלְמָנוֹת שָׁלָלָם וְאֶת-יְתוּמִים יָבֹז׃ (10.2)

The following chart depicts the thematic progression of the in Deutero-Isaiah. Similarities include an abuse of the oppressed; the divine response of comfort for the afflicted ones. Variations include the objects of divine wrath. In 10.4-5 wrath is transferred from the leaders of Israel who oppose the poor to the Assyrians. In Deutero-Isaiah, wrath is transferred from the afflicted ones in exile to Babylon.

Chart 2.23  
Abuse of (עָנִי and דָל) as Stimulus to Wrath in Isaiah and Divine Response

PROTO-ISAIAH	DEUTERO-ISAIAH
<b>Stimulus:</b> Leaders Abuse Poor (דָל and עָנִי) (3.15;10.1)	<b>Stimulus:</b> Babylon abuse of afflicted in exile
<b>Divine Response:</b> Comfort of afflicted ones (12.1; 14.32)	<b>Divine Response:</b> Comfort of afflicted ones (40.1; 41.17; 48.10; 49.13; 54.11;
<b>Wrath transferred to Agent of Wrath</b> Leaders who oppress דָל and עָנִי (10.1-4)  ↓ Assyrians, former <i>agent</i> of wrath (10.5ff)	<b>Wrath Transferred to Agent of Wrath</b> ( <i>transfer of cup of affliction</i> ) Exiled afflicted (נִצְעָה) ones “sons of חַמָּת.” ↓ to Babylon, former <i>agent</i> of wrath will now drink of the cup of חַמָּת (51.19-21)

### *Circumstance*

The *Circumstance* under which the *Stimuli* evokes Yahweh's wrath is his expectation that Israel turns and seeks him (9.12, וְהָעָם לֹא-יָשָׁב עַד-הַמִּצֵּהוּ וְאֵת- (יְהוָה צָבָאוֹת לֹא יִדְרֹשׁוּ).

### *Manner*

The *Manner* in which God experiences the *Stimulus* to wrath is depicted by its genre and with clauses preceded by the *litotes* (9.12ab, 16ab, 17e).

Formally, woe-oracles can be understood as a lament or a dirge.<sup>306</sup> We noted previously that the depiction of ‘foolish speech’ was associated with images of death. The fact that there are seven woe-oracles (5.8; 5.11; 5.18; 5.20; 5.21; 5.22; 10.1) underscores that the death of the nation is seen as complete.<sup>307</sup> However, the fact that Yahweh expects repentance in this context (9.12ab) implies that the nation has not yet reached the point of being unable to respond (as in 10.4). The *litotes* (five negative verbs) that stand in parallelism also conveys the negative *Manner* in which Yahweh experiences the *Stimuli* to wrath.

לֹא־יִשָּׁב neg. <i>qotel</i> (9.12a)	Yahweh expects repentance
לֹא־יִרְשֹׁו neg. <i>qatal</i> (9.12b)	Yahweh expects repentance
לֹא־יִשְׂמַח neg. <i>yiqtol</i> (9.16a)	He does not rejoice over youth
לֹא־יִרְחֹם neg. <i>yiqtol</i> (9.16b)	He has no compassion on widows
לֹא־יִשָּׁב neg. <i>qotel</i> (9.17e)	Yahweh’s wrath abides

### ***Punishment Frame (Is 9.7-10.4)***

Is 9.7-10.4 also corresponds to the *Punishment* frame introduced in our analysis of 5.1-30. Below we summarize elements that overlap with the *Emotion-Directed* frame and comment on elements previously not discussed.

### ***Event (Literary Genre)***

This element is identical to the *Event* element in the *Emotion-Directed* frame.

### ***Divine Agent***

The *Divine Agent* of punishment was depicted in the categories of *Experiencer* and *Expressors* in the *Emotion-Directed* frame. Also, the coming storm (שׁוּפָה) in 10.3 implies that Yahweh is coming in judgment with Assyria as his agent (cf. 2.12; 59.19; 1 Kings 10.11).<sup>308</sup>

### ***Human Agent***

Human agents of divine wrath previously discussed are:

Is. 9.10a	The enemies of Rezin
Is 9.10-11	“His enemies” (i.e., Aram from the east; Philistines from the west)
Is 9.17-18 + 10.1	Israel itself (Israel’s wickedness); 10.1 implies Israel decrees her own demise

<sup>306</sup> Wildberger 1991, 196.

<sup>307</sup> Ibid. See also Smith 2007, 164-165.

<sup>308</sup> Wildberger 1991, 215.

Is 10.3-4                      Coming storm (i.e., Assyria)

### ***Evaluee***

The *Evaluee* (i.e., object/s of punishment) corresponds to the *Topic* category in the *Emotion-Directed* frame. They are:

Is 9.7	Jacob; Israel
Is 9.8a	People; Those dwelling in Samaria
Is 9.13	Head and tail; Palm branch and reed (i.e., leaders of Israel)
Is 9.14a	Elder; Men of rank
Is 9.14b	Prophet who teaches lies
Is 9.18b	People (who are fuel for the fire)
Is 9.19	Ephraim and Manasseh
Is 9.20	Judah

### ***Reason***

The reason for *Punishment* corresponds to the *Stimulus* to wrath in the *Emotion-Directed* frame.

### ***Response-Action (Punishment)***

Several of the *Response-Action* (punishments) have been discussed above under the corresponding categories in the *Emotion-Directed* frame.

9.7	Earthquake/Word from Yahweh ( <i>Time; Expressor</i> depicting the <i>Experiencer</i> )
9.11-12	Adversaries of Rezin ( <i>Expressors</i> : Yahweh stirs up the enemy of Rezin)
9.13	Wrath refrain: outstretched hand ( <i>Expressor</i> : Yahweh's outstretched hand)
9.14-15	Removal of leadership from Israel ( <i>Expressor</i> : Yahweh's cutting)

The following *Response-Actions* not previously discussed are as follows:

1. *Yahweh does not rejoice nor have compassion*

עַל־כֵּן עַל־בַּחוּרָיו לֹא־יִשְׂמַח | אֲדֹנָי וְאֶת־תְּמִיּוֹ וְאֶת־אֱלֹמֶנְתָּיו לֹא יִרְחֶם  
(9:16a)

In the context, Yahweh's non-emotion/action is to be understood as a consequence of Israel's action and not merely as an emotion. Structurally, the *litotes* highlight the contrast between Yahweh's non-action and the people's action. Yahweh is typically presented as rejoicing over his people and showing them great compassion (27.11; 30.18; 49.10,13,15; 54.8-10; 55.7; 66.10). However, Yahweh withholds such emotions/actions because (כי) the entire society is actively pursuing evil.

*Thematic progression: Yahweh's compassion*

The theme of Yahweh withholding compassion from Israel underscores four aspects of Yahweh's wrath when 9.16 is read in light of the book as a whole. First, withholding compassion is portrayed as being an expression of Yahweh's fair judgments. The punishment matches the crime (*Lex Talonis*). The leaders of Israel oppressed widows and orphans (1.17; 10.1-2). Therefore, Yahweh will show no compassion on their widows and orphans of Israel (9.16). The equitableness of Yahweh's wrath is also highlighted structurally by the use of the *litotes* with the following sense: *they do not; therefore, he does not*.

Second, Yahweh's withholding of compassion from Israel is always measured and temporary. We suggest this point is seen when examining the consonantal sound-play at work 12.1 and 40.1. In both texts, Deutero-Isaiah borrows consonant sounds from a previous text to evoke a specific context. נחם evokes רחם and celebrates the end of Yahweh's era of wrath (cf. 14.1; 30.18; 49.10-15; 54.8; 54.10; 55.7). This phonological association poetically signals the end of the era of wrath, rage, and despair and announces the new era of joy and comfort (וְשָׂאֲבָתָם-מִיָּמִים בְּשִׁשֹּׁן מִמַּעַיִי הִיְשׁוּעָה: 12.6).

Third, Yahweh does not treat the enemies of his people in the way he treats Israel. The same crime of withholding compassion from orphans (cf. 1.7; 13.18) is punished differently when a foreign nation is involved. Israel will continue to have a future in Zion (Is 6-62). So, too, the wrath of God upon the unidentified city endures forever in the "Isaiah Apocalypse" (27.11).<sup>309</sup> While the hardening of Israel is reversed (cf. 6.9; 32.3ff), the enemies of Yahweh are forever left without discernment (כִּי לֹא עַם-בִּינוּתָּ הִוא (עַל-כֵּן לֹא-יִרְחַמְנִי 27.11).

Fourth, Yahweh's withholding of compassion is aimed at the repentance of Israel. This was noted above when discussing the syntactical relationship between 9.13 and the larger literary context. The theme of Yahweh's compassion being poured out on those who repent also emerges in 55.7 (וַיִּשָּׂב אֶל-יְהוָה וַיִּרְחַמֶּהּ) 55.7; cf. 9.17 (וְהָעָם לֹא-יָשָׁב עַד-הַמָּכָה).

2. *Wickedness and Yahweh's Wrath as a punishment that burns*  
(Is 9.17-20)

<sup>309</sup> Childs 2001, 196.

Discussed above in the category of *stimulus* in the *Emotion-Directed* frame. The text depicts wickedness as both a stimulus to wrath and a self-inflicted punishment that expresses Yahweh's impersonal wrath. This particular expression indicates that the effects of wrath remain out of Yahweh's control until the fire of wickedness does its complete destruction.

### 3. *Hunger* (Is 9.20).

Hunger and famine are depicted as a response-action from Yahweh to punish wickedness. When comparing the two texts (8.21-23) together, the following intertextual relationship emerges. In 8.21-23 hunger led to rage against king and Yahweh. In Is 9.20 hunger leads to rage against neighbor. The physiological effects of hunger in Is 8.21-23 lead to rage and blasphemy but the physiological effects of hunger in 9.20, caused by real natural disasters, 9.7, and war, 9.11f, lead to civil unrest.

Chart 2.24  
Hunger and Wrath in Is 8 and 9

Isa 8.21-23	Isa 9.20
Hunger → Wrath Against king & God	Hunger → Wrath Against Brother
כִּי־רָעַב וְהִתְקַצַּף וְקָלַל בְּמַלְכוֹ וּבֵאלֹהָיו וּפָגַהּ לְמַעַלְהָ:	וַיִּגְזֹר עַל־גִּמְיִן וְרָעַב וַיֹּאכַל עַל־שְׂמָאוֹל וְלֹא שָׁבְעוּ אִישׁ בְּשֵׁרֹ-- זָרְעוֹ יֹאכְלוֹ:
Foundations of society destroyed	Foundations of society destroyed

### *Time (Theological)*

לְיוֹם פְּקֻדָּהּ וּלְשׁוֹאָהּ  
(10.3)

The original unity of 10.1-4 with 5.26-30 requires that the relationship between the two texts shape our understanding of the ‘day of punishment’ in 10.3. We suggest that 10.3, which looks forward to 10.27b-34, evokes 5.26-30 utilizing using similar sounding consonants. Assyria's arrival from afar (רָק) is depicted as the punishment פְּקֻדָּה. Thematically, the following chart highlights how the predicted prophecy (5.26-30; 10.3-4) of the Assyrian arrival was fulfilled (10.28-32). Note how the texts in dialogue highlight the unstoppable force of Assyria and the utter helplessness of Israel on the “day of punishment.”

Chart 2.25  
Assyria's Arrival Predicted and Fulfilled  
(Is 5.26-30 + Is 10.3-4; 28-32)

<p><b>Comes (3msg) from afar</b> ( 5.26 מרחוק )</p> <p><b>Comes quickly &amp; swiftly</b> ( 5.26 והמה ממהרה קל וזוא )</p> <p><b>Accumulated items</b> (5.27-28) (military equipment)</p> <p><b>No one to deliver</b> ( 5.29 ואין מצייל )</p> <p><b>Day of cosmic chaos (sea)</b> 5.30 ביום ההוא בנהמתים</p>	
<p>Is 10.1-4 <b>Comes (3ms) from afar</b> (ממרחק תבוא) (ממרחק תבוא)</p> <p><b>Day of cosmic chaos (storm)</b> (ליום פקדה ולישואה) 10.3</p> <p><b>No one to deliver</b> No where to flee for help (על-מי תנוסו לעזרה) 10.3</p> <p><b>Accumulated Items: No Storage</b> Sound-play: פקד evoked by ליום פקדה (10.3) No storage of items on day of פקד (ואנה תעזבו בבורכם) No storage for their plunder and spoil</p>	<p>Is 10.28-34 <b>Comes (3ms) (בא) quickly &amp; swiftly</b></p> <p><b>Day of cosmic chaos (city)</b> (ינפף ידו הר בית ציון) 10.32</p> <p><b>No one to deliver</b> Gibeah of Saul flees! (גבעת שאול גסה) 10.29</p> <p><b>Accumulated Items: Storage</b> Sound-play: פקד evokes ליום פקדה (10.3) Storage of items on day of פקד (יפקיד בליו) Storage in order to plunder and spoil</p>

The present placement of the text depicts the coming Assyrians as a day that looks backward to the announcement of 5.26-30. The sense of helplessness Israel in 10.3-4 is a natural outcome of the unstoppable force of the Assyria machine.<sup>310</sup> There is, of course, a slight variation: While the “ליום פקדה ולישואה” was associated with a return to primeval chaos in 5.30, in 10.3-4 the day is associated with a storm. Both the manner in which the Assyrians arrive and the storm indicate that judgment is unavoidable and unstoppable (cf. Is 10.2; 47.11; Zeph. 1.15-16).

*The progression of the theme of the day of punishment/day of Yahweh*

Elsewhere in Isaiah, reference to the “day of punishment” (ליום פקדה ולישואה) (10.3) occurs largely appears in apocalyptic texts (Is 13.11; 24.21; 24.22; 26.14, 21; 27.1; 6; cf. Hos 1.4; 2:15; 4.14; 8.13; Amos 3.14; 3.2).<sup>311</sup> In 10.3, notes Wildberger notes: “this can hardly be anything else than what is meant

<sup>310</sup> Blenkinsopp 2000, 212.

<sup>311</sup> Wildberger 1991, 214.

by “the Day of Yahweh” However, he suggests that the “day of **פְּקֻדָּה** has less eschatological overtones than Day of the Lord”<sup>312</sup>

In the final form, the judgments associated with the day of punishment or the Day of Yahweh function as index judgments of greater punishments. Thus, the Day of Judgment and punishment of Israel (10.1-4) prefigures a greater day of punishment for Assyria (10.5ff). So, too, Assyria’s judgment is recontextualized to describe the day of punishment for Babylon and Tyre (13.6-9; 23)<sup>313</sup>, all nations (13-23; 18.21) and the entire cosmos (24-27, especially 26.21, cf. 63.1-4).

Chart 2.26  
Wrath & Restoration Juxtaposed

Is 5.25-30: Assyria agent of wrath	Is 10.28-32: Assyria agent of wrath
Is 6.13: Felled tree (Israel/Judah) + new growth (נָרַע קִדְשׁ)	Is 10.33-34: Felled tree (Assyria) Is 11.1 + new growth (וַיִּצְאָה הַטָּר מִגִּזְעֵי יִשְׂרָאֵל וַיִּנָּצֵר מִשְׁרָשָׁיו יִפְרֹה:)
Is 7-9.6 Davidite renews Israel/Judah	Is 11-16: Davidite renews Israel
Is.9.7-10.4: Wrath on Israel	Is 12 End of wrath on Israel
Is 10.5ff: Wrath on Assyria	Is 13 -23 Wrath on Babylon

The clauses in 10.3ab continue to describe Israel at the time of punishment. Yahweh’s rhetorical questions announce to Israel directly their incapacity to take action. She will have nowhere to flee for help.

10.3a וּמָה-תַּעֲשׂוּ לַיּוֹם פְּקֻדָּה

10.3b עַל-מִי תִנּוּסוּ לָעֶזְרָה

*Thematic progression: inability to flee or acquire help against Assyria*

Three aspects related to seeking help on the Day of Judgment emerge when the text is read in light of Isaiah as a whole. First, the text in 10.3 underscores Israel’s inability to acquire help (עֶזְרָה) against Assyria by recurring to any political ally. The placement of the text following the Ahaz narrative underscores the folly of Ahaz who had sought help from Assyria in the Syro-Ephraimite war against Judah. The manner in which Israel sought for help is more fully elaborated in 10.29 where Gibeah of Saul flees from Assyria but with no success (גִּבְעַת שָׁאוּל נָסָה, 10.29). The immediate prophecy announced with the rhetorical questions are fulfilled. Thus, as affirmed in the prediction of the Assyrian arrival in 5.29, there will be no one to deliver (וְאֵין

<sup>312</sup> Wildberger 1991, 215. Within Isaiah, the Day of Yahweh is depicted with images such as fire, light or darkness (Is 5.25-30; 30.30). It is associated with a dismantling of civil, religious and political structures opposed to his rule (Is 3.7; 4.1; 5.27-30; 20.6; 22.5; 31.7; 66.15) and characterized as a moment when Yahweh vindicates his people to bring them salvation (27.12; 30.23; 34.8).

<sup>313</sup> The LXX of Isaiah also recontextualizes prophecies. Natalio Fernández Marcos has detailed how LXX Is 23.1-14 reinterprets the prophecy against Tyre as a prophecy about the destruction of Carthage in 146 BCE. “En griego se transforma en una elegía a la caída de Cartago como potencia marítima del Mediterráneo.” N. Fernández-Marcos 2015, 23.



nor a single political ally to help. Childs notes that feeling for help against Assyria is depicted in ways that invert the deuteronomic promise (e.g., “a thousand will flee from the fright of one”) in Deut 7.24;11.25; cf. Josh 1.5, 15).<sup>314</sup> In this way, fleeing from the enemy is depicted as a result of the deuteronomic curses.

Second, the text also looks forward to the Hezekiah narrative and prepares the reader to assess Hezekiah’s request for help from Ashdod (אַשְׁדּוֹד, 20.6) or Egypt (3x in 30.16-17) as futile. Third, foreign aggression against Israel is punished in proportion to foreign crimes against Israel. Assyrians will flee from the sword of the Babylonians (31.8), and the Babylonians will flee from Medes/Persians (13.14; cf. 17.14; 24.18).

#### *Wealth is gone on the day of punishment*

וְאֵנָה תַעֲזָבוּ כְבוֹדְכֶם  
(10.4)

A further characterization of the day of punishment will be the destruction of ill-gotten wealth of the oppressors. The sense of כְּבוֹד in 10.4 is that of accumulated wealth (cf. 14.18; 15.7; 17.4). The word here evokes images of the upper classes as in 5.13. The association between 5.13 and 10.4 is warranted as the oracles originally stood together: the plunder they have accumulated from the poor in 5.1-23 and 10.2 is now gone.<sup>315</sup>

While the sense of כְּבוֹד has various meanings, in light of Isaiah, the theme of ill-gotten wealth (כְּבוֹד) is particularly offensive to Yahweh as כְּבוֹד.<sup>316</sup> Yahweh alone has the exclusive rights to כְּבוֹד (3.8; 6.3; 42.8, 11). The only time כְּבוֹד that depicts humanity is acceptable is when it is given to those who are part of the new community of Zion (60.1-2; 66.18).

#### *Captivity and death on the day of punishment*

בְּלִתִּי כָרַעַתְתָּ אֶסִּיר וְתַחַת הָרוּגִים יִפְּלוּ  
(10.4)

The final characteristic of the day of punishment is death. The clause in 10.4 functions as an *inclusio* with Is 9.7 that describes the bricks that have fallen. In 5.25-26 the earthquake leads to death. In 9.7ff the earthquake was the occasion for self-sufficiency apart from Yahweh. Here, in 10.4 it is not bricks but the people who fall as dead men because of the Assyrian invasion. While fallen bricks could be rebuilt, fallen men may not rise.<sup>317</sup> The threatened wrath expressed in the recurring of the wrath refrain has now climaxed.

<sup>314</sup> Childs 2001, 83-86.

<sup>315</sup> Wildberger 1991, 215.

<sup>316</sup> Young 1965, 94.

<sup>317</sup> Being taken as a captive in battle is for the purpose of being slain by the sword (כָּרַעַת cf. 65.12).

In light of the book as a whole, punishment by the sword of Assyria described in 10.4 is matched by the punishment of Assyria in equal ways (14.9). The powerful empire is held to account for her action in just ways. The image of death by the sword is also prevalent in apocalyptic literature but extended to punish both men and cosmic powers (24.22; 27.1,7). Finally, there is a marked contrast between the fate of Israel under Assyria and the fate of prisoners in Deutero and Trito-Isaiah where prisoners and captives are set free (42.7; 61.1).

### ***Degree and Manner of Punishment:***

The description of the suddenness of the arrival of Assyria (5.26ff) is complemented by the metaphor of a suddenly approaching storm (10.1-4).

### ***Instrument / Means of Punishment***

The *Instrument* and *Means* of punishment correspond to previously discussed categories in the *Emotion-Directed* frame.

#### ***Instruments:***

9:7:	Word of Yahweh
9.10-11	Enemies of Rezin
9.17-18:	The people themselves
10.3	Assyria

#### ***Means: action was taken that resulted in punishment***

9:7	Divinely initiated Earthquake
9.10-11:	Stirring up warfare against Israel
9.17-20	Allowing self-inflicted disaster
10.1/3a:	Coming with Assyria in the invasion

### ***Place of Punishment***

The place of punishment is Israel (Northern Kingdom). This corresponds to the same place of punishment discussed in the *Punishment* frame of 5.26-29 and 8.21-23.

### ***Purpose of Punishment***

The purpose of punishment in 9.12 is to achieve repentance.

## 2.4 Isaiah 8.21-23

### *Structural Outline of Is 8.21-23*<sup>318</sup>

8.21a:	wē'āḇar	bāh [Loc]	<b>niqše</b>	<b>wērā'ēb</b>		
8.21b	wēhāyā	kī-yir'ab [time pt]		wēhitqaššap <sup>319</sup>		
8.21c				wēqillēl [result]	bēmalkô	ûbē'lōhāyw
8.21d				ûpānā [result]	lēmā'ēlā [mov aim trgt]	
8.22a	wē'el-'eres			yabbîṭ [mov aim trgt]		
8.22b	wēhinnē [QSVPr]		šārā	waḥāšēkāh mē'ûp	ûqā	
8.22c				wa'āpēlā	mēnuddāh <sup>320</sup> [mov aim trgt] [PTC]	

### *Introduction to Is 8.21-23*

There is wide consensus that Is 8.21-22a is fragmentary and appears to have been taken from another context for the following reasons.<sup>321</sup> First, the third masculine singular verbs in v.21f do not cohere with the plural verb forms in vv.19-20. Second, there is no identifiable subject for the consecutive *qatal* 3ms וַיַּעֲבֵר. Finally, there is no obvious antecedent for the third person feminine suffix בָּהּ in v.21a. Thus, the interpreter must answer ask, “*who is passing through what and where?*” Are the Assyrians (Ibn Ezra) passing through the land of Israel (BHS/Targum)? Is Israel transgressing the Law (Sweeney)? Alternatively, are people passing through a condition of darkness (Oswalt) or light (Vulgate)?<sup>322</sup> BHS/BHK (and Targum) propose

<sup>318</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Movement Aim Target [mvt aim trgt] Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; *Participle* [PTC]

<sup>319</sup> The Qumran 1QIsa(a) replaces וַיַּעֲבֵר with a simple imperfect יתקצר because the perfect consecutive dies out in the Qumran literature. Watts 1985, 54.

<sup>320</sup> BHS suggests reading מנגה

<sup>321</sup> Wildberger 1991, 374.

<sup>322</sup> The LXX, on the other hand, renders the בָּהּ suffix as ἐφ' ὑμᾶς "over you" (as a second person plural to assimilate with the plural subject in v.19 and takes וַיַּעֲבֵר "hungry" and "oppressed" as the subjects of the verb "וַיַּעֲבֵר" thereby translating the phrase as: "famine will overcome you." See Jan de Waard 1997, 84. More recently, Sweeney suggested that the antecedent should be the nearest feminine nouns (לַתְּנִיחַ וְלַתְּנִיחַ, v.16 and v.20) which, read as a hendiadys, is the only adequate antecedent for בָּהּ. In this way, Sweeney argues that וַיַּעֲבֵר must be rendered as "transgression" or "neglect." Thus, the people (as a collective singular) will transgress the law and the testimony. Sweeney 1996, Loc 3280-3290. The Vulgate understands the suffix as referring to מִן הַלֵּךְ "morning light" (*matutina lux*) in vs. 20 with "*transibit per eam.*" De Waard 84. In contrast to this, Oswalt sees the

that the suffix **ָה** refers to an absent but implied feminine singular noun (**בארץ**), “in the land.” Thus, “he passes through the land.”<sup>323</sup> In our opinion, departures from the MT tradition have failed to recognize the possibility of the reference to the absent feminine noun (**בארץ**), which Knobel had observed occurs in a similar fashion in 1.6.<sup>324</sup> Regarding the use of a singular verb in v.21, we understand the subject to be the people (vv.19ff) referenced with a collective singular verb (**וַעֲבֹר**) (cf. discussion on 5.25-30 above). Other translation difficulties noted in 8.23a will be discussed in our section on the subsequent re-readings of ancient versions below.

### **Event (Literary Genre) וַיִּקְלֵל בְּמִלְכּוֹ וַיִּבְאֵלְהִיו**

The chart below highlights that Is 5.30 + 8.21-8.23 was interrupted by 6.1-8.20. Thus, the text (8.21-22c) continues the *prophetic announcement of judgment* of 5.25-30.<sup>325</sup> The text corresponds to the *Judgment-Direct Address* frame. In this frame, a “Communicator judges the Addressee and then communicates that appraisal directly to the Addressee.” [FNI]. “The judgment is given for a particular Reason or about a particular Topic.” [FNI]. Other secondary elements include *Expressors* (of judgment); *Medium*; *Reason*; *Topic*; *Degree* (severity of judgment); *Depiction* (of communicator); *Grounds*; *Manner*; *Means*; *Method*; *Place and Time*. Despite the fragmentary nature of the text, the depiction of the *Communicator*, who enraged (**קצר**) curses (**קלל**) king and God, continues the depiction of the *Evaluee* who experienced the wrath of Yahweh in 5.30.

Chart 2.27  
Parallel Structures in 5.30 + 8.22

(5.30) Looks ( <b>וַיִּבְטֹחַ</b> )/ <i>weqatal</i>	land ( <b>אֶרֶץ</b> )	<i>wehaya</i> + ( <b>הֹדֶשֶׁק</b> - <b>שָׂר</b> ) <b>וְהָיָה חֹשֶׁךְ צָר</b>
(8.22) Turns ( <b>וַיִּפְגֵּה</b> )/ <i>weqatal</i>	upward ( <b>לְמַעְלָה</b> )	
(8.22) To land ( <b>וַיִּצְרֹחַ</b> )	looks ( <b>וַיִּבְטֹחַ</b> )/ <i>yiqtol</i>	<i>wehine</i> + ( <b>שָׂרָא</b> - <b>וַהֲשֵׁקָהּ</b> ) <b>וְהָיָה צָרָה וְחֹשֶׁךְ</b>

### **Communicator (Judgment-Direct Address)**

The *Communicator* communicates a judgment to the *Addressee*. [FNI]. The *Communicator* of the curse is overwhelmed with **קצר** (rage). The *Communicator* is the subject of the third person collective singular verbs **וַעֲבֹר** (“and he will cross”) and **וַיִּקְלֵל** (“he will curse”). We conclude that the

suffix **ָה** as pointing forward to **וְחֹשֶׁךְ** “no dawn” (v.22) which is a feminine noun. Thus, the people pass through a condition rather than a location. Oswalt 1986, 74.

<sup>323</sup>Lexically, 1 Kings 18.5 supports the suggestion from *BHS* that the suffix **ָה** should be understood to be a reference to the land. Here, too, we have an image of king and people searching the land for means to survive a famine.

<sup>324</sup> De Waard 1997, 84.

<sup>325</sup> Alonso-Schökel and Sicre-Diaz 1987, 274.

*Communicator[s]* should be understood as the inhabitants of the Northern Kingdom during the reign of Pekah. That is, Pekah of Israel (737-732 BCE) is the implied object of the people's curse (וְהָלַל בְּמַלְכֵּךְ).<sup>326</sup> This conclusion is based on the fact that the fragment is part of a collection that refers to the Syro-Ephraimite War (736-732 BCE).<sup>327</sup> Even though King Hoshea of Israel (732-721 BCE) was the cause of the ultimate downfall of Israel because he led the Northern Kingdom into a vassal state of Assyria, it was King Pekah's (737-732 BCE) "misguided political moves brought about the loss of northern and eastern parts of his land."<sup>328</sup> The fact that Assyria took possession of the territories mentioned in 8.23ab (*Zebulun, Naphtali and the Way of the Jordan*)<sup>329</sup> The date of 732 BCE supports the conclusion that Pekah is the king being cursed.

Thus, in conclusion, the historical context and the literary placement of the fragment suggest that the enraged *Communicator* is living in the Northern Kingdom under the heavy hand of Assyria (בְּיָמֵי אֲשׁוּר).<sup>330</sup> Moreover, the literary placement of the present fragment suggests that those who pass by "it" (וְעָבַר בָּהּ) "enraged" (וְהִתְקַצֵּף) are further described as those who were relying on the forbidden practice of magic and the occult in Jerusalem<sup>331</sup> (vv.19-20; cf. Lev 19.31; 20.6; Deut 18.11; 1 Sam 28.7; Is 19.3).<sup>332</sup> Blenkinsopp observes "recourse to necromancy common in times of acute economic, political or military crisis . . . [and] would be natural at the time of the Syria-Samaritan attack."<sup>333</sup> The immediate literary context contrasts practitioners of the occult with those who rely on the prophetic *Torah* and the *testimony* (לְתוֹרָה וְלְתַעֲנוּגָה) vv.16,20).<sup>334</sup> Those who rely on divine revelation will experience light, while those who seek for orientation in the occult experience rage and are engulfed in darkness (לְתוֹרָה וְלְתַעֲנוּגָה אֶם-לֹא )

<sup>326</sup> Wildberger 1991, 379.

<sup>327</sup> Childs likewise sees the Syro-Ephraimite Crisis as the context that evokes the crisis. Childs 2001, 70.

<sup>328</sup> Wildberger 1991, 379.

<sup>329</sup> See 2 Kings 15.29; Oswalt 1986, 239.

<sup>330</sup> Surprisingly, Jepessen takes the *Communicator* of the curse to be the prophet Isaiah. If this is the case, Isaiah is the subject, and the suffix refers to Jerusalem. He later experiences darkness as a state of mind. I find Jepessen's proposal highly unlikely and unwarranted. See Jepessen, 1982, 145-157.

<sup>331</sup> "The ghosts or the 'knowing ones' in 8.19 are called chirpers and croakers in derision of the noises believed to be made by them in response to the necromancer. This has led some to believe it is the gods/idols who are being cursed and not Yahweh. Thus, in 8:21-22 it is implied that gods will disappoint, distress, and enrage whoever resorts to them so that he will curse his MLK and his gods and then face upward, (i.e., toward YHWH), rather than toward the dismal denizens of darkness. Despite obscurities, it is patent that the reference is to resort to the dead as gods in 8.19-20." Rummel *RSP*, 1981, Vol. 3., 446.

<sup>332</sup> Sweeney suggests that "וְעָבַר" in v. 8.21 should be understood as transgressing the law in v. 20 (cf. Sym LXX), which is specified with the 3fs suffix בָּהּ. Sweeney 1996, Loc 3280.

<sup>333</sup> Blenkinsopp 2006, 23-24.

<sup>334</sup> In 8.16 and its inverted structure in v.20, the law and testimony refer to the teachings of the prophet Isaiah, and his child signs, that interpret the events in history (cf. 7.14; 9.18). In 'binding' the law and testimony, the prophet is legalizing the divine perspective that had been given to orient the king and people. Blenkinsopp 2006, 24. Williamson's overall thesis is that Deutero-Isaiah sees himself as the one who unseals the testimony of Isaiah and heralds the inauguration of the new era. Williamson 2009b.

וְאֵשֶׁר אֵינֶלּוּ שָׁחַר (8.21). In effect, as Oswalt notes, those who “succumb to the occult for their guidance, plunge themselves further and further into gloom.”<sup>335</sup> The prophet Isaiah, alternatively, holds out hope in divine revelation that was made public in his testimony (8.16). Thus, there is a contrast between images depicting a God who is revealed in the world of the living (cf. 45.16) and images of the dark world of the occult (8.20-9.1-5).

### ***Time and Place (Judgment-Direct Address)***

The text of the MT suggests that the *Communicator* of the curse should be identified as practitioners of the occult in Israel who curse Pekah and Yahweh during the Syro-Ephraimite Invasion (736-732 BCE).

### ***Depiction of Communicator (Judgment-Direct Address)***

The FrameNet *Judgment-Direct Address* frame defines *Depictive* clauses as statements that describe the *State* of the *Communicator* or the *Addressee*. The clauses in 8.21-22 depict the *State* of the *Communicator* with four interrelated images: oppression; hunger; rage; darkness. A depiction of the *Addressee* is not given in the present text. We will provide a syntactic and thematic analysis of these images in what follows. Syntactically, to draw on the analysis of J. del Barco, the series of *weqatal* verbs in the 8.21-22 structure indicates a predictive discourse (“discurso predicativo”), which depicts acts temporally oriented to the future, in the sense that they have not yet occurred.<sup>336</sup> Read in continuity with 5.26-30 the sense rendered by the verbal structure is that of an impending Assyrian invasion not yet experienced and its inescapable consequences.

Chart 2.28

Depiction of Communicator: Predictive Discourse in Is 8.21-22

8.21a <i>weqatal</i> + <i>ptc</i> + <i>w+adj</i>	He crosses over + oppressed + hungry
8.21b <i>we/HYH</i> + <i>ki yiqtol</i> + <i>weqatal</i>	And when he is hungry + he becomes enraged
8.21c <i>weqatal</i> + <i>direct object</i>	He will curse + king and his God
8.22a <i>weqatal</i> + <i>prep-substantive</i>	He turns his face + upward
8.22b <i>w</i> + <i>prep.substantive</i> + <i>yiqtol</i>	To the earth + he will look
8.22c <i>w</i> + <i>hine</i> + <i>predication</i> + <i>subject</i> + <i>ptc</i>	Behold + distress /darkness + anguished gloom

Is 8.21 breaks the series of *yiqtol*s introduced in 8.19ff and begins a series of *weqatal* verbs. However, if we understand 8.21 as following directly after 5.29-30, then the verbal sequence has not been broken because 5.29b-30a *also* employed a series of *weqatal* verbs in *depicting* the state of the *Evaluee*. In the original shape of the passage, 8.21 follows 5.30 and so the *Communicator* is the same as the *Evaluee*. Both the passive *Patients* of

<sup>335</sup> Oswalt 1986, 238.

<sup>336</sup> Del Barco 2001, 117-126.

divine wrath (5.25-30) and the active *Agents* of wrath (i.e., *Communicator*, 8.21-22) are depicted with *weqatal* verb forms set in predictive discourse.

## 1. Oppressed

The subject complement of the verb וַעֲבַר “to cross over” is נִקְשָׁה וָרָעָב “oppressed and hungry” (8.21a). As we saw above, this describes the experience of those in the Northern Kingdom suffering under the oppression of Assyria. נִקְשָׁה as a *niphal* participle is used only here in the MT. The term itself evokes images of oppression experienced in slavery (cf. Ex 1.14; 6.9; Is 19.4) or political tyranny (cf. 1 Kings 12.4). The participle here in Isaiah 8.21 conveys suffering under the hand of a tyrant such as Assyria (cf. 1 Sam 5.6-7; Judg 4.24).<sup>337</sup> While in Is 8.21 the lexeme functions to depict the *State* of the *Communicator*, in Is 14.3 the lexeme is used to express Yahweh’s deliverance of his people, on the day (יִוֵּם) of relief, when he breaks the power of the Babylonians that oppress (קָשָׁה) his people. The reversal of the effect of קָשָׁה “oppression” here in 14.3-6 is notable. While in 8.21 קָשָׁה *provokes* wrath in Israel toward king and God, in 14.3-6 קָשָׁה expresses the wrath of Babylon toward Israel and other nations, along with other words we shall explore in a subsequent chapter (i.e., מַרְהֲבָה, נָגַשׁ, אָף).<sup>338</sup> In both texts, Yahweh alone is the *Agent* who can put an end to the קָשָׁה imposed by other nations (i.e., 8.21-23 followed by 9.1-6; 14.3-6). Thus, God puts an end to the קָשָׁה imposed by Assyria and Babylon. This underscores the inability of Israel to end states of wrath in the first part of Isaiah. Moreover, the end of קָשָׁה is associated with the end of the state of wrath in 12.1 as a manifestation of the day of Yahweh.

## 2. Hungry

Following the participle (נִקְשָׁה), the adjective (וָרָעָב) employs a *waw specificum*<sup>339</sup> that describes “more accurately some bodily or other external condition (cf. Is 20.2).<sup>340</sup> In other words, the condition of oppression (קָשָׁה) “manifests itself in hunger and famine.”<sup>341</sup> While the syntactic emphasis on the present text is on hunger pangs, hunger is the only manifestation of oppression. As Wildberger notes, war and oppression can lead to problems such as hunger and epidemics “which often cause more grief than the actual

<sup>337</sup> A. S. van der Woude “קָשָׁה qšh to be hard,” *TLOT*, 117-126.

<sup>338</sup> “Some take this lexeme to be a reference to gold making, but gold making does not fit the context. Most of the ancient versions have taken it differently (LXX. ἐπισπουδαστικής, Syr., Ch., Saad.), and have expressed מַרְהֲבָה *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs קָשָׁה and נָגַשׁ answer to one another in parallel members.” *G-T* 2003, 450.

<sup>339</sup> Young 1965, 320-321.

<sup>340</sup> *GKC* 1910, 374.

<sup>341</sup> Young 1965, 320-321.

battles” (cf. Amos 4.8; 8.11).<sup>342</sup> Thus, hunger should be understood to be one of many calamities that arise out of a situation of oppression.

Thematically, we suggest that the image of hunger in 8.21 contributes to three intersecting themes within Isaiah as a whole. First, hunger and famine develop the theme of punishment and wrath, while the abundance of food signifies the end of divine wrath and the eschatological era of salvation. Using a synchronic method that takes Is 1 as its point of departure, Andrew Abernathy argues that the theology of hunger/eating in Isaiah is to be understood in the following way:

Isaiah 1 then presents YHWH as sovereignly using Assyria’s imperial tactics of food confiscation and destruction (1:7) to punish the people, while also asserting himself as the one who can provide them with food if they obey. This abundance of eating will occur within the context of a new, faithful Zion (1:21-26).<sup>343</sup>

This conclusion evokes elements from the *Rewards-Punishment* frame discussed in 5.1-30 that apply to 8.21-22. As we noted, the text implicitly, though not explicitly, suggests that Assyria is the cause of oppression and hunger in both 8.21ff and 5.26-30. However, 5.1-24 made it clear that Israel/Judah triggered the divine wrath that raised Assyria up as the *Instrument* of wrath (cf. 10.4). Thus, the threat of hunger in Is 5, given as a punishment for the misuse of agriculture produce, is now described in full detail in 8.21 (cf. 32.6). Robert Way writes that “those who prefer the empty visions of diviners to the testimony given by God are given empty stomachs and are emptied of hope (8.19-22).”<sup>344</sup> When the themes of *Torah*, hunger, and wrath are seen together, the following pattern emerges: in Is 5 divine wrath *results* in a state of hunger for Israel while in Is 8 the state of hunger *results* in wrath against king and God.<sup>345</sup>

Chart 2.29  
Wrath and Hunger in Is 5.1-30 + 8.21ff

Is 5.1-30 (תָּרַה אֶרֶץ יְהוּדָה) (esp., v. 6, 11, 13)	Wrath → Hunger (God as Agent/Subject of Wrath)
Is 8.21ff (כִּי יִרְעַב וְהִתְקַצַּר)	Hunger → Wrath (God as Patient/Object of Wrath)
<u>Reject Torah</u> → Misuse of Food → <b>Divine Wrath</b> → No Food → <u>Reject Torah</u> → Lack of food → <b>Human Wrath</b> 5.24            5.11                    5.1-6, 24            5.13            8.16,20            8.21            8.21	

<sup>342</sup> Hunger should not be seen as the only outworking of oppression. The Hebrew Bible associates hunger with a wide range of calamities such as nakedness (Deut 28.44); pestilence (Deut 32.34); death, sword, captivity (Jer 15.2); wild beasts (Job 5.20, 22). See especially Ezek 14.21; 5.17. Abernathy 2013, 35-50.

<sup>343</sup> Ibid.

<sup>344</sup> Robert Way 1997, “רעב (#8279)”, *NIDOTTE*, Vol. 4; 1137.

<sup>345</sup> Unlike Amos 8 and Rev 16.10-11.



As with other punishments that express the wrath of Yahweh in Isaiah, hunger is reversed within Isaiah. In Deutero-Isaiah, the removal of the condition of hunger is associated with the liberation from exile (49.15) by a reapplication of images from the Exodus. In the Post-Exilic period, the servants of Yahweh enjoy the abundance of food (65.13ff) proving the promises of Assyria to be false (36.16ff).<sup>346</sup> The “*little apocalypse*” likewise reverses the theme of hunger. Is 25 depicts Yahweh, rather than Assyria, as the source of food (cf. 36.16). While hunger leads to cursing God (8.21), the abundance of food results in blessing Yahweh (25.9). Finally, the inability to understand and perceive the work of Yahweh in history (5.19; 6.9) results in a scarcity of food (5.6,13). However, there is a clear association between those who recognize Yahweh’s work in history and the abundance of food in 25.1,6. In conclusion, the theme of hunger in 8.21 contributes to the overall theme in Isaiah that hunger characterizes the wicked (5.6,13; 8.21; 65.12-13). In contrast to this, the enjoyment of food characterizes the godly whose eyes are open to the work of Yahweh in history (25.1ff; 65.13).

To recapitulate thus far, expressions of hunger manifest aspects of the era of Yahweh’s wrath. In contrast to this, the abundance of food and an eschatological banquet, where Yahweh administers food distribution, signifies the end of the era of wrath (4.2; 25.6-8; cf. 29.8).<sup>347</sup>

A second food-related theme is found in the contrast between the state of rage versus the state of joy. This is seen when 8.21-22 is related to its immediate literary context (8.23-9.6), which highlights themes of light and darkness. The cursing *Communicator* (וְקַלֵּל), who is depicted as oppressed (וְנִקְשָׁה), hungry (וְרָעֵב) full of rage (וְהִתְקַצֵּף) and enveloped by darkness (צֶלֶה), is immediately contrasted with those who experience liberation from warfare and joy (הַרְבֵּיתָ הַגִּוִּי לֹא הִגְדַּלְתָּ הַשְׁמִתָּה שְׂמִחוֹ לְפָנֶיךָ כְּשִׁמְחַת (וְהַשְׂכָּה מְעוֹף צִוְּקָה הַרְבֵּיתָ הַגִּוִּי לֹא הִגְדַּלְתָּ הַשְׁמִתָּה שְׂמִחוֹ לְפָנֶיךָ כְּשִׁמְחַת (9.2). In concrete, liberation from oppression and joy are because of the child-monarch unites the divided house of Israel and restores the regions that are currently under the heavy hand of Assyria (cf., “remnant will return,” 7.4; 10.2).<sup>348</sup> Thus, while the rage of the people (קֶצֶף) results in a curse (קָלֵל) directed against king and God, joy (הַשְׂמִינָה) results from the birth of an ideal Davidic ruler (יֵלֶד־לָנוּ בֶן־נְתָן, 9,1-6,11; cf. 7,14; 8.18). The reversal of themes is notable: while God and king who were objects of cursing in 8.21, God and king have now become the *agents* of joy and food production! The result is that images of joy and light replace images of rage and darkness (8.23-9.1). This darkness in 8.22ff is as an outworking of the divine decree of hardening/blindness in 6.9. Now, however, in 8.23-9.6 the reversal of expressions of wrath begin to emerge: darkness/occultism to light (8.22-23); war to peace (8.21; 9.1-6);

<sup>346</sup> Other references to food in Isaiah (9.19; 29.8; 44.12)

<sup>347</sup> R. Way 1997, “#8279”, *NIDOTTE*, Vol. 4; 1137.

<sup>348</sup> Sweeney proposes that text sustains a vision of Israel returning to the Davidic monarch. Sweeney 1996, Loc 2868.

rage to joy (8.21; 9.1-6). The difference between light and dark becomes increasingly apparent (cf. 5.20) to those who are objects of Yahweh's action.

Chart 2.30  
Rage and Joy in Is 8-9

Occult → darkness	Oppression <i>leads to</i> . נִקְשָׁה	→ <b>RAGE</b> וְהִתְקַצֹּף (no harvest) <b>(King/God = object of verbs)</b>
	Hunger <i>leads to</i> . . . וְרָעַב	
	[king, Pekah <i>implied</i> ] <i>leads to</i> .. בְּמַלְכוֹ	
Torah → Light	<b>JOY</b> הַשְׂמִינָה → <i>because</i> (joy of harvest) <b>(God = subject of verbs)</b>	End of slavery כִּי אֶת־עַל <sup>3</sup>
		End of weapons כִּי כָל־סֹאֵף <sup>4</sup>
		Child-King (cf. Is 7.14) כִּי־יִלְד־לָנוּ
Darkness → Light הָעַם הַהִלְכִים בְּחֹשֶׁךְ רָאוּ אֹר וְגָדוֹל יִשְׁבִּי בְּאֶרֶץ צִלְמוֹת אֹר נָגַהּ עֲלֵיהֶם: Is 9.1		

Finally, the third theme that the state of hunger in Isaiah develops that is relevant to 8.21ff is a characterization of the godly versus the wicked (cf. Ps 107.42).<sup>349</sup> While the state of hunger in 8.21 makes the wicked increasingly wicked in 58.5-7 the state of hunger creates an opportunity for the godly to practice the justice of God (58.5-7; 65.11-15).<sup>350</sup> The characterization of the godly servants who enjoy food underscores the theme initiated in Is 5, namely: the misuse of agricultural resources triggers the wrath of Yahweh in First Isaiah but the proper distribution of agriculture ushers in the era of salvation in Trito-Isaiah.

### 3. Enraged

The use of קָצַף always indicates a state of “strong displeasure, with a focus that an action of anger often follows.”<sup>351</sup> Some have argued that the ensuing emotions indicate that קָצַף concerns a “quickly arising, forceful, and also quickly subsiding emotion (Gen 40.2; 41.10; Lev 10.16; Lev. 10.16; Num. 31.4; 1 Sam 29.4).”<sup>352</sup> However, this lexical entry is not accurate because קָצַף in 8.21 is not a quick “flash of anger but deep anger that wells up inside someone who feels betrayed . . . people disappointed with king after an anti-Assyrian activity!”<sup>353</sup> When קָצַף depicts Yahweh's anger toward his people, his wrath is always temporary and contrasted with a reversal of the

<sup>349</sup> R. Way 1997, “#8279 רעב”, *NIDOTTE*, 1137.

<sup>350</sup> Ibid.

<sup>351</sup> *SWA* 1997.

<sup>352</sup> Sauer 1997i, “קצף *qsp* to be angry,” *TLOT*, 1157.

<sup>353</sup> Wildberger 1991, 380.

consequences of his wrath (as a verb: 57.6; 54.9; 57.16-17; 64.4,8; as a noun: 34.2; 54.8; 60.10). Is 8.21 is the only place where a human is the agent of the verb and the only instance of the reflexive *hithpael* form. The sense in the current passage is that distress leads the people to become “overcome with rage” and “curse their king and their God.”<sup>354</sup>

I will suggest that the text of 8.21-23 influences the text of 65.11-16 to some extent. The *influence* is not an explicit reference but more general in nature. The editor of 65.11-16 seems to *reverse* several elements found in Is 8.21-23. First, in 8.21ff the king and God are cursed because of distress “צָרָה” and hunger. However, in Is 65.11ff words are now the *medium* to bless God because the former “רָאשׁוֹן” (cf. 8.23/65.16) distress “צָרָה” (cf. 8.22; 65.16) is now forgotten. To bless God is the antithesis of cursing God (יִתְבָּרֵךְ/וְהִנְשָׁבֵעַ, cf. 8.21; 65.16). Second, other themes indicate a shared *volume* between the two texts: reversal of hunger רָעַב (8.15; 8.21), the earth אֶרֶץ (8.16; 8.21) and, the name of the enemies of Yahweh will be cursed (שְׂבוּעָה) rather than God’s name (65.16; 8.21). The overall effect is that the era of wrath depicted in 8.21 is now reversed in Trito-Isaiah.

#### 4. *In a state of darkness and gloom*

וְאֶל-אֶרֶץ יִבִּיט וְהִנֵּה צָרָה וְהִשְׁכָּה מְעוֹף צִוְקָה

Occult practices (8.19-20) lead to the wicked being engulfed in inescapable darkness and gloom (8.21ff), in contrast to those who look to the *testimony* and *Torah* of the prophet (8.16,20). The lexical atmosphere of the text heightens this very dark and gloomy description of a way of life that rejects the prophetic *Torah*. Wildberger writes:

there are example of imitative play on words: עֵבֶר and יִרְעֵב/רָעַב; alliteration: מְעוֹף and מִנְגָּה; צִוְקָה/צָרָה; הִמְעֵל/מָלְכוּ; קָלֵל/הִתְקַצַּף; in addition, there is a pair of words which sound very similar: אֶפְלָה/תִּשְׁכָּה; and finally, the gloomy vowels in מְעוֹף, צִוְקָה and נִגָּה paint a melancholy scene: The message, metrically constructed in a very artistic way, concludes in a way which is verbose and very macabre sounding.<sup>355</sup>

The combination of gloomy and melancholic words functions to form “*un fondo de tiniebla espesa en el que explotará la gran luz*”<sup>356</sup> in 9:1. We will now suggest how these lexemes nuance the *depiction* of the state of the *Communicator* and their relationship to the theme of wrath in the book of Isaiah.

<sup>354</sup> Sauer 1997i, “קצף *qsp* to be angry,” *TLOT*, 1157.

<sup>355</sup> Wildberger 1991, 378.

<sup>356</sup> Alonso-Schökel and Sicre-Diaz 1987, 155.

## 5. In a state of distress and darkness

In Isaiah *צָרָה* is linked to lexemes and images that depict adversity and states of despair associated with political oppression (30.6). *צָרָה* is also used to depict states of despair that evoke prayers for deliverance (33.2; 46.7). Read in light of Isaiah as a whole, the use of *צָרָה* in 8.21 underscores the failure to pray to Yahweh for deliverance. This is especially noted when 8.21 is read in contrast to the state of *צָרָה* that evoked a prayerful response from Hezekiah during the Assyrian invasion (33.2; 37.3).<sup>357</sup> Together with *וְחֹשֶׁכָּה* (darkness), the text suggests that the distress in 8.21ff is to be associated with the effects of a spiritual hardness of heart. In concrete, *חֹשֶׁךְ* results from a rejection of the *Torah* (5.24; 8.16-20) that had led to the situation of oppression. In the book as a whole darkness is frequently associated with a lack of truth or injustice (5.16, 20; 9.1; 10.14; 14.17; 13.10; 47.5).<sup>358</sup> In the present text, then, darkness is the result of opting for orientation in the dark world of the occult rather than the guidance of the prophetic *Torah* (8.16-20) that is made visible in the light (45.19).

## 6. Experiences 'gloom of anguish'

*מַעֲוֵי צִיָּקָה*

The next word pair in 8.22 expands the description of the darkness. The construct form may be translated as "gloom of anguish." That is, the gloom that comes from *צִיָּקָה* "anguish" (cf. Amos 4.13; Job 10.20-22).<sup>359</sup> *צִיָּקָה* contributes to the overall depiction of suffering inflicted by siege conditions brought by the Assyrian invasion of Israel (8.22; 9.1; 29.2,7; 30.6; 51.13; Jer 19:9; cf. Deut 28.53, 55, 57; Prov 1.27). Lexical derivatives of *צִיָּקָה* appear "in contexts of conditions caused by siege, distress, famine, darkness, destruction, imprisonment, war, desolation, death (Is 8.21-22; 51.13-14; Jer 19.7-8; Dan 9.25-26) [or in contexts of] severe famine caused by hostile armies (Deut 28.51)." <sup>360</sup> Such conditions produce an experience appropriately described with the lexeme *מַעֲוֵי* "gloom." Of course, the lexeme is also chosen in order to form a parallel with its negated form in the following clause of 8.23.

Within Isaiah, *צִיָּקָה* is also used to describe Yahweh's attack of Ariel/Zion in retribution for her cultic activity (*וְהִצִּיקוּתִי*, 29.2-8). Ironically, in the same passage (29.7), Yahweh attacks nations that had distressed

<sup>357</sup> *חֹשֶׁךְ* also functions to depict Yahweh's wrath against the heathen nations for their arrogance and persecution of his people (Is 13.10).

<sup>358</sup> J. D. Price 1997a, "חֹשֶׁךְ" (#3124), *NIDOTTE*, Vol 2, 312-315.

<sup>359</sup> The lemma *מַעֲוֵי* is repeated in v.23a where the alternative translation of *עוֹף* as 'a flight of birds' (cf. Is 16.2) does not seem plausible because the parallelism *מַעֲוֵי צִיָּקָה* indicates light/darkness themes. Ibid.; Oswalt 1986, 231.

<sup>360</sup> I. Swart and R. Wakely 1997, "צִיָּקָה" (#7439), *NIDOTTE*, 786-789. A majority of commentators follow the *BHS* proposal so that *וְאֶפְלָה מִגִּזְחִי* is emended to correspond with Amos 5.20, a text that has similar lexemes and themes of light vs. darkness (*וְאֶפְלָה וְלֹא-יָנֹכַח לִי*). So also the LXX.

Ariel/Zion (צקה).<sup>361</sup> Here then, the same lexeme צקה is used to express the dual aspects of Yahweh's wrath (cf. 10.4) and salvation. In 51.13-14 צקה is nominalized to describe the Babylonian oppressor. Here, Yahweh is depicted as ending the fury of the oppressor in response to the prayer of his people in the preceding verses (51.9-11). Thus, just like Yahweh responds to Hezekiah in his distress (צרה), so too, Yahweh responds to the distress provoked by the Babylonian oppressor (המציק). This contrasts with the impiety of the people of Yahweh who do not pray for deliverance from מַעוֹר צוֹלָה "gloom of anguish" in our present text (8.21-22).<sup>362</sup> Rather than provoking the people to pray, צקה in our present text propels people to wrath, cursing and to continue in their rejection of *Torah*. The absence of prayer and turning to Yahweh underscores that deliverance results from the exclusive work of Yahweh. Salvation, depicted with images of light, will break into the atmosphere of distress that (לֹא מוֹעֵר) signals the era of the end of wrath.

*Thematic progression: human wrath (קצר) versus God's wrath*

Even though 8.21-23 employs a wrath word (קצר) to depict human wrath, the text intersects with themes that relate to the wrath of Yahweh. Our *frame semantics* approach requires that the theme of wrath should not be limited to lexemes but to the background information that these lexemes evoke. For this reason, our discussion above on "light and gloom" propels us to discuss how 8.21-23 intersects with the theologies of wrath in Isaiah in the following three ways: (1) the dual significance of expressions of Yahweh's wrath, (2) the function of the *former* and the *latter* in Deutero-Isaiah and, (3) the relationship of Davidic monarchs to the theme of wrath.

First, the oppression and distress provoked by the Assyrian invasion express both Yahweh's judgment and restoration.<sup>363</sup> In 8.23 the eruption of light signals the end of the era judgment (כִּי לֹא מוֹעֵר לְאֶשֶׁר מוֹצֵק לָהּ). The darkness is defined as being in the former time (בְּעֵת הָרָאשׁוֹן) in which Yahweh, the implied subject of the verbs, brought contempt (הִלָּל) to the three districts in the north of Israel by calling Assyria.<sup>364</sup> These territories are a reference to the land that Assyria annexed during the reign of Tiglath-Pileser III in 732 BCE.<sup>365</sup> The Assyrian annexation of northern territories was an expression of Yahweh's wrath (cf. 10.4). However, at the same time, Yahweh's judgment of the north also meant salvation for Judah! In effect,

<sup>361</sup> As Childs notes, the language of waking up from a dream only to find that the oppressor (הַמְצִיקִים) has come to an end is reminiscent of Is 37.36-37. In 37 people woke up to find the dead Assyrian oppressors. Childs, 2008, 218.

<sup>362</sup> Even if the image of "looking upward" were an image of a prayer and repentance, it is not sufficient to avert the punishment of being thrust into darkness.

<sup>363</sup> As with themes of judgment punishment in 5.1-30, the effects wrath in 8.21-22 are reversed.

<sup>364</sup> Here, the *hithpaal* functions in the causative sense. Yahweh brought contempt upon the land (cf. 2 Sam 19.44; Is 23.9; Ezek 22.7). The parallel structure contrasts הִלָּל with הִכְבִּיד. BDB 1977, 886.

<sup>365</sup> Blenkinsopp 2000, 234.

the affliction of Israel signified the destruction of the Syrian-Ephraimite coalition that threatened Judah and the Davidic dynasty (7.1ff). Seen from the perspective of Jerusalem, the judgment of Judah's enemies was an expression of God's glory (הַכְּבֹד) and a signal that all of Israel would be reunited under a child-monarch of the Davidic dynasty (8.23-9.6).<sup>366</sup>

Second, the destruction of the Syro-Ephraimite coalition depicted in 8.21ff also shapes Deutero-Isaiah in pivotal ways. Williamson has argued that the words that divide 8.23b (MT) are reapplied in texts where Yahweh declares himself to be the First (רִאשׁוֹן) and the Last (אַחֲרֹן) (41.4; 44.6; 48.12). Deutero-Isaiah interpreted the first actions (רִאשׁוֹן) as acts of the same God who had brought contempt to the land in former times (כָּעַתְּ הָרִאשׁוֹן (הַיָּלְלָה)). Moreover, the last actions (אַחֲרֹן) is a reference to the same God who would glorify the land again (וְהָאֲחֲרֹן הַכְּבֹד).<sup>367</sup> Yahweh's acts in 8.23-9.1 have become the basis for his name in Deutero-Isaiah. Building on Williamson's observation, it becomes clear that 8.23b exerts influence on the editor of Deutero-Isaiah who is exegeting Is 8.23b in a new way.

Chart 2.31  
From Action to Agent  
Is 8.23; Is 41.4; Is 44.6

Action-Response (Punishment Frame) רִאשׁוֹן	הָרִאשׁוֹן → Divine Agent of Wrath
Expressor (Emotion-Directed Frame) אַחֲרֹן	וְהָאֲחֲרֹן → Experiencer of Wrath

The shift from *Action* to *Agent* does not imply that the *first/latter* word pair ceases to depict the *Action-Responses* of Yahweh in Deutero-Isaiah. Rather, the word pair takes on the new function of identifying Yahweh. This has the rhetorical effect of convincing those in Exile that, as C. Stuhlmeuller observed, the “first” and the “last” converge in the “present” descriptions of the identity of Yahweh to communicate that Yahweh is presently intervening in history and recreating the cosmos for Israel.<sup>368</sup>

In Is 41.22; 42.8-9; 43.9, 18-19; 44.7; 46.9-10; 48.3-6 the emphasis lies on the actions and less on the identity of Yahweh (as in 41.4 and 44.6, 8; 12). When the terms “*former/latter*” or “*former/new*” emphasize actions in Deutero-Isaiah they refer to events leading up to the Exile and the Babylonian Exile itself. On the other hand, the terms “*latter/new*” depict the liberation from Babylon by Cyrus the Persian, the ministry of the Servant, a return to the land and God.<sup>369</sup> However, there is a specific, nuanced use of this word pair in depicting these events: they always contain an element of prediction. In concrete, it was Yahweh, not other gods, who had predicted

<sup>366</sup> Sweeney 1996, Loc 2869.

<sup>367</sup> Williamson 1983, 98.

<sup>368</sup> C. Stuhlmeuller 1967, 511.

<sup>369</sup> Seitz, 1988.

the rise of Cyrus and the liberation of his people (41.4; 41.22; 42.8-9; 43.8-9, 18-19; 44.6,7,8,12; 46.9-10; 48.3-6). Emphasizing Yahweh as the sole predictor of history highlights a theme introduced in Is 8.21ff, namely: Yahweh *alone* is the sole *Agent* who ends the era of wrath and inaugurates the era of salvation in the present (cf. 40.2).

The third theme that emerges when 8.21ff is read in light of its present location (MT) is the relationship of the Davidic monarchs to the theme of wrath. We find that there is a pattern that links prayerlessness and a rejection of divine revelation to divine wrath and judgment. Conversely, there is an association between the monarch who prays and seeks divine revelation and escaping the wrath of Yahweh. To begin, it should be noted that the insertion of Is 6-8.20 after 5.30 and before 8.21 functions to depict the King Ahaz as an expression of divine wrath (*in contrast to the monarch who will end the era of wrath in 9.1-6*). Noting the hermeneutical significance of the present text location, Childs writes:

chapter 6 plays a crucial role in the interpretation of chapters 1-12 because it points both backward and forward. It joins with chapter 5 in marking a decisive turning point in the divine plan for Israel. Chapter 5 had announced the destruction of the vineyard and the coming eschatological judgment summoned from afar by God. Chapter 6 then grounds the divine decree in the eternal rule of God who reveals his will as holiness . . . . Chapter 6 also points forward to chapters 7-9. Ahaz personifies the response of hardness to the promise of God offered to faith. At the same time, and interwoven with this unbelief, there appears a testimony to the emergence of a faithful remnant, which springs from the ashes of Israel's destruction, a new creation of God and his Messiah.<sup>370</sup>

We suggest adapting Child's perspective to visualize the contribution of our present text to the theme of wrath in Isaiah. Our chart below highlights two important themes that intersect with depictions of wrath in 8.21ff: (1) the effects and reversal of the divine decree of hardening, (2) the function of the sign-children within Isaiah. Both themes depict the consequences of wrath and serve as a point of departure for wrath-related themes in Deutero and Trito-Isaiah that we discuss below.

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<sup>370</sup> Childs 2001, 59.

Decree of Divine Hardening: Wrath and its Reversal in Is 5-9<sup>371</sup>[illegible]

<sup>371</sup> Adapted from Moser, 2007.





## Results

### 1. *Effects and reversal of wrath: The decree of divine hardening.*

As regards the effects and reversal of divine hardening, it becomes clear that what was previously a *Stimulus* to divine wrath in Is 5.1-24 becomes in Is 6 a *Depiction* of the results of Yahweh's wrath. In a similar way, our analysis of 5.1-30 suggested that the *Reason/Stimulus* for Yahweh's wrath led to *response-actions* that emerged in the same realm (i.e., abuse of land led to being exiled from the land). In reading Is 5 with Is 6, similar associations between *stimulus* and *response-actions* become increasingly evident. The refusal to listen to the *Torah* (5.24) or to perceive the work of God in history has provoked the wrath of God (5.25). When Is 6 is read in continuity with Is 5.25-30, the wrath of Yahweh against his people who *did not want to see* has now become a divine decree. In effect, *they are now unable to see* (רָאָה, 5.12, 19; 6.9; 8.20), *perceive* (בִּין 5.21; 1.3; 6.9; יָדַע in 6.10) or *understand* the works of God (יָדַע in 1.3; 6.10; 26.13). The promised announcement of devastation in 5.6 has become a divinely decreed reality in 6.13. The inability to reverse the affects of wrath, even though the wrath is temporally decreed (6.11), underscores the absolute inability to reverse the effects of wrath (חָשָׁה, חָשָׁה) apart from the exclusive *agency* of Yahweh.<sup>372</sup>

In contrast to this, we suggest both Deutero and Trito-Isaiah conceive the *agency* that ends the era of Yahweh's wrath in significantly different ways. In effect, there is an increased role of the people of God in ending the era of wrath. This variation is seen when studied in light of the theme of the *democratization* of the people of God in Is 40-66. The term "democratization" within isaianic studies describes how the role of the king in the Pre-Exilic era as being transferred to the people in the Exilic and Post-Exilic eras.<sup>373</sup> As we explain more fully below, just as King Ahaz's actions (Is 7-9) function to personify the effects of divine wrath on the people of

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<sup>372</sup> For instance, ἐπεῖτε, the translation of וְעַתָּה in the LXX, is not used in Rev 16.10-11. The text of Revelation uses "ἐβλασφήμησαν." There is a greater similarity of themes between Is 8.21ff and Amos 4.6-11, where Amos states that distress has the intention of leading people to repentance. In Is 8.21 there is no association of distress with the explicit need to repent.

<sup>373</sup> The theme of democratization has been developed in various ways. Williamson, in particular, has shown that the royal imagery is applied to the corporate servant of Yahweh in the servant songs. See Williamson 1998; P. Ackroyd 1968 suggests that life of king Hezekiah is extended to the people. That is, just like Hezekiah was given 15 years more and Judah's was given additional time before her judgment. So, too, Childs notes that promises to David are extended to the mission of the servants of the Lord thereby underscoring the theme of *democratization*. See Childs, *Isaiah*, 437. E. Conrad noted that the people in exile are spoken to as if they were a king receiving a war oracle in Isa 41, 42, 43. See E. Conrad 1988, 67-81; J. Walton has proposed a variation of *democratization* in the Suffering Servant where the servant's death benefits the people in J. Walton 2003, 734-743. I have summarized themes various approaches in Moser 2012, 216-239. See also Moser 2006, 198-201. When 8.21-23 is read in light of Deutero-Isaiah, it is the servant who reverses the effects of the era of wrath by administering justice, liberating people from distress, shining light in the context of darkness and being faithful to the *Torah* (Is 41.8-10; Is 42.1-7; 49; 50.4-10).

God, King Hezekiah's actions express how the righteous may avert the wrath of God in Deutero and Trito-Isaiah.<sup>374</sup> We conclude that the king's role in averting wrath Proto-Isaiah has been transferred to the corporate "servant of Yahweh" in Deutero-Isaiah and to the "descendants" of the servant of Yahweh in Trito-Isaiah.<sup>375</sup>

Thus, while only an exclusive intervention of Yahweh in the context of distress צרה and darkness חֹשֶׁךְ brings light and reverses the effects of wrath (8.23-9.6), in Trito-Isaiah, light shines and distress is reversed because of works of righteousness (58.10; 62.1). The contrast regarding the agents of light and reversal of distress implies, as Melugin observes, a work of divine grace in Yahweh's agents.<sup>376</sup> That is, the *Agents* who avert wrath and usher in the era of salvation in Trito-Isaiah are only able to do so because they have been purified from sin (52.12-53.13), received the Spirit (42.1; 64.1) and internalized the Torah (50.4-10). These acts of grace make their works of righteousness in Trito-Isaiah a possibility. Even so, Yahweh is the ultimate source of light (salvation) that reverses wrath (51.1-11; 60.2-19; cf. 4.5).

This evolving role of the people of God in reversing the effects of wrath seems to have been anticipated in the actions of Hezekiah who, unlike his father Ahaz, confesses his sin, prays and internalizes the prophetic *Torah* (Is 36-39). He thereby averts the distress (צרה) brought about by the Assyrians.<sup>377</sup> Ironically, while Yahweh protects Judah despite the unbelief of king Ahaz (Is 7), in Is 36-39 the righteous acts of Hezekiah (37.1-2, 14-20; 38.3) appear to trigger a response from Yahweh. The contrast between Hezekiah and Ahaz is further underscored in the text's depictions of sign-offerings that Yahweh gave to each king. Ahaz turns down the offer of a sign from Yahweh feigning spiritual piety (7.12), while Hezekiah asks for a sign that he would be healed (37.2; 38.22).<sup>378</sup> Moreover, the healing of Hezekiah suggests that the effects of the divine decree of wrath are now being reversed (רפא, 6.9-10) because of prayer.

The role of Hezekiah in averting the wrath of Yahweh becomes increasingly apparent when related to Deutero-Isaiah. M. Barker has noted that Hezekiah's sickness should be understood both lexically and thematically as an expression of the wrath of Yahweh upon his people. As

<sup>374</sup> The two kings are intentionally contrasted. The final form of Isaiah itself intentionally contrasts Ahaz with his son Hezekiah by showing their reaction to the prophetic *Torah* at "extreme end of the aqueduct of the on the road to the washerman's field" (Is 7.3; 36.2). The obvious reason for this location would be because both kings needed to know if the city had enough water to survive an invasion. It is in this same place that the emissary of Assyria, demanded the total surrender of Hezekiah in 701 BCE. Sweeney 1996, Loc 3209-3250; Loc 2848-2868.

<sup>375</sup> Beuken 1990, 67-87.

<sup>376</sup> Melugin argues that the fact that the servant dispenses grace (e.g., giving sight to the blind) assumes the servant has first received grace (i.e., has been healed from blindness). This change, calls the "dual administration of God's grace." Roy F. Melugin 1991, 21-36; See my summary in Moser 2012, 216-239; See also Moser 2006, 198-201; Moser 2013, 2340-2350.

<sup>377</sup> We discuss the nature of Hezekiah's sickness and its relationship to wrath more fully in our analysis of Is 10.

<sup>378</sup> M. Barker 2001, 31-42.

noted above, Hezekiah's healing and extension of 15 years of life corresponds to the extension of life for Judah and thereby provides a variation on the theme of *democratization* in 39.5-8.<sup>379</sup> Barker argues that the image a king who absorbs sickness, an expression of wrath, is transferred to the image of the suffering servant in Is 52.12-53.13. Thus, in Is 52.12-53.13 it will be the benefits of healing that are *democratized*, rather than the role or identity of the king.<sup>380</sup> We will discuss this more fully in our section on Is 10. For the time being, we wish only to note how Hezekiah's response anticipates the role of the people of God in averting the wrath of Yahweh in Deutero-Isaiah. Hezekiah's response also anticipates the way in which Trito-Isaiah sustains that righteousness, truth, and prayer (64.11ff; 65.16) are a prerequisite for deliverance from חֹשֶׁךְ and darkness (64.1ff).<sup>381</sup>

Chart 2.33  
Responses to Expressions of Wrath in Ahaz and Hezekiah

King	Threat	Reaction	Prophetic Word & Response	Yahweh's Action
<b>Ahaz (735-715)</b> <sup>382</sup>	Syro-Ephramite Invasion Edom & Philistia aggression (2 Kgs 16.5-6; 2 Cro 28.5-18)	Terror & panic (7.2)  <i>Refuses to ask for a sign (7.12)</i>  -Bribes Tiglath-Pileaser to destroy coalition. -Occult (2 Kgs 16; 2 Chr 28)	Fear Not (7.4) Stand firm (7.9) Ask for a sign (7.11)	Sign given (7.14)  Assyria destroys coalition (8.1)  Jerusalem saved (8.11)
<b>Hezekiah (715-687/6)</b>	Sennacherib of Assyria invades          Sickness (Is 38) (Is 36; 2 Kgs 18-19)	Sackcloth; Distress (37.1-2)       To Temple & Prophet (37.1-2; 14-20) Prayer (38.3)	Fear not (37.6)          <i>Asks for a sign (37.2; 38.22)</i>  Poultice of figs (38.21)	Destroys Assyria (37.21-38)          Sign of the sundial (38.3)  Healing (38.22-39.1)  15 years extra (38.5)

<sup>379</sup> Ackroyd 1968.

<sup>380</sup> As in Walton 2003.

<sup>381</sup> Ironically, 2 Chron depicts the role of king Hezekiah in provoking the Yahweh to wrath! 2 Chron 32.24-26 describes Yahweh's rage (קֶצֶף) as coming upon Hezekiah because of his pride. However, just as in Is 36-39, his prayer also averted the קֶצֶף of Yahweh in Chronicles.

<sup>382</sup> Dates are J. Bright's *History of Israel* 1981.

## 2. *Child-signs in Isaiah: effects and reversal of wrath*

A second way in which the themes introduced in 8.21-23 relate to the topic of wrath in Isaiah is through the use of the children who function as signs. The present placement of the text is significant as it is literary enveloped by child-signs. In concrete, 8.21-22 follows the presentation of Isaiah's son Maher-Shalal-Haz-Baz (8.1) and precedes the presentation of the unidentified sign-child in 9.6-7. The child in 9.5 precisely reverses the effects of wrath in 8.21-23. This requires we explore more fully how the children in Isaiah relate to the theme of wrath and its reversal.

Isaiah states that his children were “signs and portents” (לְאִתּוֹת וּלְמוֹפְתִים) in Israel from the Lord (8.16). These children, not the occult (8.19), are revelations from Yahweh that provide divine orientation in times of distress and darkness. In effect, they are an extension of Isaiah’s testimony and *Torah* (לְתוֹרָה וּלְתַעֲוָה, 8.16.20). As noted in our chart (Chart 2.12), all the three sign-children, Shear Jasub (יְשׁוּב שְׂאָר, 7.1), Emmanuel (עֶמְאַנוּ אֵל, 7.14) and, Maher-Shalal-Haz-Baz (לְמַהֲרֵי שָׁלַל חָזַק בָּז, 8.1) express both Yahweh’s judgment (wrath) and his salvation (reversal of wrath). It goes beyond the purpose of this thesis to discuss the complexities of the identity of the children. However, we do wish to note in what sense each child contributes to theme of wrath and salvation.

Shear-Jasub (יְשׁוּב שְׂאָר, 7.1) serves as a promise of salvation because his name depicts that a remnant survives the Assyrian invasion and would return from exile (10.21).<sup>383</sup> The other two children, Emmanuel (עֶמְאַנוּ אֵל, 7.14) and Maher-Shalal-Haz-Baz (לְמַהֲרֵי שָׁלַל חָזַק בָּז, 8.1), are also signs of salvation. We believe that both of these children should be understood as one and the same person (at least in 7.14-8.1). This conclusion is supported by the fact that both children are spoken of with similar temporal indicators.<sup>384</sup> Moreover, both names are signs that Yahweh protects the throne of Judah. The promise of 7.14 is that a Davidic heir will sit on the throne of Judah and not the usurping “son of Tabeel!” By the same token, Maher-Shalal-Haz-Baz (לְמַהֲרֵי שָׁלַל חָזַק בָּז, 8.1) develops the theme of salvation because his name refers to Assyria’s plundering of Ephraim. This was, to be sure, interpreted as Yahweh’s wrath on Israel (5.26ff) but also as a sign of salvation for Judah.<sup>385</sup> While Emmanuel and Maher-Shalal-Haz Baz may be considered to be the same person in Is 7-8, the profile of עֶמְאַנוּ אֵל shifts in Is 8. 8.11 where he is both Yahweh and monarch.<sup>386</sup> Even so, the *function* of Emmanuel

<sup>383</sup> Sweeney 1996, Loc 3094.

<sup>384</sup> 7.6-8 Samaria was conquered by Assyrian Shalmaneser V & Sargon in 722. In 671, Esarhaddon had colonized Damascus, Samaria. Judah was reduced to a vassal state. If the temporal indicators for the child in 7.14ff and 8.1 refer to moral development, then 12-13 years are in view. If the text refers to the events of 722 BCE, when Shalmaneser V and Sargon exile Israel, then the child would be roughly 13 years from the time of the prophecy. If the ability to speak is in view, note that within three years of the prophecy Tiglath kills Rezin of Syria. Motyer 1993, 83-86.

<sup>385</sup> Sweeney 1996, Loc 3324; Childs 2001, 76.

<sup>386</sup> Childs 2001, 74.

continues to be the protection of Jerusalem who limits the power of Assyria in Judah by preserving Jerusalem (עִיר־צִיּוֹן) from the water of Assyria (8.11.18; 36-39).

To recapitulate, the sign-children develop the theme of the reversal of wrath, particularly in association with Yahweh's protection of Judah from political threats. At the same time, the children function as signs of a new era and a new community that returns to the Davidic monarch. It is this monarch who reverses the state of צָרָה distress and חֹשֶׁךְ darkness (9.1-6) now experienced by the people of God (8.21-23).<sup>387</sup>

### ***Reason (Judgment-Direct Address frame)***

In the *Judgment-Directed* frame, the *Reason* category expresses “*why the Communicator forms the type of judgment they form.*” [FNI]. At the sentence level, it is clear that hunger is the immediate reason the *Communicator* curses king and God: כִּי־יָרָעַב וְהִתְקַצַּף וְקָלַל (8.21). However, the larger context indicates that hunger is only part of a larger distressing situation that results from war and oppression. The וְהָיָה כִּי clause “precedes a sentence or an adverbial phrase . . . that *introduces a new paragraph or sub-paragraph.*”<sup>388</sup> This implies that hunger is part of a larger experience that leads to rage. However, it is the specific experience of hunger that leads to rage and triggers the cursing. The situation of hunger is accented because the same root (רעב) is used twice as a stylistic technique.<sup>389</sup> The first occurrence of רעב in 8.21a is a subject complement describing the *State of the Communicator*. The second occurrence of רעב in 8.21b is affixed to the כִּי and functions as a temporal indicator. That is, when “he” (Israel) experiences hunger, he becomes enraged and curses his king and his God. We have already noted the relationship of hunger in 8.21 to the theme of hunger in Isaiah as a whole.

### ***Addressee (Judgment-Direct Address Frame)***

FrameNet's *Judgment-Direct Address* frame defines the *Addressee* as the “*one who is judged by the communicator and receives a message of approval or disapproval.*” [FNI]. The *Addressee* in 8.21 in the MT is “his king and his God” (בְּמֶלְכּוֹ וּבֵאלֹהָיו) which we take to be the God of Israel and King Pekah. Alternative interpretations are discussed below.<sup>390</sup> Keil and Delitzsch propose translating “curse *by* his king and his God.”<sup>391</sup> However, the phrase בְּמֶלְכּוֹ וּבֵאלֹהָיו may syntactically function as the direct object of the

<sup>387</sup> Sweeney 1996, Loc 3324. Luis Vegas Montaner has noted that texts like Is 9.1-6 highlight the hope in the renewal of the failed Davidic dynasty. Vegas Montaner 1999, 45.

<sup>388</sup> JNK 2000, 331.

<sup>389</sup> Guillaume quoted in Wildberger, 1991, 377.

<sup>390</sup> K. Jeppesen 1982, 145 -157; Williamson 2000b, 51-55.

<sup>391</sup> Keil and Delitzsch do not take the בְּ as a direct object marker but translate curse “by their god and king.” Keil and Delitzsch 1996, 157.

verb וְקִלַּל rendering a translation: “and he will curse at . . .”<sup>392</sup> Jeppesen notes that the odd use of the preposition בְּ and the reversal of normal word order (i.e., one expects “his God and his king” cf. Ex 22,27; 1 Kings 21.10,13; 2 Sam 15.21; Prov 24.31) may be explained as a *Tiqqune sopherim*.<sup>393</sup> That is, the preposition has been “interposed between the verb וְקִלַּל “to curse” and מֶלֶכְו to soften the offensive writing that would place the “God” next to the word “curse.”<sup>394</sup> Thus, we concur with Jeppesen and Williamson that the editor wanted to “separate the words “curse” and “God” as much as possible.”<sup>395</sup>

### ***Medium (Judgment-Direct Address Frame)***

In the *Judgment-Direct Address* frame, the *Medium* “identifies the physical or abstract entity in which the judgment is conveyed”[FNI]. In the case of 8.21-23, the *Medium* is speech uttered in the form of a curse: וְקִלַּל בְּמֶלֶכְו וּבִאֱלֹהֵיוּ. To curse both king and God constitutes blasphemy because the king of Israel serves as a proxy for God (cf. 1 Kings 2.8; 2 Sam 16.5-15; 19.22).<sup>396</sup> Uttering curses is forbidden in the Hebrew Bible (Exo 13.17; 22.27-28; Lev 20.9; Lev 24.11-15; cf. Ps 10.3; Job 1.5, 11; 2.5,9; Jer 10.11). Moreover, the use of a curse indicates the utter desperation of the *Communicator* because cursing implies that no other legal or moral means to sanction king and God are available.<sup>397</sup> Within the immediate context, the repetition of similar root consonants (קלל) 8.21 and (הקל) 8.23 associate the humiliation of the northern territories with the act of cursing. Phonetically, the punishment *sounds like* the crime.<sup>398</sup>

### ***Expressor (Judgment-Direct Address Frame)***

Frame Net’s *Expressor* category describes an “action/entity under the control of the *Communicator* that expresses the criticism or praise directed toward the *Addressee*”[FNI]. The verbal *Expressor* is the cursing of king and God that has been discussed above (*Medium*). Other actions of the entity include looking upward (וַפָּנָה לַמַּעְלָה: 8.21) and, looking to the earth (וְאֶל-אֲרֶץ 8.22a). Turning (פָּנָה) may be used to express a turning in rebellion

<sup>392</sup> Williamson notes that the “two-word inscription on stone Jar Room P Temple C Complex 650 used for olive oil for sacred purposes says ‘For Baal and for Padi’ (male deity and king of Ekron (Tel-Miqna). Padi was well known from Sennacherib’s annals in 701 BC. Therefore, [the text is from] seventh-century shortly after Isaiah’s ministry.” The Assyria influence moreover may be seen in the phrase “*palah ili u sari*” (To revere god and king).” Williamson 200b, 55-57.

<sup>393</sup> Cf. 2 Kings 21.10,13; Job 1.5,11; 2.5.9 and in the LXX 1 Sam 3.13 where they curse themselves instead of God. K. Jeppesen, 145 -157.

<sup>394</sup> Ibid.

<sup>395</sup> Ibid.

<sup>396</sup> Wildberger 1991, 380.

<sup>397</sup> R. Gordon, “זַעַם (#2404-2405)”, *NIDOTTE*, 1129.

<sup>398</sup> A very different function of the curse is found in 65.20 where those who do not live to the age of 100 are considered cursed by God.

against God or repentance (cf. Deut. 31.20; Is 53.6).<sup>399</sup> However, the parallelism with looking toward the earth (8.22a; cf. Is 5.30; 13.14) suggests that turning upward and looking downward are not *Mediums* of criticism. Rather, looking up and looking down depict the state of desperation. Thus, “looking upward” (וּפָנָה לַמַּעְלָה) is best taken as a “postpositive circumstantial clause” depicting the *State* of the *Communicator*.<sup>400</sup> Verbal cursing is the sole *Expressor* in this text.

### ***Response-Action (Punishment frame)***

The text of 8.21-22 (MT) activates the *Punishment-Reward* frame only if the MT reading is preserved. If the phrase מִן־פֶּלֶא מִן־נֶדֶחַ is translated “shall be thrust into utter darkness” (*pual-participle*), then a *response-action* (punishment) is in view. The surrounding of people in darkness corresponds to the *depiction* of the *State* of the *Communicator/Experiencer* in other frames. Assuming the translation “thrust into darkness,” the *Agent* of the *Response-Action* must be Yahweh. The *pual* passive underscores that the *Evaluee* is being acted upon. The fronting of the noun מִן־פֶּלֶא emphasizes the location/realm of punishment (cf. Jer 23.12).<sup>401</sup> This heightens the macabre environment that depicts the state of the *Communicator/Israel*. Most commentators, however, do not take the phrase as a *Response-Action*. Rather, the phrase is understood as a *depictive* clause that represents the experience of the *Experiencer*. The participial clause depicts *how* they see themselves: “thrust out into darkness” (*in caliginem propulsum*).<sup>402</sup> Blenkinsopp suggests that the clause depicts passing into the underworld into a “post-mortem existence.”<sup>403</sup> Smith, on the other hand, sees the parallels with the previous prophecy that depicted Judah’s destruction (cf. 5.30).<sup>404</sup>

I suggest that reading the text together with 5.25-30 suggests that darkness describes the destruction in the Northern Kingdom. Consequently, the depiction is one of punishment by an *Agent* who acts upon the passive *Patient* (מִן־נֶדֶחַ, *pual-participle*). The sense rendered by the literary environment is that cursing has led to banishment from the presence of God (cf. Lev 24.14). Such an interpretation would not be without warrant as נֶדַח often implies “the dispersion of Israel known as the Exile (Deut 30.4; Is 11.12; Ps 147.2).”<sup>405</sup> Moreover, the idea being exiled from the land because of sin evokes the language of covenant curses<sup>406</sup> (cf. מִן־פֶּלֶא, Deut 28.29; Is 59.10).<sup>407</sup> The *Agent* of punishment must be God who will “drive (*nādaḥ*)

<sup>399</sup> Sweeney 1996, Loc 3279-3290.

<sup>400</sup> Oswalt 1986, 231.

<sup>401</sup> Keil and Delitzsch 1996, 157-158.

<sup>402</sup> Ibid.

<sup>403</sup> Blenkinsopp 2000, 245.

<sup>404</sup> Smith 2007, 232.

<sup>405</sup> Jones 2014, “Apostasy,” *LTW*.

<sup>406</sup> Carroll-Rodas 1997, “נֶדַח” (#5615), *NIDOTTE*, 34.

<sup>407</sup> J. Price 1997, “מִן־פֶּלֶא” (#694), *NIDOTTE*, 479-481.



the unfaithful from the land (Jer 27:10,15) into captivity (Isa 8:22).<sup>408</sup> The closest parallel to Is 8.21-22 is, we suggest, Is 27.13 where the rejection of the *Torah* has led to captivity. In the same way, the rejection of divine revelation in 8.16ff leads to captivity. This captivity is depicted with images of darkness. Thus, the associations between captivity and darkness serve as a general reservoir for describing punishment from God. Moreover, the association with the dark world of the occult of Ahaz and the punishment that leads to darkness continues a trend observed before, namely: punishment works itself out in the same realm as the sin.

Thematically, if we read 5.30 together with 8.21 as argued above, then it is reasonable to think that the cluster of images was reversed in Is 13.14 where images are applied to Babylon. This reinforces the MT association of מדה with punishment. Both 5.30 + 8.21-23 and 13.14 share the images of a captured prey (5.3) and, images of turning to the earth and being trapped (פנה, ארץ, נדה/מדה). However, in 13.14 נדה depicts the hunted (captured) and in Is 8.22 the word describes the banishment itself. Nevertheless, the similar cluster of words indicates that Is 13.14 sought to reverse 5.30 + 8.21 and apply images of punishment to Babylon. It is now Babylon who is helpless and finds no deliverance. Finally, the situation of the exiled/banished is reversed in subsequent texts (Is 16.3-4; 56.8) that indicate an end to the era of wrath and exile (*as darkness may be a metaphor for exile*, cf. 42.18-20). Dispelling darkness also depicts the role of the people in ushering in the era of salvation. As we mentioned above, Trito-Isaiah underscores the people's role in feeding the hungry as a means to dispel darkness thereby emphasizing their response to the salvation of God (58.10; cf. 59.9).

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<sup>408</sup> Jones 2014, "Apostasy", *LTW*.

## 2.5 Isaiah 10.5,6

There is broad consensus that Is 10.5-11 is a woe oracle against Assyria followed by an announcement of judgment in 10.12-19. The consequences of Assyria's judgment are depicted for Israel in 10.20-34.<sup>409</sup> There is a majority consensus that 10.5-15 is an authentic oracle from Isaiah of the Eighth-Century BCE except for vv.10-12 and v.15. The general theme is that Yahweh's wrath is redirected from Israel to Assyria.

### *Surface Structure Is 10.5,6*<sup>410</sup>

10.5a	hōy [!Excl]	'aššûr Vocative	šēbet 'appî [app.....]
10.5b	<u>ûmatte-hû' bēyādām za' mî</u>		
10.6a	bēgōy      ḥānēp [loc. . . . . . . .]	'āšallēhennû	
10.6b	wē'al-'am 'eḥrāṭî [loc . . . . . . . .]	'āšawwennû	
10.6c			lišlōl šālāl [Aim.....]
10.6d			wēlāḥōz baz ûlēšymô mirmās kēḥōmer ḥuṣōt [Aim.....]

### *Frame Elements*

#### *Event (Literary Genre)*

Is 10.1-34 focuses on the condemnation of Assyria (vv.5-19) and the results for Israel (vv.20-34). The text combines genres and literary forms such as the woe-oracle (vv.5-11), wisdom speech (vv.8-11) and prophetic announcements of judgment (10.12-19). The woe-oracles (vv.5-6) express the emotion of Yahweh and correspond to the reasons for punishment. The *prophetic announcement of judgment* (vv.12-19) corresponds to the *Punishment* frame.

Unlike the woe oracle in 10.1-4 addressed in the second person to the leaders of Israel, the oracle in 10.5-6 is in the third person and is not directed to Assyria. Rather, the oracle is to be heard by the audience in Jerusalem. Sweeney notes that the speech formula in v.8 is followed by three rhetorical

<sup>409</sup> Sweeney 2008, Loc 3250-3324.

<sup>410</sup> *AFPM: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nominalized Apposition [n.app]; Apposition [app]; Movement Origin [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; Interjection-Exclamative[!Excl]; Aim [Aim]; Infinitive Grammar: [Inf]; Quantity [Quantity]*

questions (vv.8-11) that depict the intent of Assyria as the basis for the punishment.<sup>411</sup>

### ***Time (Historical)***

The dating of the text depends on the historical context of 10.11 (*i.e.*, “*shall Jerusalem not be handled as Israel was?*”). Blenkinsopp notes that, as an authentic oracle of Isaiah, 10.5-14 reflects on the military threat to Jerusalem following the fall of Samaria (722 BCE) as “is explicitly stated in the king of Assyria’s final rhetorical question, which should not be dismissed as an editorial appendage (10:11). Confirmation is at hand in the parallelism with the Isaian legend of chs. 36–37.”<sup>412</sup> Moreover, all of the cities in the region of Syria mentioned in v.9 had fallen to Assyria between the years 722-717 BCE. Thus, the events remit to the time of Sargon II (722-705 BCE) (cf. 2 Kings 17).<sup>413</sup>

### ***Agent (Divine)***

Yahweh is the *Experiencer* of fury (זַעַם) and wrath (עֶבְרָתִי). He is referred to in the first person four times throughout 10.5-6 and in 10.12. The speech formula in 10.8 (אֲנִי) introduces the Assyrian empire using the first person 13xs! (7 nouns; 6 verbs in vv.8-14).

The contrast between Yahweh and Assyria's use of the first person functions to depict the hubris of Assyria that claims to do what Yahweh alone can do! As we will see below, Yahweh alone has a powerful hand, wisdom, and insight. He alone can bring down the mighty kings or gather the treasures of the kingdoms like eggs. The first person *yiqtol-piel* verbs identify Yahweh as the agent behind Assyria (אֲנִי, אֲשַׁלְחֶנּוּ, 10.5-6). It was Yahweh’s hand in 5.26 that raised the standard beckoning Assyria to come as his *Agent* of wrath.

### ***Depictions (of the Experiencer; and Agent of Punishment)***

*Expressors* indicate “*body parts or gestures of the Experiencer that reflect the emotional state of wrath.*” [FNI]. The following *Expressors* are used to depict Yahweh’s emotional state of wrath and consequential actions and correspond to both the *Emotion-Directed* and *Punishment* frame.

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<sup>411</sup> Sweeney 2008, Loc 3570-3610.

<sup>412</sup> Blenkinsopp 2000, 253.

<sup>413</sup> Wildberger suggests that a second glossator concludes from Isaiah’s woe that “judgment against Assyria means there is a prospect for a reprieve for Jerusalem. That is punishment may be canceled.” vv.10-12. Wildberger 1991, 413-414; 415; 423. “The Rabshakeh used the same kind of persuasive rhetoric when calling for the surrender of Jerusalem in 701 (Is 36.18–20; 37.13). This means that all six cities mentioned in Is 10.9 had fallen to the Assyrians by the time of writing, which must, therefore, have been sometime between 722 and 701.” Blenkinsopp 2000, 254.

### 1. *Yahweh hands over his rod of anger and staff of malediction*

The text depicts Assyria as a rod of anger (שֵׁבֶט אַפִּי) and a staff of malediction (וּמִטָּה־הוּא בְיָדָם וְעָמִי). Here, שֵׁבֶט is used to describe a beating or striking as punishment and is also found in 10.15 (11:4, שֵׁבֶט פִּי, “the rod of his mouth.”).<sup>414</sup> The image consistently communicates judgment (5.25; 9.11, 16,10,4; 10.25; 30.27) and is also used to depict *Agency*. For instance, in Ex 17.6 Yahweh gives Moses a staff to execute his judgment on Egypt (וּמִטָּה בְיָדִי הָאֱלֹהִים בְּיָדִי, Ex 17.6).<sup>415</sup> The implications are that Yahweh has designated the assignment of punishing his people to Assyria. They will carry out what his emotions compel Yahweh to do.

#### *Yahweh’s rod of anger given to Assyria*

In 10.5a Assyria stands in syntactical apposition with שֵׁבֶט אַפִּי (“rod of my anger”). In 10.5b the predicative clause depicts Assyria as having the staff which executes God’s anger. The emphasis, however, is not on Assyria being Yahweh’s rod but her use of the staff. This is underscored by the placing of the predicative הוּא emphatically in the foreground וְעָמִי בְיָדָם הוּא.<sup>416</sup> The staff in Assyria’s hand (בְּיָדָם, “their hand,” *enclitic* ם) is perceived by Assyria to be her power (יָדִי, vv.10,13,14).

#### *Yahweh’s staff of maledictions given to Assyria and misused*

The rod of Yahweh’s maledictions (זַעַם) is associated with the notion of cursing that expresses “extreme indignation (Pss 38.4; 69.25; 78.49; 102.11; Is 10.5, 25; 13.5; 26.20; 30.27; Jer 10.10; 15.17; 50.25; Lam 2.6; Eze 21.36; 22.24, 31; Da 8.19; 11.36; Na 1.6; Hab 3.12; Zep 3.8).”<sup>417</sup> Wildberger likewise notes: if אַף (anger) expresses emotion than זַעַם (denounce) expresses verbally curses which set “disaster” in motion. The verbal malediction that sets history in order has precedence in texts such as Num. 23.7ff; Prov 24.24, Mic 6.10; cf. Hos 7.16, זֶן (לְשׁוֹנָם). The closest parallel in Isaiah is found in 30.27 where Yahweh’s lips drip with זַעַם (זַעַם מִלְּאֵי זַעַם).<sup>418</sup>

We suggest that the contrast between Yahweh’s speech and Assyrian speech influenced the paradigmatic option for זַעַם in the present context. Assyria is condemned in 10.7 for overstepping Yahweh’s intent in punishing Israel. The choice of זַעַם elaborates that one way Assyria went beyond Yahweh’s intent was with her blasphemous tongue and speech. Yahweh had

<sup>414</sup> G-T 2003, 801.

<sup>415</sup> While staff (שֵׁבֶט) is used variously in the Hebrew Bible to refer to the rod of a ruler or a king (Gen 49.10; Is 9.3), as a pedagogical instrument and also as a rod to teach God’s people (Prov 13.24).

<sup>416</sup> Keil and Delitzsch 1996, 172.

<sup>417</sup> SWA 1997.

<sup>418</sup> R. Gordon 1997, “זַעַם (#2404-2405)”, NIDOTTE, 1129.

commissioned Assyria to be the agent of his cursing Israel, but Assyria had cursed Yahweh with her speech! Blasphemous speech (vv.8-13) functions as the basis for Yahweh's judgment against her (vv.12-13) and is more fully developed as a theme in Is 36-39 (esp. 37.4).

## 2. *Yahweh commissions Assyria as his agent of wrath*

On the surface, the two verbal phrases: “sending,” “commissioning” (אֲשַׁלְחֶנּוּ, אֲצַוֶּנּוּ, 10.5-6) are in syntactical and phonological parallelism. There is assonance with //a// vowel sound, consonance with sibilants //ש// and //צ// as well as the repetition of //u// class vowel //נו//. As noted in the surface structure, both phrases follow the pattern of *locative preposition – direct object – verb*. The syntactical fronting of the direct object emphasizes the object of Yahweh’s wrath (i.e., בְּגוֹי הָנֵה, a “godless nation” and עַם עֲבָרְתִּי, “a people of my wrath” (cf. 9.16).

The verbal syntactical parallelism (אֲשַׁלְחֶנּוּ, אֲצַוֶּנּוּ, 10.5-6) functions to highlight the contrast between Yahweh’s purpose and Assyria’s action. One normally expects woe-oracles to contain *qotel* forms.<sup>419</sup> However, the use of *yiqtol*s that depict Yahweh’s commissioning of Assyria contrasts with the *yiqtol*s that characterize Assyria’s hubris. This contrast is further emphasized by foregrounding the resumptive pronoun that follows the disjunctive (*adversative waw*) (וְהוּא) in 10.7.

10.5 אֲשַׁלְחֶנּוּ

10.6 אֲצַוֶּנּוּ

10.7a וְהוּא לֹא-יָכֹן

10.7 יִדְּמָה

וְלִבָּבוּ לֹא-יָכֹן

10.7 יִחַשֵׁב

## 3. *Yahweh promises to complete his work*

וְהָיָה כִּי-יִבְצֹעַ אֲדֹנָי אֶת-כָּל-מַעֲשָׂהוּ בְּהָרָא צִיּוֹן וּבִירוּשָׁלַם אֶפְקֹד עַל-פְּרִי-גִדְלֵי לֶבֶב מְלֹךְ-אֲשׁוּר  
(וְעַל-תַּפְאֲרַת רוֹם עֵינָיו)  
(10.12)

The image of Yahweh completing his work (וְהָיָה כִּי-יִבְצֹעַ אֲדֹנָי אֶת-כָּל-מַעֲשָׂהוּ בְּהָרָא) in 10.12 is placed in the context of the future (וְהָיָה) before the destruction of Assyria (cf. Is 14). After Yahweh’s punishment of Israel on Mt Zion, he will punish Assyria. The announcement of Yahweh’s work confirms the temporal limits for Assyria’s execution of his wrath.

<sup>419</sup> Wildberger 1991, 414.

### *Thematic progression of Yahweh's work*

In light of the larger literary context of Is 5-10, the 'work' of Yahweh (מַעֲשֵׂה) in 10.12 echoes back to 5.12-19. In Is 5.12ff, the debauchery of the men of Judah led them to be unable to perceive the work of Yahweh (5.12). Moreover, in Is 5.19 they taunt Yahweh to do his work and mock him (5.19). Is 10.12 also anticipates 28.21. In 28.21 the Lord's "alien/strange" work (מַעֲשֵׂה) is to punish scoffers in Judah with great wrath (בְּגִבְעוֹן יִרְגֵּז).

Two aspects of the text further indicate the redaction of the text in exilic times. First, the reference to "Zion/Jerusalem" indicates that the punitive work directed to Samaria is redacted to interpret the threat of Babylon against Jerusalem. This is evident because Assyria had destroyed Israel, not Jerusalem. The link we noted above between 5.19 and 10.12 also has the men of Judah in view. Second, the odd use of the first person singular in 10.12 (אֶפְקֹד), emended to the third person by the LXX for the sake of consistency with the preceding verb (וְהָיָה כִּי־יִבְצֹעַ אֲדֹנָי), suggests that the redactor actualized the text for his present circumstance.

#### *4. Yahweh the harvester of the fruit of Assyrian pride (10.12)*

The image of Yahweh harvesting fruit is depicted in 10.12 (אֶפְקֹד עַל־פְּרִי־גִדְלִי). The fruit should be identified as the arrogance (לִבָּב) and haughty pride (תִּפְאָרֶת).

#### *5. Yahweh using tools (axes, saw, rod, staff)*

הִיתְפָּאֵר הַגִּרְזָן עַל הַחֹצֵב בֶּן אִם־יִתְגַּדֵּל הַמִּשּׁוֹר עַל־מִנְיָפוֹ כְּהִגִּיף שֶׁבֶט וְאֶת־מְרִימָיו כְּהָרִים מִטָּה לֹא־יַעֲזֹז (10.15)

In 10.15 Yahweh is depicted as holding several tools that depict Assyria (גִּרְזָן, מִשּׁוֹר, שֶׁבֶט, מִטָּה). The latter two, שֶׁבֶט and מִטָּה, remit the reader back to the near context of 10.5-6. In contrast to Assyria, portrayed as lifeless wood, Yahweh is depicted as one who is not wood (לֹא־יַעֲזֹז). The absurd image of the tools boasting and claiming to be greater than the one who makes or uses them highlights the hubris of Assyria. Words used to depict the self-exaltation and boasting life-less tools (רוֹם, גִּדּוּל, פָּאֵר) all contrast with verbs that depict the exclusivity of Yahweh (cf. Is 2; 6.1-4).

### *Thematic progression: speech that characterizes instruments of Yahweh*

The image of arrogant tools echoes back to the depiction of Assyria as Yahweh's rod of malediction (10.5) and poetically depicts the blasphemous

speech of Rabshakeh in 38.18ff.<sup>420</sup> The image of wielding an axe continues in 10.33-34. Yahweh holds the axe, which cuts down the trees that depict Assyria. In this way, the text sustains the notion that crimes are met with matching punishments (*Lex Talonis*). Similar themes in 10.15 converge with themes both in 29.16 and 45.9 where the clay pots are ridiculed for claiming their maker has no understanding! The variation of themes related to the speech of 'lifeless forms' is illustrated below. Surprisingly, the poetic shock is not that lifeless forms can speak or cannot speak (as in Is 41) but what those forms say! In each instance, the speech depicts Assyria's (10.5-15; 38.16) or Israel/Judah's inability to perceive Yahweh's work in history.

Chart 2.34  
Stimulus to wrath: The Speech of Lifeless Forms in Isaiah  
Failure to Understand Yahweh in History

Context	Failure to understand Yahweh in history
Assyria boast (10.5-15; 38.16ff)	Tool greater than owner: "I am greater."
Trust in Egypt (Hezekiah), Is 29.16	Pot complains to Potter: "You cannot see!"
Shock at Yahweh's use of Cyrus, 45.9	Pot complains to Potter: "You are wrong."
Babylonian Exile (Is 41.21ff)	Babylonian idols cannot speak

### ***Reason for Punishment***

#### ***1. Godlessness***

The circumstance under which the stimuli evokes divine wrath is the godlessness of Yahweh's people (בְּגֵי הָנֶגֶד אֲשֶׁלְחָנוּ וְעַל־עַם עֲבָרְתִי) (10.5). Read as a *genitive* the sense is "a nation with which I have to be angry."<sup>421</sup> This rendering underscores Yahweh's role in fulfilling his covenant obligations as promised in Deut 28. He must punish the godlessness of his people. The present placement of Is 10.5-12 indicates that the specific godlessness of the people includes taking spoil and plunder from the poor (10.1-4).

#### ***2. Assyria overstepping bounds***

The way in which Yahweh experienced his wrath is signaled syntactically by the *adversative waw* in 10.7 (וְהוּא לֹא־יָכֹן יִדְמָה וּלְבָבוֹ לֹא־יָכֹן). Yahweh's original expectation was controlled temporal punitive action. Assyria's blasphemous overstepping of Yahweh's intent stimulated Yahweh's wrath against Assyria.

#### ***3. Assyria opposes Yahweh's plan; Assyria's pride***

Is 10.5-15 depicts the *Reason for Response-Action* (Punishment) with three distinct yet interrelated stimuli: (1) Assyrian opposition to and evil violation

<sup>420</sup> Childs 2001, 283-284.

<sup>421</sup> J-M 2006, 129; Wildberger 1991, 411.

of Yahweh's punitive plan; (2) Assyria's haughty pride; (3) Assyria's claim of divine sovereignty status (vv. 10-15).

#### 4. *Assyria's evil opposition to Yahweh's plans: eliminate Israel's posterity* (10.6-7)

The third person *yiqtol* verbs depict the active opposition to Yahweh's punitive purposes and serve as the grounds for judgment on Assyria. Assyria intends to annihilate (שָׁמַד) and cut off (כָּרַת) Israel and other nations as well. The lexical units יִדְמָה and חָשַׁב suggest that Assyria's plan was calculated (cf. 14.24).<sup>422</sup> The paradigmatic lexical choices depicting the plan of Assyria in 10.7 (כִּי לְהַשְׁמִיד בְּלִבָּו וּלְהַכְרִית גּוֹיִם לֹא מַעֲטָה) function to contrast Assyria's plan with the plan of Yahweh who had commissioned them in 10.7 to "take plunder" and "tread down" (לְשָׁלֵל שָׁלַל וּלְכַזּ כָּזָה, cf. 8.1). For Yahweh to allow a complete extermination of his people would be to betray his covenantal promises to preserve his people (Gen 12.1-3).<sup>423</sup> In Deutero-Isaiah, Yahweh defers his anger (Is 48.9) to preserve the posterity of his people (cf. 55.5).

The word (שָׁמַד) that describes Assyria's plans connotes a complete extermination of people (Is 23.11; cf. Deut 7.24; 28.48). This plan of total annihilation that Assyria planned is matched by her eventual fate described with the same word in Is 14.23 (cf. 13.9; 26.14). So, too, in Deutero-Isaiah, Babylon is cut off indefinitely. The theme of total extermination of the wicked is seen as Yahweh's prerogative, not Assyria's. Rather than permitting the extermination of Israel, Yahweh promises posterity. The theme of offspring versus extermination is developed by a Post-Exilic editor of 48.18-19 (where both שָׁמַד and כָּרַת are used) suggesting that avoiding extermination is conditioned upon obedience to the *Torah*.<sup>424</sup> This is suggestive of a Post-Exilic ideology where obedience to *Torah* averts wrath and extermination. Thematically, the relationship of wrath to the destruction of posterity may be seen in the following way

Chart 2.35

#### The Destruction of Posterity and the Wrath of Yahweh

10.6-7 Assyria intends to destroy posterity of Israel (כָּרַת)	Stimulates wrath of Yahweh against Assyria
14.22 Yahweh destroys posterity of Assyria/Babylon (כָּרַת)	Expresses wrath of Yahweh against Assyria/Babylon

#### 5. *Political hubris (10.8-13)*

The speech of the Assyrian commander depicts the hubris that stimulates the

<sup>422</sup> Wildberger 1991, 411.

<sup>423</sup> Childs 2001, 95.

<sup>424</sup> Childs 2001, 64.



wrath of Yahweh. Sweeney categorizes the three questions in the following way:

1) First question (v.8b): Assyria asserts that his commanders are kings.

הָלֹא שָׂרֵי יְחָדָו מְלָכִים

2) Second question (v.9): Assyria asserts that all cities are the same.

הָלֹא כָכָרְכַּמִּישׁ כָּלָנוּ

3) Third question (vv.10-11): Assyria asserts that Jerusalem will be destroyed along with her idols.

הָלֹא בְּאֶשֶׁר עָשִׂיתִי לְשִׁמְרוֹן וְלֹא־לִילִיָּהּ בָּן אֶעֱשֶׂה לִירוּשָׁלַם וְלַעֲצָבֶיהָ:

The political hubris is particularly offensive because it places Jerusalem and Yahweh on the same level with the pagan cities and gods. Similar themes emerge in the Hezekiah narrative (Is 36ff). The exilic redaction of 10.11-12, as Wildberger suggests, portrays the judgment upon Jerusalem because of idolatry.<sup>425</sup>

#### 6. *Usurping the role of Yahweh in abusive ways (vv.13-14)*

Assyria depicts herself in the first person doing what only Yahweh can do: Changing the borders of the peoples (2 Kings 17,6,24).<sup>426</sup> In light of the Book of Isaiah as a whole, aspects of Assyria's agenda and tactics are characterized as usurping and abusing Yahweh's role and prerogative with the nation. First, the establishment and elimination of borders in the deuteronomistic history is a prerogative of Yahweh (2 Kings 17.6,24; cf Deut 32.8; Ps 74.16f). Assyria in 10.9 disposes of kings and borders on her advance toward the south (10.24). Second, shifting the borders of the peoples involves plundering the treasures of the kingdoms (v.14, וְהִמָּצָא כֶּהֱוֹן יָדֵי לַחֵיל, הָעַמִּים). Is 8.1 and 10.7 notes Assyria was commissioned to plunder Israel as a punishment. Assyria went beyond what Yahweh commanded. Yahweh alone is depicted as giving the treasures of the kingdoms to his agents (43.5). We suggest that the depiction of the Assyrian king gathering treasures of the world, as a hand gathers eggs (10.14), influences 11.12 and 56.8 where Yahweh is portrayed as gathering the exiles. Thus, the function of the image in the Eighth-Century BCE served as an indictment against Assyria for attempting to usurp Yahweh's role. However, the allusion to 10.14 in the exilic context employed the image to underscore Yahweh's exclusive role is gathering the exiles (Deutero-Isaiah, 11.12) and bringing them home (Trito-Isaiah). These texts also fulfill 10.14 and reverse themes in 5.26; 11.12; 56.8 (cf. 49.14; 54.17).

<sup>425</sup> Wildberger 1991, 314.

<sup>426</sup> Pritchard 1969, 288.

Chart 2.36  
Gathering of Eggs//Gathering of Exiles

Is 10.14:  ותמצא כקנון ידי לתיל העמים ובאסר ביצות פל- הארץ אני אספתי ולא היה נדד בנף ופצה פה ומצפצף:  Assyria gathers forsaken eggs from corners of the earth	Is 11:12  ונשא נס לגוים ואסר נדחי ישראל ונפצות יהודה וקבץ מארבע כנפות הארץ:  Is 56:8 אדני יהודה מקבץ נדחי ישראל  Yahweh gathers forsaken exiles from the corners of the earth ( עזבות in 49.14; 54.17 and 10.14)
Forsaken because of Yahweh's wrath (implicit)	Forsaken because of Yahweh's wrath ( קצף 54.17)
Fulfills Assyrian prediction (5.25)	Reverses Assyrian exile (11.12)

A third way 10.8-13 portrays Assyria as usurping the role of Yahweh is by claiming the attributes that belong to Yahweh alone. The syntactical fronting of Assyrian claims strength and wisdom to emphasize her hubris בְּכַח יָדִי עָשִׂיתִי<sup>427</sup> וּבְחִכְמָתִי.

In Isaiah, a mighty hand (10.13-14; cf. 1.4; 5.26; 9.5), strength (בָּחַ, 10.13 cf. Num 14:17; Job 23:6; 30:18<sup>428</sup>) and wisdom (חִכְמָה, Is 10.13; cf 11.2; 29.14; 33.6; 47.10) belong to Yahweh alone. Ironically, wisdom is what Assyria has the least of (10.15)!<sup>429</sup> Just as Judah was condemned for mocking the “work” of Yahweh and had no understanding (5.19; 6.9), so too, Assyria is judged for thinking that the “work” of Yahweh is her own (i.e., “I did it!”). In this way, Israel’s lack of perception prefigures Assyria’s lack of perception. In both cases, the inability to perceive Yahweh’s hand in history stimulates divine wrath.

### Punishment Frame (10.16-19)

#### *Event (Literary Genre)*

As noted in our analysis of 10.5-6, the woe oracle established the correspondence with the *Emotion-Directed* frame that depicted Yahweh’s wrath. In 10.8-11, Assyria’s rhetorical questions functioned as a basis for judgment. Now, in 10.16-19 the punishment is announced. The link to vv.5-15 is signaled by the use of the לָכֵן in 10.16. While the passage contains no wrath-associated lexeme, vv.16-19 is clearly an expression of Yahweh’s wrath that is now directed to Assyria. The relationship to the larger literary

<sup>427</sup> Young 1962, 44.

<sup>428</sup> G-T 2003, 390.

<sup>429</sup> Childs 2001, 92-94.

context underscores the parenetic purposes of the prophetic announcement of judgment.<sup>430</sup>

#### Chart 2.37

##### The Lord Sends Punishment: Past/Present (יִשְׁלַח, שְׁלַח)

(9.7) Punishment was sent to Israel	<i>qatal</i> ,	דָּבַר שְׁלַח אֲדֹנָי בְּיָעֲקֹב וּנְפִל בְּיִשְׂרָאֵל:
(10.6) Punishment is being sent to Israel,	<i>yiqtol</i> :	אֲשַׁלְחֵנּוּ
(10.16) Punishment will be sent to Assyria,	<i>yiqtol</i>	לָכֵן יִשְׁלַח הָאֲדֹנָי יְהוָה צָבָאוֹת

The overall function of the prophetic announcement of judgment is to persuade Israel that just as Yahweh had punished Israel, he will punish Assyria. The overall syntax of vv.16-19 employs future-oriented language with a *יְהִי* occurring in vv.17,18,20. The *יְהִי* also implies that the two *qatals* that follow in v.17 (וּבְעֵרָה וְאָכְלָה) refer to the future together with the series of *yiqtols* (יִכְלֶה, יְהָיוּ, יִכְתֹּבֶם). The future-context sustains the future-oriented language of in 10.12 (וְהָיָה כִּי־יִבְצֹעַ).

#### *Agent (Divine)*

*Adonai, Lord of Hosts; Light of Israel; Holy One, a Flame*

The *Agent* of punishment corresponds to the *Experiencer* in the *Emotion-Directed* frame detailed above. The *Punishment* frame suggests additional descriptions. In particular, God is described as *יְהוָה צָבָאוֹת* (v.16). The name *הָאֲדֹנָי* is most likely not original and is missing from the LXX. We suggest the redactor has placed it here to connect this passage with the wrath passage in 9.7. In this way, the punishment of Israel is depicted as being executed by the self-same agent, and Israel's punishment becomes a precursor of Assyria's punishment. The title *יְהוָה צָבָאוֹת* in 10.16 as also used in 9.19, a parallel passage

Yahweh is described as the light of Israel and as the Holy One (יְהִי אֱלֹהֵינוּ, 10.17). Here, Yahweh does not send a fire but is the fire. This blurs the distinction between personal and impersonal expressions of wrath. Fire/light have both a negative and positive function in depicting Yahweh's wrath (cf. 9.2). The way in which images of fire/light in 10.17 remit to 5.6; 9.17-19; 27.4 is depicted in the chart below.

<sup>430</sup> Sweeney 1996, Loc 3743.

Chart 2.38  
Fire as Wrath: Divine Agency and Distinction

Wrath	To Punish Israel	To Punish Assyria
Israel's Wickedness/Light	Israel's wickedness is a fire 9.18 (כִּי־בַעֲרָה כָאֵשׁ רִשְׁעָהּ)	Israel's light is a fire 10.17 (וְהָיָה אֹר־יִשְׂרָאֵל לְאֵשׁ)  <i>Light has come!</i> (Is. 9,1-2, גָּדוֹל)
Divine Agency	Wrath of Yahweh scorches 9.19 (בַּעֲבַרְתִּי יְהוָה צָבָאוֹת נִעְתָּם ) (אֶרֶץ)	Holy One is a Flame 10.17 (וְקָדוֹשׁוֹ לְהִתְבָּהֵר)
Results:	Consumes: Briers & thorns (9.17; cf. 5.6; 27.4) שָׁמִיר וְשִׁית Forest: (9.17) בְּסֻבְבֵּי הַיַּעַר	Consumes: Thorns & briers: (10.17) שִׁיתוֹ וְשָׁמִירוֹ Forest: (9.17) וּבְכֹבֶד יַעֲרֹ וְכִרְמָלֹ

### 1. *A flame*

First, images of fire/light are employed to signal a transition in the objects of divine wrath. Second, the description of how fire burns contrasts Yahweh's punishment of Israel and his punishment of Assyria. Yahweh *is* the fire of judgment for Assyria whereas Yahweh's fire is the *agency* of judgment on Israel (cf. 9.7-20). The distinction is to be subtly noted in the reversal of the collocation of שָׁמִיר וְשִׁית. Every time the thorns and briers refer to Israel the order is שָׁמִיר וְשִׁית (5.6; 27.4). However, when referring to Assyria, the order is reversed (שִׁיתוֹ וְשָׁמִירוֹ, 10.17). Israel's garden (5.6; 27.4) is eventually restored, but Assyria's landscape is left desolate forever (Is 14).

### 2. *Holy One*

Israel's "Holy One" in 9.18 (וְקָדוֹשׁוֹ) nuances a characteristic way of referencing Yahweh by Isaiah ben Amoz and subsequent redactors who showed continuity with the Eighth-Century prophet (cf 1.4; 5.19, 24; 10.20; 12.6; 17.7; 30.11,12,15; 31.1; 37.23; 41.14; 43.3, 14; 45.11; 47.4; 48.17; 54.5; 60.14). The use of the title in 5.19, 24 indicated the purpose of divine punishment to Israel. In concrete, the ethical wickedness of both Judah/Israel and of Assyria are shown to be an affront to the moral purity of Yahweh.

### *Evaluee*

Assyria.

### *Reason*

The reasons for the punishment correspond to the *Stimuli* in the *Emotion-Directed* frame

### *Response-Action and Results of Punishment*

The *Response-Action* (Punishment) of Yahweh upon Assyria has been discussed in the section on the depiction of the *Experiencer* (i.e., Yahweh is harvesting the fruit of Assyria's pride; Yahweh uses tools, 10.12-15).

Two additional punishments are depicted in 10.16-19: sickness and wildfire. As Motyer notes, the two interrelated images are poetically intertwined to present a complete picture of an entire devastation of Assyrian forces: "disease and fire are inner and outer agents of destruction and therefore represent every destructive force."<sup>431</sup> The images merge in a broadly chiasmic structure as well: sickness (leanness) (רָזָה, v.16) – fire (שָׂרָה, v.16) – fire (שָׂרָה, v.16) – sickness (רָזָה, v.18).<sup>432</sup> The recurring phonological assonance also heightens the unity between the two images where sickness/leanness is compared to fire (שָׂרָה רָזָה, v.16): *wēṭaḥat kēḥōdōw yēqad yēqōd kīqōd 'ēs*<sup>433</sup>

#### *Thematic progression: sickness and fire*

Images of sickness/hunger and fire in the final form function as literary strategies that bind the final form of Isaiah together in various ways. In the following section we suggest how these two images relate to the depictions of Yahweh's wrath.

#### *1. Leanness/hunger as sickness (10.16)*

The Lord sends רָזָה upon the "mighty ones" (גִּבּוֹרִים, 10.16). While רָזָה could be translated "sickness," it is best translated as "leanness" that overtakes the "mighty ones" (or the "fat/well-fed ones", cf.17.46).<sup>434</sup> Leanness is, however, related to sickness as a "wasting away" (יָכַה, v.18) from a lack of food and is an acceptable nuance of the phrase (מָסָה).<sup>435</sup> The mighty Assyrian soldiers who were summoned in 5.26 are dissolved into non-existence (cf. 13.1; 19.1).

In Is 8.21-23 hunger triggered blasphemy against king and God in Israel and resulted in Yahweh's wrath (i.e., thrown into utter darkness). Here in 10.16,18 the wrath of Yahweh results in hunger.

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<sup>431</sup> Motyer 1993, 116-119.

<sup>432</sup> Oswalt 1985, 267.

<sup>433</sup> Motyer 1993, 119.

<sup>434</sup> Blenkinsopp 2000, 256.

<sup>435</sup> *SWA*, 1997.

Chart 2.39  
Hunger/Leanness and the Wrath of Yahweh

Is 8.21-23	Hunger in Israel results in Wrath at God
Is 10.16,18	Wrath of God on Assyria results in Hunger

The relationship of divine wrath to the experience of hunger also highlights the general pattern that Israel's punishments are precursors to the punishments of Assyria. Moreover, Yahweh's punishments are depicted as fair and just since they match the crime that was committed. The leaders of Israel/Judah failed to be proper stewards of agriculture allowing their gluttony to blur their vision of Yahweh. Their behavior that triggered Yahweh's wrath was defined as gluttony, stealing agricultural means from the poor (5.1-23) and legislating practices that enable them to disregard the needy (10.1-4). Their experience of hunger caused by the invasion of Assyria matched their crime (8.21ff). In the same way, Assyria's destruction of food producing trees (14.8) in her invasion of Israel is met with an equal punishment. As with other punishments, Yahweh's discrimination between Assyria and Israel is also made evident with the theme of wasting away from sickness/hunger. Assyria does not recover from her sickness/consumption (10.18; נִמְכָּה, 10.26), but Israel's sickness is eventually healed (1.4; 30:26). We will now discuss how interrelated images of sickness relate to themes of Yahweh's wrath in the Book of Isaiah.

*Sickness: a sign of Yahweh's wrath.*

Sickness in Isaiah is a sign of Yahweh's wrath. We noted above that Israel's sin of rebellion against Yahweh resulted in Yahweh's striking (נָכָה, 1.4; 5.25; 9.12; cf. 10.20) them with wounds. Such wounds evoke images of a sick, wounded body in need of healing (1.4; cf. 30.26). Assyria's wasting away from sickness is also an expression of Yahweh's wrath. The relationship between Assyria's wasting away in 10.16ff, the sickness of both the Assyrian army and, that the sickness of Hezekiah in Is 36-39 influence themes in both Deutero and Trito-Isaiah.

*The purpose of Hezekiah's sickness and recovery: deflecting wrath*

The Hezekiah narrative plays a pivotal role in the literary and thematic transition between 1-39 and 40-55. The poetic predictions of Assyria being struck down (נָכָה) and extinguished forever in 10.16ff (cf. 14:6; 14.26) are historically actualized in the narrative section of 36-39. So, too, the Hezekiah narrative historically depicts what was poetically anticipated in 10.5: namely, wrath has shifted from Israel to Assyria.

It is clear that the plague which Hezekiah suffers is interpreted to be a sign of divine wrath (cf. Hab 3.5; Num 17.11; 25.8). M. Barker conjectures, rather creatively, that the lump on Hezekiah was located in his groin and was

caused by the bubonic plague.<sup>436</sup> Less convincing is her attempt to locate how the prophet Isaiah ben Amoz interpreted the reason for the plague itself. She argues, based on Milgrom's study, that Hezekiah's sin consisted in the tearing down of sacred sites. Such action was consistent with deuteronomistic ideology (2 Kings 18-34) but not with Isaiah's ideology. Barker argues that Rabshakeh and Isaiah shared the same idea that contradicted the deuteronomistic practices of Hezekiah.

According to Barker, Isaiah first interpreted Hezekiah's tearing down of altars as sacrilege because the plague was a sign of divine wrath (Is 36.7; 2 Chron 26.21). Later, in Is 38.4, however, Isaiah changed his mind about the plague. This explains why Isaiah's first words for Hezekiah announced his death (38.1) but the second interaction with Hezekiah resulted in his healing (38.4). This 'flip-flop' of perspectives on sickness is poetically reflected in 53.4-5. First, the community believes the suffering of the servant is because of his sins (53.4). Later, the community understood that the suffering of the servant was for their sins (53.5).<sup>437</sup>

Barker's assumption that Isaiah renounced Rabshakeh's ideology is an argument from silence. She seems to miss the narrative purpose of the text, which is to undermine Assyrian rhetoric and theology. Nevertheless, Barker has pointed us in the right direction regarding associating the Hezekiah narrative with the suffering servant motif in 52.12-53.13. In both cases, there is a similar change of perspective within the community regarding what sickness signifies. A second observation worth noting in Barker's analysis is the transference of sickness from one object of wrath to another. She argues that Isaiah and Rabshakeh held the view evident in the earliest layers of the Pentateuch that each person must die for their sin (Ex 23.33). Second-Temple ideology, however, provided a means for protection from wrath using a priestly ritual (Num 16:46; 25.11). Kings, likewise, could deflect plagues in the benefit of their people (Ps 110.4).<sup>438</sup> Hezekiah is depicted as a priest-king who transfers the sins of Israel, that he carries to an Assyrian 'scapegoat' (i.e., Assyrian army). While it is doubtful that Isaiah did not share a theology of atonement (6.1-6), Barker's observation is suggestive that the Hezekiah narrative shapes the suffering servant poem (52.13-53.12) in the following way.

Hezekiah prefigures the priest-kingly figure in the suffering servant motif. Hezekiah is both victim and priest, as is the suffering servant.<sup>439</sup> In both cases, the actions of the king/priest servant benefit the people. John Walton's interpretation of the suffering servant complements this approach in ways that clarify the relationship of wrath to sickness in Isaiah.<sup>440</sup> Walton

<sup>436</sup> Barker 2001, 31-34.

<sup>437</sup> Ibid.

<sup>438</sup> Ibid.

<sup>439</sup> E. Conrad 1988, 67-81; Williamson 2008. Vegas Montaner notes that in the Post-Exilic era there is a more robust emphasis on what the figure of king and priest accomplish rather than on the identity of a particular person. See Vegas Montaner 1999, 45.

<sup>440</sup> Walton 2003.

suggests that the *substitute king ritual*, documented variously in practices that date from the reign of Esharhaddon in the Seventh Century BCE through the Second Temple period, is used to depict the actions of the servant in Is 52-53. By way of summary, omens threatened the life of a king, which would lead to the election of a substitute king. The substitute king would be chosen from low strata of society (cf. 53.5), be promoted (cf. 52.13) and dressed in the vestments of a king. During the time specified by the omens, the real king would be kept in isolation to avoid being the object of wrath. The evil directed at the real king would be transferred to the substitute king who was sacrificed. A proper burial as a king would ensure that the evil omens descended with the substitute king to the underworld. The death of the substitute ensured the posterity of the real king and kingdom.<sup>441</sup>

The similarities between the suffering servant text and the substitute king ritual have been criticized given the failure of a 'one-to-one' correspondence of details. Nevertheless, as Walton observes, the author of the suffering servant poem was free in providing a variation of the ritual. In effect, the unique contribution of the prophet is that the substitute king does not die for the king. Rather, the real king dies for his marginalized people. For Walton, this complements the general theme of the democratization of kingship in Isaiah with the following nuance. Whereas the royal task of the king in 1-39 is transferred to the people in Deutero and Trito-Isaiah, in 52.13-53.12, the benefits of the king's death are transferred to the people.<sup>442</sup>

The Hezekiah narrative and the suffering servant poem bear a remarkable resemblance on many levels. Both texts depict the king-priest as victim and priest (38.1; 53.5). Not only does Hezekiah bear sickness as the wrath of Yahweh but he intercedes in prayer (38.2; 53.12) Hezekiah and the servant both have descendants (39.7; 53.10-11). The differences between Hezekiah and the servant, however, function to anticipate the need for a greater king than Hezekiah and one that fulfills the role of David. Hezekiah did not suffer willingly nor did he receive a positive word about his posterity. Finally, Hezekiah's recovery signaled peace in his lifetime (39.8), but the servant's death brought peace with God (53.5).

The following discussion suggests a shift in the purposes of wrath between earlier and latter parts of Isaiah. The purpose of wrath (cf. נִכָּה, 1.4; 5.25; 9.12; 10.20) in Isaianic oracles is largely punitive. However, lexical and thematic links in Deutero-Isaiah interpret wrath as redemptive and restorative (cf. נִכָּה, 53.4).<sup>443</sup> The fully developed theology of substitutionary atonement for the people of Yahweh by the actions of a king-priest is pre-figured in the smiting and recovery of Hezekiah with sickness (38.1).<sup>444</sup>

<sup>441</sup> Walton 2003; See my summary on democratization in Moser 2013, 2340-2350.

<sup>442</sup> Ibid; Vegas Montaner notes that in holding forth hope in the restoration of the kingdom, Deutero-Isaiah envisions the people of Yahweh participating in the grace given to David (55.3). Vegas Montaner 1999, 43.

<sup>443</sup> See Barker 2001, 31-42.

<sup>444</sup> Ibid.



Chart 2.40  
Sickness, Wrath, and Recovery in Isaiah

Evalinee	Stimulus /Reason	Divine Response	Result	Purpose
Israel/Judah (5.25-10.4)	Rebellion of Israel/Judah	Sickness	Destruction	Punitive: achieve repentance
Assyria (10; 36-39)	Overstepping Yahweh's intent; Pride; Blasphemy	Sickness	Extermination	Destroy posterity
Hezekiah (36-39)	<i>Assyrian perspective:</i> tearing down idols thought to mediate divine presence	Sickness	Wrath temporarily deferred	Posterity of Hezekiah's sons and Judah
	<i>Isaianic Perspective:</i> rebellion of Israel/Judah			
Suffering Servant (52.13-53.12)	Rebellion of Israel/Judah	Sickness	Wrath deflected permanently	Peace with God Posterity ("servants") in Trito-Isaiah

## 2. Fire as divine wrath (10.16 -17)

We noted above how images of fire/light merge with those of sickness to express the wrath of Yahweh. While in 9.17, Yahweh sent a fire. Here, Yahweh is the fire and flame:

In accordance with Isaiah's masterly art of painting in tones, the whole passage [Is 10.16-17] is so expressed, that we can hear the crackling, and spluttering, and hissing of the fire, as it seizes upon everything within its reach. This fire, whatever it may be so far as its natural and phenomenal character is concerned, is in its true essence the wrath of Jehovah.<sup>445</sup>

As noted previously, fire is used in Isaiah (and other prophets) both literally and figuratively to depict divine punishment. In Proto-Isaiah, punishment with fire depicts Yahweh's punishment of Israel (1.4,7), Assyria (10.16) and the world (26.11). The punishment with fire is applied to idol worshippers in the context of the Exile (50.11) and to apostates who persecute the godly community in Trito-Isaiah (65.4; 66.4).

## 3. Destruction of Assyrian trees (וְשָׂרֵי עֵץ יִעָרְוּ מִסִּפֶּר יְהוָה וְנִגְעַר יִכְתְּבֵם:) (10.19)

<sup>445</sup> Keil and Delitzsch 1996, 175.

Unlike Assyria's use of the rod (10.5-7), the divine forester (10.33-34) executes punishment with justice. Assyria had destroyed trees (14.7-9) in her invasion of many lands. Therefore, her trees will be destroyed. Is 10.19 describes the devastation of trees as well as cultivated land.<sup>446</sup> At the same time, the destruction of Assyria's forest symbolically functioned to depict Yahweh's punishment of Assyria's blasphemy. Assyria is depicted as a mighty tree that arrogantly boasted (37.4). Consistent with the deuteronomistic perspective, the trees in Assyria would be cut down to a level low enough for a child to count (Deut 33.6; 21.7).<sup>447</sup> Thematically, the deforestation of Assyria is used by the redactor of Is 10.20 to provide a contrast with the destiny and posterity of Jacob/Israel.

Assyria: 10.19: Remnant of trees: וְשֹׁאֵר עֵץ.  
 Israel: 10.20: Remnant of Israel: שֹׁאֵר יִשְׂרָאֵל וְפִלִּיטַת בֵּית יַעֲקֹב.

### ***Instrument and Means (of Punishment)***

The *Instrument* and *Means* of punishment have been discussed above.

### ***Place (of Punishment)***

The Assyrian soldiers were destroyed in their camp outside Jerusalem (37.36). The Assyrian forests and orchards are also the place of punishment. The phrase יָעֲרוּ וְכָרְמָיו in 10.18 implies natural growth and cultivated lands.<sup>448</sup>

### ***Purpose (of Punishment)***

The expander of v.12 makes it clear that Assyria was punished because of its pride (וְעַל־תִּפְחָצְתָּ רִים עִינִי).

### ***Time***

The time of punishment is depicted as occurring (בְּיָוֶם אֶחָד, v.17) depicted as a future event. Assyria was not destroyed until the Medes, and the Babylonians conquered Ashur and Nineveh (612 and 605 BCE).<sup>449</sup> The time (בְּיָוֶם אֶחָד) is also set in contrast to the restoration of the remnant of Israel by the redactor of 10.20. The difference in the use of the definite article when speaking of Israel underscores the discrimination between the destinies of Assyria (בְּיָוֶם) and Israel (בְּיָוֶם).

<sup>446</sup> Wildberger 1991, 432; Moser 2016, 55-65.

<sup>447</sup> Keil and Delitzsch 1996, 175.

<sup>448</sup> Motyer 1993, 116-117.

<sup>449</sup> Walton, Matthews, Chavalas 2000, 622.

## 2.6 Isaiah 10.25

### *Surface Structure Is 10.25*<sup>450</sup>

10.25a כִּי־עוֹד מְעַט מְזַעַר  
10.25b וְכָלֶּה יָעַם וְאֶפִּי עַל־תִּבְלִיתָם:

10.25a	kī-‘ôḏ [QSP <sub>r</sub> ]	mē‘aṭ [time pt.....]	miz‘ār	
10.25b	wēḵālā	za‘am	wē‘appî	‘al-tablîṭām [loc]

### *Event (Literary Genre)*

Is 10.24-27 exhibits the following characteristics of a *salvation oracle*: the use of a messenger formula from a deity (לֵּלֶךְ כֹּה־אָמַר אֲדֹנָי יְהוִה צְבָאוֹת); a word of salvation which intended to encourage “people to not be afraid” (אֶל־תִּירָא) (עֲמִי) and, reassurance of God’s presence and/or intervention.<sup>451</sup> The formula וְכָלֶּה יָעַם וְאֶפִּי עַל־תִּבְלִיתָם sets the oracle in the context of the future (v.27a).<sup>452</sup> Moreover, the לֵּלֶךְ in 10.24a implies that the following section is to be understood as a *consequence* of Yahweh’s punishment of Assyria in 10.5-15. The oracle draws upon the Exodus and Gideon tradition (vv.24,26). The overall intent is to offer reassurance to Israel that Yahweh’s wrath will soon come to an end. These genre considerations correspond to the *Cause-Emotion* frame where *An Agent* [Yahweh] *acts to cause an Experiencer* [Israel] *to feel a certain emotion* [to ‘not-fear’]. [FNI].

### *Time (Historical)*

The majority consensus is that 10.24-27 is from the Second-Temple Period. This is evident by the address to the people in Zion. Blenkinsopp suggests:

The only other form of address similar to ‘my people who dwell in Zion’ occurs in 30:19–22, manifestly a Second Temple passage, and Dan 11:36 anticipates the end of “the time of wrath” (‘*ad-kālā za‘am*), i.e., the persecution of Antiochus IV, since “what is decreed shall be accomplished” (*kī neḥērāšā ne ‘ēšātā* cf. Isa 10:22–23). It is therefore not out of the question that the passage was reread, perhaps even composed, to inspire faith and hope during the troubled history

<sup>450</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]

<sup>451</sup> Vangemeren 1995, 143.

of Judah under the rule successively of Ptolemies (here Egypt) and Seleucids (here Assyria).<sup>453</sup>

The historical time setting of the text shows how diachronic extensions of the text reinterpreted previous objects of divine wrath to inspire hope in Yahweh

### **Agent**

In this frame, “the *Agent* is the external argument of the target word and purposefully arouses an emotional state” [FNI]. Yahweh (אֲדֹנֵי יְהוָה צְבָאוֹת, 10.24a and אֲדֹנֵי יְהוָה צְבָאוֹת, 10.26) is consistently referred to in the third person. The name יְהוָה evokes the traditions related to the ark and the cult in Jerusalem (1 Sam 1.3, 11; 4.4; 15.2; 2 Sam 5.10; 6.2, 18; 7:8, 26,27; 1 Sam 17.45). The name יְהוָה is particularly associated with protecting Zion (Jerusalem) in the first part of Isaiah (5.3; 8.14; 10.24; 10.32).<sup>454</sup> In the same tradition, the name יְהוָה is spoken to the people living in Zion during the Second-Temple period in need of reassurance (עַמִּי יֹשֵׁב צִיּוֹן).

### **Experiencer**

The *Experiencer* is “the person that the agent causes to have a particular emotion state.” [FNI]. In 10.24 the *Experiencer* is “my people who live in Zion” (עַמִּי יֹשֵׁב צִיּוֹן), a Second-Temple redaction. עַם as a descriptor of the *Experiencer* suggest the covenant is in view. The use of עַם in wrath-associated texts is associated with the faithfulness of Yahweh to punish and to protect his covenant people. In Deutero-Isaiah texts, the *Experiencer* receives the name of the place. That is, they are called ‘Zion’ (cf. 49.14; 51.16) especially in the context of receiving reassuring words from Yahweh (40.9).

Chart 2.41  
Variations on “My People”<sup>455</sup>

“my people will go into exile” (in Jerusalem) (5.13) לִבְנוֹ גָּלוּהָ עַמִּי	<i>Covenant basis for wrath</i> Pre-Exilic Isaiah. Living in Zion does not guarantee security
“my people dwelling in Zion” (10.24-27; cf. 12.1) (עַמִּי יֹשֵׁב צִיּוֹן)	<i>Covenant basis for reassurance</i> Second-Temple. Living in Zion with a guarantee of security

The messenger formula (כֹּה-אָמַר אֲדֹנֵי יְהוָה צְבָאוֹת) in 10.24 characteristically introduces comfortable words from Yahweh. The covenantal relationship is heightened by the use of the second-person singular preforms that anaphorically refer to the residents of Zion: “do not fear” (אַל-תִּירָא); “which strikes you” (וְנִכְּתָה); “upon you” (וְעָלֶיךָ); “your shoulder” (וְעַל-כִּתְפְּךָ) and;

<sup>453</sup> Blenkinsopp 2008, 258.

<sup>454</sup> Wildberger 1991, 441-442.

<sup>455</sup> Ibid.

“your neck” (צוֹאֲרֶךְ). Moreover, the first-person pronoun used to describe the *Experiencer* (עֲמִי) and the *Instrument* of wrath (וֹאֲפִי) assures the *Experiencer* of Yahweh’s control of the process.

### ***Depiction (of Experiencer)***

#### *1. Residents of Zion being struck by Assyria*

בַּשֹּׁבֶט יִכָּכָה וּמִטֵּהוּ יִשְׂאֵל-עָלָיו בְּדֶרֶךְ מִצְרַיִם  
(10.24b)

The *Expressor* (‘being struck’) depicts in physical terms the reason Israel experiences fear. The *yiqtol* used (יִכָּכָה) describes circumstances of being repeatedly struck by Assyria.<sup>456</sup> For this reason a translation, “when you are beaten” is an appropriate translation.

#### *2. Residents of Zion being struck as in Egypt* (10.24d)

The characterization of Assyria’s blows as those ‘according to the manner of Egypt’ (בְּדֶרֶךְ מִצְרַיִם, 10.24d) sustains the tradition of the covenant with Yahweh in the Exodus narrative. Associating Israel with her ancient experience in slavery evokes images of Yahweh liberating his people from oppression in Egypt. Identity is thereby a means of reassuring Israel.

### ***Means (of Causing Emotion)***

10.24 בַּשֹּׁבֶט יִכָּכָה וּמִטֵּהוּ יִשְׂאֵל-עָלָיו בְּדֶרֶךְ מִצְרַיִם  
10.25 כִּי-עוֹד מַעַט מִזֶּעַר וְכָלָה זֶעַם וְאִפִּי עַל-תִּבְלִיתָם:

#### *1. Announcing the imminent end of the period of wrath* (מִזֶּעַר וְכָלָה זֶעַם) (10.25a)

Yahweh announces that wrath directed to Israel will soon come to an end (10.25a). זֶעַם anaphorically refers to the period of Assyria's smiting with the rod and lifting up the staff (יִשְׂאֵל-עָלָיו וּמִטֵּהוּ בַּשֹּׁבֶט יִכָּכָה) (10.24b). Is 10.24 represents a shift in the description of Yahweh’s agency of wrath in punishing his people. While Yahweh is still the first cause behind the *Agent* of wrath, 10.24 indicates Yahweh’s detachment from the punitive process he began. Four literary techniques support this fact. First, in 10.5-6 Assyria was Yahweh’s staff of wrath (שֹׁבֶט אֲפִי וּמִטֵּה-הָיָא בְיָדָם זֶעַמִּי). In 10.24, however, the staff and rod are seen to be more directly associated with Assyria. Second,

<sup>456</sup> GKC 1910, 490.

the third-person reference to Assyria in 10.24 indicates that it is now Assyria (וימָטָהוּ) striking rather than Yahweh himself (עַד־הַמִּכָּהוּ, 9.13). Third, the wrath of Yahweh is seen to have a life of its own in 10.24. As Wildberger notes, the phrase וְכָלָה זַעַם depicts wrath as an absolute entity, “a potential energy that once set in motion, keeps on going until it has completed its course.”<sup>457</sup> These differences function to exonerate Yahweh from the evil done by Assyria who went beyond what she was summoned to do (cf. 10.7ff). Moreover, the detachment of wrath from Yahweh depicts Yahweh as urgently waiting for wrath to finish its course so that he can punish Assyria. The above aspect underscores Yahweh's commitment to end Israel's period of punishment.

## 2. *Transferring wrath from Israel to Assyria* (10.25)

The second means by which Yahweh causes Israel to not fear is by declaring that his wrath will soon be directed to Assyria (וְאַפִּי עַל־תְּבָלִיתָם, 10.25). In announcing his wrath on Assyria, Yahweh's wrath is now pictured as personal (i.e., אָפִי). We suggest that the subtle shift in word order highlights this transition. The depiction of Israel as the object of wrath in 10.5 employed the following order: אָף → זַעַם. In 10.25-26, the order is reversed: זַעַם → אָף. A similar pattern of reversal was seen in 10.17 where וְשִׁיתוּ וְשָׁמְרוּ, depicting wrath on Assyria, was reversed (שָׁמַר וְשִׁיתָ) when describing wrath on Israel.

## 3. *Stirring up a scourge against Assyria as in Midian and Oreb; lifting his rod/whip over the sea* (10.26)

The two *Instruments* used by Yahweh against Assyria are his whip (שׁוֹט) and his staff (מִטָּה). In the immediate context, Yahweh's whip (וְעוֹרֵר עָלָיו) and staff (וּמִטָּהוּ עַל־הֵימָם) provide an answer to the rhetorical question in 10.15: הֲיִתְפָּאֵר הַגִּזְוֹן עַל הַחֶצֶב בֶּן אִם־יִתְגַּדֵּל הַמַּשׂוֹר עַל־מִנְיָפוֹ כְּהִגִּיף לְשָׁבֹט וְאֶת־מְרִימָיו כְּהָרִים מִטָּה לֹא־עֵץ. Both the Conquest and Exodus narratives shape the paradigmatic lexical choices and function of 10.24-27 in the following way.

To swing/stir up (עוֹרֵר) a whip (שׁוֹט) (10.26a) evokes images of Yahweh's hand stirred in fury in the Conquest narratives (cf. וְעוֹרֵר עָלָיו, Is 10.26; Judg 5.12: עוֹרֵר עוֹרֵר דְּבוּרָה עוֹרֵר עוֹרֵר). Yahweh stirs Cyrus to liberate his people (cf. 10.26; 41.2; 42.13). Is 10.26 resembles the 51.17. Both use the word in the context of the transfer of wrath from Israel/Jerusalem to Assyria/Babylon. The *Manner* in which Yahweh will stir a scourge (whip) Assyria is depicted as smiting Midian at the rock of Oreb (Judg 7).

<sup>457</sup> Wildberger 1991, 442-443. The same was true in So, too, Yahweh's wrath as a fire that once ignited must run its course in 9.17 (כִּי־בָעֶרָה כָּאֵשׁ רִשְׁעָהָ) but the parallel clause associated fire directly with Yahweh.

Undoubtedly the depiction of Yahweh's stirring (עור) his whip (שוט) reflected the phonological parallelism between 'stirring' and Oreb (ועורר, *wē'ôrēr* + עורב, *Oreb*).

Blenkinsopp has intuitively suggested that the choice of "whip" (שוט) may have been motivated by the desire to apply the *Lex Talionis* since "flood" (שוט) was descriptive of Assyrian invasion of Israel in 28:15, 18. He notes "the same word (*šōt*) can stand for both whip and flood."<sup>458</sup> We also note that both texts (10.24-27; 28.15-18) depict Yahweh's defense of Zion.

Is 10.26 also draws on the imagery from the Exodus narrative (ומטהו; cf. Ex 14.21) to depict the transition of wrath from Israel to Assyria. Now, it is Yahweh who raises his staff (מטה) not Assyria (10.5ff; 10.25). The conquest of Midian and of Egypt now paradigms for Yahweh's defense of his people.

Chart 2.42  
Shift in the Rhetorical Function of Instruments of Wrath  
שוט and מטה in Is 10.5; 24

Rod/Staff of Assyria: (10.5)	Divine Instrument of Wrath (Pre-Exilic) -Warning Frame-
Rod/Staff of Assyria: (10.24)	Means of reassurance / Salvation (Post-Exilic) -Cause to Experience Frame-

#### 4. *The lifting of the burden/yoke*

והיהו ביום ההוא יסור סבלו מעל שכם ויעל צנארה וחבל על מפניו  
(10.27)

The image is that of the yoke used to subdue the ox. The yoke is broken from fatness (מפניו). Redak noted that instead of the yoke destroying the fatness of the ox, the fatness of the ox destroys the yoke.<sup>459</sup>

#### 5. *Reassurance through identity transformation (democratization of kingship motifs)*

E. Conrad has suggested that the 'fear-not' oracles within Isaiah (7.4-9; 10.24-27; 37.6-7; 41.8-13; 41.14-16; 43.1-4; 43.4-7; 44.1-5) function to carry out the theme of the democratization of kingship within Deutero-Isaiah. E. Conrad suggests that the language in 'fear-not oracles' was used to encourage warriors before battle. More specifically, 7.4; 36-6-7 are addressed to Kings Ahaz and Hezekiah during their encounter with enemy. However, in 10.24-27 and Deutero-Isaiah, the 'fear-not' oracles are addressed to the people. Conrad concludes: "The people, then, are addressed as if they were a king and are promised deliverance from the Assyrian threat with which the Ahaz narrative closes." The literary function of 10.24-27:

<sup>458</sup> Blenkinsopp 2008, 258.

<sup>459</sup> Redak in Rosenberg 1992, 102-103.

signal[s] movement from promise-fulfillment with the book as it comes after the ‘fear-not’ oracle to Ahaz and prior to the one given to Hezekiah. Eventually, it was fulfilled in the Hezekiah narrative. Thus, Isaiah is depicted as having foretold the events.<sup>460</sup>

Moreover, Conrad notes that the similarity between 9.3 and 10.24-27 (e.g., *yoke, burden, shoulder, Midian, broke*) associate two texts that speak about deliverance from Assyrian oppression. This reinforces the suggestion that the Hezekiah narrative fulfills the promise of the king announced in 9.1-6 “just as it fulfills the promise of the deliverance of the people announced in 10.24-27.” Conrad analysis has shown that the literary arrangement of ‘fear-not’ oracles in 7.1-4; 9.1-6; 10.24-27 and 11.1-6; 12.16 present a pattern of promise-fulfillment. Drawing from Conrad, we may conclude that the literary progression of these themes indicate that a primary way the text reassures those in Exile is by employing techniques of identity transformation. The oppressed assume the role of a king and are thereby comforted.

A further allusion to the ‘do not fear’ oracle in 10.24-27 is in 51.10-16. While Is 51.10-16 is not grouped with other ‘do-not fear’ oracles, the similarities suggest that the appeal to the Exodus and Judges narratives were reused in both Exilic and Post-Exilic times as a means to cause the emotion of ‘reassurance.’ These similarities may be seen below:

Chart 2.44  
Cause of Emotion Frame: ‘Do not fear!’  
Is 10.24-27 and Is 51.12,13

Theme	Is 10.24-27	Is 51.10, 13,15,16
<b>Emotion</b> Do not fear (formula) 10.24 // or Rhetorically implied (51.12,3)	אַל־תִּירָא	וְתִפְחֹד תִּמְיִד כָּל־הַיּוֹם מִפְּנֵי תִמַּת הַמָּצִיק
<b>Experiencer</b> Zion	Appeal to Zion theology עַמִּי יֵשֶׁב צִיּוֹן	Appeal to Zion theology לְצִיּוֹן עַמִּי־אַתָּה: ס
<b>Reason</b> End of wrath announced	וְכָלָה זַעַם	וְאַתָּה תִּמַּת הַמָּצִיק:
<b>Manner</b> Speedy Release Promised	כִּי־עוֹד מַעֲט מִזְעָר וְכָלָה זַעַם	מִהֵר צֵעָה לְהַפְתָּהּ
<b>Means</b> Appeal to Exodus Tradition & Conquest Narratives	מִצְרַיִם: Egypt מִדְיָן Judges (וְעוֹרֵב עָלָיו יְהוָה צְבָאוֹת שׁוֹט)	הָלֹא אַתָּה־יָא הַמִּתְרַבֵּת זִם Egypt עוֹרֵי עוֹרֵי לְבַשִּׁיעוּ זָרוּעַ יְהוָה Judges 5.12

<sup>460</sup> Conrad 1988, 67-81.



### **Frequency:**

“Number of times an event occurs per some time unit.” [FNI]. The text describes the number of times that Israel is beaten by Assyria in 10.24 (בַּשָּׁבֶט (יִכָּכֶה וּמִטָּהוּ יִשְׂאֵל-עָלֶיךָ בְּדֶרֶךְ מִצְרַיִם). The temporal clause is best translated as “when they beat you . . .”<sup>461</sup> There is allusion to the oppression in Egypt in 10.24 (יִשְׂאֵל-עָלֶיךָ בְּדֶרֶךְ מִצְרַיִם). Israel perceives the state of oppression as a repetition of history.

### **Type of Emotion**

אַל-תִּירָא (v.24). *Do not fear!* (reassurance)

### **Period of Iterations**

“Describes for how long instances of an Agent causing the Patient an emotion has repeatedly occurred.” [FNI]. The admonition to not fear is frequently associated with panic that may come as a result of military threats (7.4; 8.12; 36.6-7). ‘Fear-not oracles’ are frequently repeated to the fearful exiles in Babylonian captivity (7:4; 35:4; 40:9; 41:10, 13, 14; 43:1, 5; 44:2; 54:4,14).<sup>462</sup>

### **Place**

The spatial indicator is that of Zion (i.e., יְיָצִיחַ).<sup>463</sup>

### **Purpose**

The immediate purpose of 10.24-27 is to eliminate fear: Yahweh will remove Assyria. Zion will be protected. Thematically, the purpose is also to restrain/punish agents of wrath who go beyond the divine decree. Here we see a common thread concerning agents of wrath going beyond their divinely imposed limitations. Assyria was sent as an agent of Yahweh's wrath (אָר and זַעַם). The evil empire went beyond her limits by imposing a yoke (עֹל). So, too, Babylon who was sent as an agent of Yahweh's wrath (קִצְרִי), imposed an excessive burden (עֹל) on the aged (47.6).

### **Time (Theological)**

The time “when the Agent affects the Experiencer” [FNI] causing the emotion is specified by two temporal indicators:

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<sup>461</sup> GKC 1910, 489.

<sup>462</sup> BDB, 431.

פִּי־עוֹד מְעַט מִזֶּעַר (10.25)  
וְהָיָה בַּיּוֹם הַהוּא (10.27)

## 1. *In a little while*

פִּי־עוֹד מְעַט מִזֶּעַר  
(10.25)

The reference to “in a little while” (10.25) emphasizes the imminence of the end of Yahweh’s wrath against Israel. The parallel line in 10.25 (וְהָיָה בַּיּוֹם הַהוּא) functions to set temporal limits on Yahweh’s wrath. The two aspects aim at reassuring Israel.

The relationship between the temporal markers in 10.24-27 and the apocalyptic text of 26.10 indicate that Assyria’s punishment prefigures the reapplication of Yahweh’s wrath on all wicked humanity. In both cases, however, the temporal markers function as a positive means of encouraging Israel. In 10.24-27 Yahweh persuades his people to *endure* wrath (זַעַם) for a little while longer. However, the apocalyptic redactor emphasizes Yahweh’s *protection* of his people from his wrath (זַעַם). Moreover, both texts draw on the exodus motif in different ways: In 10.24-27, Yahweh’s action against Egypt and the Sea is the basis for hope. In 26.20, it is the Passover imagery that underscores Yahweh’s protection of his people. Finally, both 10.24-27 and 26.20 depict the wrath of Yahweh as a detached energy that runs its own course.

Chart 2.44  
Temporal Indicators of Wrath in the Exodus Tradition

Is 10.25 פִּי־עוֹד מְעַט מִזֶּעַר וְהָיָה בַּיּוֹם הַהוּא	Emphasis: ( <b>Endurance</b> ) <i>Endure wrath for a little while</i> זַעַם runs its course	Exodus: -Yahweh <b>will strike</b> Assyria as he did Egypt
Is 26.20 כְּמַעַט־רִגְעַ עַד־יִעָבֹר זַעַם:	Emphasis: ( <b>Protection</b> ) <i>Hide from wrath for a little while</i> זַעַם runs its course	Exodus: -Yahweh will <b>pass over</b> his people as in Passover/Egypt

## 2. *On that Day*

וְהָיָה בַּיּוֹם הַהוּא  
(10.27)

The second temporal indicator in 10.27 sets the passage in the context of the future and units larger sections of from 10.20-12.6 (10.20; 10.27; 11.10; 11.11; 12.1,4). The phrase (וְהָיָה בַּיּוֹם הַהוּא) is associated with the return of the remnant (10.20); judgment on Assyria (10.27) and; the reversal of the end of the era of wrath (11.10-11; cf. 5.26; 12.1,4). Assyria was destroyed by the Medes and the Babylonians in 612 and 605 BCE.<sup>464</sup>

<sup>464</sup> Walton, Matthews, Chavalas 2000, 622.

## 2.7 Isaiah 12.1

### *Surface Structure Is 12.1-6*

12.1a	וְאָמַרְתָּ בַּיּוֹם הַהוּא				
12.1b	אֹדֶךָ יְהוָה כִּי אֶנְפַּתְךָ בִּי				
12.1c	יָשָׁב אִפְּךָ וְתַנְחֵמֶנִי:				
12.1a	wē'āmartā		bayyôm		hahû'
			[Time Pt.....]		
12.1b	'ôḏēkā	yēhwā	kî	'ānap̄tā	bî
		Vocative	[rsn]		
	[DIRECT OBJECT →	→	→	→	→
12.1c	yāšōḇ	'appēkā	ûṭēnahāmēnî		
	→	→	→	DIRECT OBJECT]	

### *Frame Elements*

We noted in the introduction to Chapter Two that Is 12.1-6, in its present position, functions as a conclusion to Is 1-12 (or 2-12) and is a pivotal juncture in the Book of Isaiah. References to God's anger (אָר, אַר) in v.1 look back to the wrath refrain in 5.25; 9.11,6,20 and 10.4.<sup>465</sup> More immediatly, the 'fear-not' oracle in 10.24-27 has succesfully persuaded the community to not fear in 12.1: "I will not fear" (וְלֹא אֶפְחָד).

Blenkinsopp's analysis concluded that while the hymn could not have been composed as an introduction to Is 13-23, its placement prior to anti-Babylonian oracles (Is 13;14;21) emphasizes how Judah's reflection on Assyrian threats informed their interpretation of the rise and and fall of the Neo-Babylonian Empire. Moreover, the theme of comfort anticipates the exilic section of the book in 40.1.<sup>466</sup>

### *Event (Literary Genre)*

Is 12.1-6 is an eschatological hymn of praise with a thanksgiving formula (אֹדֶךָ, v.1; הוֹדוּ, v.4) characterized by a joyful exaltation of Yahweh (בְּשִׁשְׁוֹן, v.3; צִהְלִי וְרָנִי, v.6) and his dwelling in Zion (בְּקִרְבְּךָ קְדוֹשׁ יִשְׂרָאֵל:פ, v.6). While vv.1-2 are instructions to thank Yahweh (וְאָמַרְתָּ, v.2) in the second person singular; vv.3-6 shift to the second person plural and instruct the community to give thanks (וְאָמַרְתֶּם, v. 4), draw water (וּשְׁאַבְתֶּם-מַיִם, v.3) and praise Yahweh (וְאָמַרְתֶּם, v.4-5)<sup>467</sup> The final imperatives are in the second person feminine (צִהְלִי וְרָנִי, v.6). Westermann first observed that eschatological hymns of praise are used in Deutero-Isaiah as major markers of literary junctures (42.10-13; 44.23; 45.8; 20-21; 49.13; 51.3; 52.9-10;

<sup>465</sup> Williamson 2009b, 118-119.

<sup>466</sup> Blenkinsopp 2000, 270.

<sup>467</sup> Sweeney 1996, Loc 3570, 3610.

54.1-2). This implies that our reading of the hymn should consider the synchronic relationship of literary contexts surrounding the Is 12.1-6.<sup>468</sup>

The hymn draws extensively upon both the Exodus tradition and the language of the Psalms (*cf. Psalm 30; Hodayoth of Qumran*). Childs has synthesized the following intertextual references below.<sup>469</sup>

Chart 2.45  
Is 12 and Intertextual References<sup>470</sup>

12.1	Is 5.25 + refrain
12.2a	Ex 15.2b
12.2b	Ex 15.2a
12.3	Is 35.10; Is 55.1; Pss 105.41, 43
12.4	Pss 105.1; 148.13
12.5	Ex 15.1, 21.

The hymn of thanksgiving corresponds to the *Judgment-Direct Address* frame in which *a Communicator [Israel] judges the Addressee [Yahweh] and then communicates that appraisal directly to the Addressee [Yahweh]. The judgment is given for a particular Reason or about a particular Topic [End of Wrath] [FNI]*.

### ***Time and Place***

Some scholars have attributed the hymn to the prophet Isaiah himself. Sweeney proposes a late Seventh-Century BCE date arguing that the hymn was written in support for Josiah's Passover celebration (*cf.* 2 Chron 35). H. G. M. Williamson and others say that the hymn resembles the language and themes of Deutero-Isaiah in highlighting topics such as: end of wrath (v.1), transitions from despair to salvation and joy (vv.1,3-6) and, a universal proclamation to the nations (vv.4-5).<sup>471</sup>

Textual difficulties divide scholars as to the temporal aspects of the hymn. Verbs are pointed as *jussives* in 12.1 (יָשׁוּב, “let it turn back” and הַחַיִּים, “comfort thou me!”).<sup>472</sup> The LXX, Vulgate, and Peshitta understood the verbs to be a past-reference. Williamson concludes that the past forms are pointed as *jussives* given the Masoretic intent to recast the past as future to deal with the problem of non-fulfillment (*cf.* 42.6, וְאַחֲרָיו; 51.2, וְאַחֲרָיו). In any case, textual witnesses and the possibility of *jussives* to have an *indicative* force Psalms suggest a past-reference statement.<sup>473</sup>

<sup>468</sup> Williamson 2009a, 120-121.

<sup>469</sup> Childs 2001, 214.

<sup>470</sup> *Ibid.*

<sup>471</sup> Williamson's conclusion that Deutero-Isaiah placed the hymn in its present position. Williamson 1996, 122-123.

<sup>472</sup> The Targum reads these as jussive as does Wildberger. See Wildberger 1991, 499, 501.

<sup>473</sup> Jussives frequently have an indicative force especially in the Psalms (Pss 11.6; 18.3; 47.5; 107.29). GKC 1910, 109k; 107bN.

Finally, Williamson notes that the formula “in that day formula” (בַּיּוֹם הַהוּא), which cast events in the future, unlike Deutero-Isaiah are logical additions found only in the first part of Isaiah (cf. 5.30; 25.9; 26.1; 27.2). They are placed strategically to give the impressions that, by the time of the later chapters 40-55, ‘that day’ has arrived and is heralded by Deutero-Isaiah.<sup>474</sup> בַּיּוֹם הַהוּא occurs in two other passages with wrath-associated lexical units: 5.30 and 27.2. The former depicts the disaster of 587 BCE as a reactualization of the Assyrian invasion while the latter signals the end of the era of wrath.

### ***Communicator/s: Prophet → People/Zion***

The *Communicator* of the thanksgiving is depicted in the singular (vv.1-3, וְאֶמְרָהּ). Later, the plural/or collective singular (צִהְלֵי וְרִנֵּי) is used in the second section (vv.4-6, וְאֶמְרָהֶם). Not until v.6 are the speakers referred to as ‘Zion’ (יוֹשֶׁבֶת צִיּוֹן). As a liturgical hymn, the shift from singular (vv.1-3) to plural (vv.4-6) indicates the community echoing the soloist.

We suggest that the interchange between singular and plural also expresses a democratization of prophetic experience and speech. Just as the prophet’s cleansing anticipated the sin and purification of Judah (6.1ff; 40.1ff), the thanksgiving now flows from prophet to community. Such interchanges are reflective of Deutero-Isaiah texts where there is a fluid interchange between second person singular and plural in the text that function as pivotal literary junctures (12.1-5; 40.1-6). What occurs at a micro-level in 12.1-6 and 40.1-6 also characterizes a shift in heralds of good news (*Communicators*) after Is 48. Seitz notes that the concern for a herald to step forward initiated in 40.1-11 is sustained until the herald steps forward in 48.16 (וַעֲתָה אֶדְבֹּגִי יְהוָה שְׁלַחְנִי וְרוּחִי). This herald’s commission is then transferred to Zion herself in Is 50-64.<sup>475</sup>

In the final form of 12.1-6, the emergence of the herald does not only look forward to Zion’s proclamation (40-64) but announces that the promises related to the sign-children ( “Shear-Jasub”, “Emmanuel” in 7.3,14) are now a reality. In effect, “up until now the voice of the remnant had not been heard.”<sup>476</sup> To recapitulate, Deutero-Isaiah’s experience is modeled after that of the Eighth-Century prophet whose experience and speech is transferred to the community who have suffered in the Exile. They praise Yahweh on the eve of their restoration to Zion.

<sup>474</sup> Williamson 2009b, 120, 122.

<sup>475</sup> Seitz 1990, 219.

<sup>476</sup> Childs 2001, 108.

### **Addressee**

*“The Addressee [Yahweh] is the one who is being judged by the Communicator and receives a message of approval” [FNI].* Yahweh is depicted in the following terms within the hymn.

#### *1. Yahweh as salvation, strength and song*

עֲזֵי וְזִמְרַת יְהוָה  
(12.1)

Images of Yahweh as strength and song are taken from Ex 15:2:

עֲזֵי וְזִמְרַת יְהוָה נִהְיִי לִישׁוּעָה זֶה אֵלֵינוּ וְאֵלֵינוּ אֱלֹהֵינוּ אָבִי וְאֶרְמְמָנוּהוּ. The hymn draws on this language to interpret both the collapse of Assyria and Babylon. In effect, Yahweh who destroyed Egypt has destroyed Babylon which results in praise.

#### *2. A God of great deeds*

(12.4,5)

Yahweh is celebrated as a God of great deeds. The present context uses the language of ‘great deeds’ עֲלִילֹתָיו found in Ps 105.

#### *3. An exalted Name*

נִשְׁגָּב שְׁמוֹ  
(12.4, 5)

The exaltation of Yahweh in the nations poetically captures what was prophesied (Is 10) and historically actualized (Is 36-38) in the punishment of blasphemous Assyria. Yahweh’s exaltation guarantees that the present oppressor of his people in Exile will be defeated (cf. Is 13-14).

#### *4. The great, Holy One of Israel in Zion*

(12.6)

The title is a characteristic way of Isaiah depicts Yahweh as the Holy One (cf. 1:4, 24; 5:19, 24; 6:3; 10:20) which is adopted by a later redactor.

### **Medium**

*“The Medium identifies the physical or abstract entity in which judgment is conveyed.” [FNI].*

The *Medium* is the ‘hymn of praise.’

## *Reason*

The *Reason* the *Communicator* forms the type of *Judgment* (i.e., thanksgiving) is indicated by the particle (כִּי) which serves as the motivation for what the speaker will do (i.e., “give thanks”).<sup>477</sup> Syntactically, the motivation for giving thanks is expressed in a series of three verbs that are understood as completed events from the speakers perspective (hence, the *qatal* + *yiqtol* + *weyiqtol* (*jussives*)).<sup>478</sup>

-You were angry with me (אָנֹכְךָ בִּי).<sup>479</sup>

-Your anger has turned (לְשׂוֹב אַפְּךָ)

-And you have comforted me (וַתְּנַחֲמֵנִי)

### *1. Yahweh’s era of anger has ended*

For Deutero-Isaiah, the Babylonian Exile is characterized as a time when Israel experienced Yahweh’s אַף/אָנָּה. The lexical cluster אָפּוֹ הָמָּה is also parallel to the phrase וַעֲזִיז מְלַחְמָה “might of his battle” in 42.25 (אַחֲרֵי אָפִי, 48.1).<sup>480</sup> Other wrath terms are used in depicting the Exile as a time when Israel experienced Yahweh’s anger are found in 47.6 (קִצְף); 51.17 (חֲמָא), 51.20 (חֲמָא), 51.22 (חֲמָא) and 54.8-9 (קִצְף). As noted, the literary placement of 12.1 remits to the wrath refrain in 5.25; 9.11, 16,20 and 10.4 to show that the end of Yahweh’s wrath expressed in the Exile is as certain as his previous destruction of Assyria (10.5ff; 36-39).

### *2. You have comforted me*

The second clause thanks Yahweh for his comfort (וַתְּנַחֲמֵנִי, “you have comforted me”), the major theme developed in the ‘Book of Consolation’ (Is 40-48). The following chart illustrates the relationship of the texts of wrath both in Deutero and Trito-Isaiah.

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<sup>477</sup> *VNK* 2000, 303.

<sup>478</sup> *GKC* 1910, 323.

<sup>479</sup> Only here does the wrath of Yahweh have as its object the first person singular. *BDB* 1997, 60.

<sup>480</sup> Williamson 2009b, 121.

Chart 2.46  
Comfort “נחם” as the End of Wrath in Relation to Is 12.1-6

Text	Historical & Intertextual References related to נחם	Object of Divine נחם	Associated themes of נחם
12.1-6	Announcement of Babylonian Exile.  -The hymn depicts the end of divinely sanctioned Assyrian aggression (Is 2-11) to persuade exiles in Babylon to trust in Yahweh -Reverses the threat and experience of wrath in 5.25,9.11,16,20 and 10.4 -Reversal of lack of comfort in 22.4	-Soloist (vv.1-3) וְתַנְחֵמֵנִי -Zion (vv.4-6)  -Zion as object and herald of comfort	- Yahweh ends era of wrath (אֲנַחֵם בָּי) -Yahweh turns wrath away (יָשָׁב אֶפְרָיִם) -Soloist trusts and does not fear (אֲבַטֵּחַ וְלֹא אֶפְחָד) -Yahweh described as strength and song (עֲזֵי וְזִמְרָה) -Salvation (יְשׁוּעָה) 3x -Joy (שִׂשׂוֹן) -Singing/Shouts (רִנּוֹן, צֶהֳלִים) -Zion (צִיּוֹן) -Presence of Yahweh in Zion
22.4	-Assyrian aggression Assyria invasion (Sennacherib, 701)	-Prophet refuses to be comforted by others (2mp) (אֶל־תִּתְּצֵנוּ לְנַחֲמֵנוּ)  *Only accepts comfort of Yahweh	-Tears (בְּכִי) -Destruction (שׁוֹד) -Confusion (יוֹם מְהוּמָה וּמִבּוֹשָׁה) -Shouting to mountains (שׁוֹעֵץ) (cf. 22.4)  *Antithesis of end of era of wrath
40.1-11	End of Babylonian Exile -Announcement of end of Exile in Babylon -Prologue to DI (40.1-11) (cf. 12.1 as a conclusion to 2-11) -12.1-6: anticipation of the end of wrath (אָרַף) & comfort (נחם) announced in 40.1-11. Exile described as a time of warfare and punishment for sin	*Object of wrath becomes the herald of comfort in 12.1-6 & 40.1-11 (The experiencers of wrath becomes the herald. -(עַמִּי), my people -(צִיּוֹן), Zion, (יְרוּשָׁלַם), Jerusalem -(יְהוּדָה), Judah  *Zion comforts Zion (cf. 12.1-6) -מְבַשֵּׁרֶת v.1 // מֶה אֶקְרָא)-(צִיּוֹן V.9), Zion and solicit are heralds (cf. 12.1,4) -הִרְיָמִי בְּכֹחַ קוֹלֶךָ (מְבַשֵּׁרֶת) lift up your voice!	(2x נַחֲמוּ) Comfort because (3 reasons) (כִּי) -מִלְחָמָה צְבָאוֹת) Warfare over -נִרְצָה עֲוֹנָה) Iniquity pardoned -(לְקַחְתָּ מִנִּי יְהוָה כְּפָלִים בְּכָל־חַטֹּאתַי) Received double for iniquity -(9.v מְבַשֵּׁרֶת צִיּוֹן // 1.v מֶה אֶקְרָא)- Zion and soloist are heralds (cf. 12.1,4) -(הִרְיָמִי בְּכֹחַ קוֹלֶךָ מְבַשֵּׁרֶת), Lift up voice! -(אֶל־תִּירָאִי), Do not fear! -(10.v הִנֵּה אֲדֹנָי יְהוָה; 9.v הִנֵּה אֱלֹהֵיכֶם)- Presence of God



Text	Historical & Intertextual References related to נחם	Object of Divine נחם	Associated themes of נחם
49.13	End of Babylon Exile 49:13	-His people; His afflicted ones (עֲמֹ וְעַנְיָ)	-Comfort and compassion (רחם, נחם) (cf. reverses 9.17) -Cosmic praise/singing (רָנְנוּ שְׁמַיִם וְגִילֵי אֶרֶץ וּפָצְחוּ תְּהִיִּים רִגְלָה) -Sing because God comforts the afflicted (כִּי־נָחַם יְהוָה עַמּוֹ וְעַנְיָו יִרְחָם) -Compassion of mother (49.15; cf. 66.13, נחם ) -Zion says: God forgot me (צִיּוֹן, 49.14) -New Exodus
51.3	Babylonian Exile	-Zion and Waste Places (כִּי־נָחַם יְהוָה צִיּוֹן ) (נחם) כִּלְי־הַרְבִּיתִּיָּה	-Restoration as Eden / Garden of Yahweh (פְּגַר־יְהוָה/ כְּעֵדֶן) -Joy and gladness (שִׂשׂוֹן וְשִׂמְחָה) -Thanksgiving & song (תּוֹדָה וְקוֹל זִמְרָה:) Cf. 51.19; 61.2; 66.13; 12.1, (Childs)
51.12-13	Babylon in Exile	-Zion (51.11) צִיּוֹן -2mp (you); plural (מְנַחֲמֶכֶם) <i>Identity of Agent = Action (the One who comforts you)</i>	-Wrath of oppressor gone (Babylon) (הִמָּחַת הַמִּצִּיק) 2x -End of fear (מִי־אֶת וְתִירָאִי) (both stated rhetorically)  -Grounds for comfort: Creative activity of Yahweh (vv.13-16) -Oppression will end soon (מִהֵרָ צֶעֶק לְהִפָּתֹחַ, cf. 10.24-27)
51.19-20	Babylon in Exile	-You (2fs suffix); singular; 2x  -Who will console (נוד)?; Who will comfort you (נחם)?	-Images of destruction (sons full of wrath and rebuke of Yahweh) (הַמְלֵאִים חֲמַת־יְהוָה גְּעֵרַת אֱלֹהִים:) -End of wrath (will drink from it no more) (לֹא־תוֹסִיפִי לְשִׁתּוֹתָה עוֹד)  -Wrath transferred to Babylon (cf. 10.1-4 & 10.5ff wrath transferred to Assyria)  -Cup / Bowl of staggering/ wrath removed from Judah and given to oppressors (כּוֹס הַתַּרְעֵלָה) (קִבְעַת כּוֹס חֲמַתִּי)

Text	Historical & Intertextual References related to נחם	Object of Divine נחם	Associated themes of נחם
52.9-11	Babylon in Exile	-Yahweh's people/Jerusalem (לא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד)	-Waste places sing and rejoice (פָּצְחוּ רִנְנוּ יִחְדּוּ חֲרָבוֹת יְרוּשָׁלַם) -All nations see salvation of our God, cf. 12.4 (קִדְּשׁוּ לַעֲבֹדִי כְּלִי־הַגּוֹיִם וְרֵאוּ כְּלִי־אֶפְסֵי־אֲרָץ ) (אֵת יְשׁוּעַת אֱלֹהֵינוּ: ס) -Ethical imperative (קְדוֹשׁ יִשְׂרָאֵל v.11; (cf. v.11; (cf. 12.6)
54.11-17	Babylon in Exile	-Afflicted and storm-tossed one (cf. 10.4) (עֲגִיגָה סַעְרָה לֹא גִחְמָה) -Servants (עַבְדֵי יְהוָה)	-Rebuilding of Jerusalem in an atmosphere of joy (vv.11-12) (הִנֵּה אֲנֹכִי מְרַבֵּץ) -No fear from oppressor (פֶּי־לֹא תִירָא) (פֶּי לֹא־תִקְרַב)
61.2-3	Post-Exilic. Vindication of the mistreated righteous groups after the return (cf. 57.1-2; 57.15)  -Compare with 1:24 (אֲנַחְתִּים מִצָּרִי וְאֲנַחְתָּה מֵאֲוִיָּה) Reversal of order: 1.24: נחם + נקם (wrath + wrath) 61.2: נחם + נקם (wrath + comfort) (cf. 34.8 & 63.5)  61.1-2 (to proclaim/herald) 2x לְקַרֵּא (cf. 40.6; 52.7)	-Afflicted (עֲנֻיִם) -Broken hearted (לְנִשְׁבָּרֵי־לֵב) -Captives (לְשִׁבּוּיִם) -Prisoners (וְלִאֲסוּרִים) -Mourners in Zion (לְאֶבְלֵי צִיּוֹן)	-Herald of Day of Vengeance (נקם) - Day of Comfort (נחם)  -Gladness (v.3,7) (שִׂמְחָה)  -Rebuilding of Zion/democratization and incorporation of foreigners (cf. nations, 12.4) (וּבְנוֹת־חֲרָבוֹת עוֹלָם שִׂמְחוֹת) (v.4) -Double portion, cf. 40.1 2x (מִשְׁנָה)
66.13-15	Post-exilic. Vindication of persecuted righteous remnant in Zion  *anger turned (שוב) from Judah/Israel and now turned on apostates (cf. wrath refrain, not turned. 5.25; 9.7,16,20; 10.4)	- Children in Jerusalem (כְּאִישׁ אֲשֶׁר אָמַן תְּנַחֲמֶנּוּ בֶן אֲנֹכִי אֲנַחֲמָכֶם וּבִירוּשָׁלַם (תְּנַחֲמֶנּוּ:))	-Righteous rejoice (שוב) v.14  -Wrath on enemies (persecutors of righteous) (אֶת־עֲבָדָיו וְזֶעַם אֶת־אֹיְבָיו:) -Fire (אֵשׁ) -Storm (cf. 10.4) (סוּפָה) -Rebuke of Lord with enemies (לְהַשִּׁיב בְּחֵמָה אַפּוֹ וּגְעָרָתוֹ בְּלִהְבֵי־אֵשׁ:)

### *Thematic progression of נחם in Isaiah*

Five summary observations related to wrath may be made when the use of נחם in Isaiah is noted. First, the search for heralds of the 'new age' of נחם in Deutero-Isaiah is patterned after the call narrative in Is 6. Each herald is the object of divine wrath before accepting the commission to herald the age of נחם.

Second, while instruments of wrath are both personal and impersonal expressions of Yahweh's wrath, (e.g., fire, staff, rage) Yahweh is always more personal when he comforts his people.

Third, texts using (נחם) in a positive sense are associated with the creative activity of Yahweh, the renewal of Zion/Eden, songs of cosmic praise, joy, the presence of God, salvation and the inclusion of foreigners in the commonwealth of Israel. Texts associated with נחם that depict expressions of wrath portray images of the destruction of Zion/Eden, cosmic chaos, cries of lament, perceptions of God's absence, the lack of salvation and, the terrorizing effects foreigners or apostates have on the people of Israel.

Fourth, the literary association between lexical units of wrath and lexemes of comfort function to signal the end of the era of wrath and the dawn of the era of salvation. This occurs both at the micro-level and in the major pivotal literary junctures of the book. For instance, when the Babylonian oppression has ended, the Babylonians become the new object of wrath (e.g., 51.19-20). The pattern may be noted in (10:4-10.5ff; 51.19-20). The era of wrath is also poetically described by using identical consonants in texts that evoke larger contexts. The use of נחם (comfort) in 12.1 and 40.1 phonologically contrasts with the period of נחם ("Yahweh relieving himself of his enemies," אֲנַחֵם מִצָּרֵי וְאֶנְקָמָה מֵאוֹיְבָי 1.24). For Deutero-Isaiah, the era of נחם in the negative sense has been phonologically evoked and put to an end with Yahweh's comfort נחם (12.1; 40.1). From the perspective of the final editor of the Book of Isaiah, this same pattern is seen at the end of Trito-Isaiah as well. The thrice-repeated נחם in 66.13 (תִּנְחַמְנוּ בְּןֵי אֲנִי אֶנְחַמְכֶם וּבִירוּשָׁלַם) (תִּנְחַמְנוּ בְּחַמִּי נִחַמְנוּ) escalates from the twice-repeated word of comfort in 40.1 (עֲנִי). From a phonological-lexical perspective, Yahweh's comfort in the Second-Temple Period is greater than his comfort on the eve of liberation from Babylon! The 'righteous' Post-Exilic community will be comforted through Yahweh's wrath on the enemies of the righteous (66.13-15).

### ***Depictive (of Communicator)***

This frame element describes how the *Communicator* or *Addressee* is depicted.

#### ***1. Resolve to have confidence and not fear***

אֲבַטָּה וְלֹא אֶפְחָד  
(12.1)

The soloist addressing Yahweh has confidence (אֲבַטָּה) and no fear (אֶפְחָד). Wildberger notes, the opposite of fear (פחד) is confidence (בטח), just as belief (האמון) in 7.9 is the opposite of fear (ירא) fear in 7.4 in the Ahaz narrative.<sup>481</sup>

<sup>481</sup> Wildberger 1991, 505.

Ironically, Ahaz did not trust and feared the threat of the Syro-Ephraimite coalition. Even so, King Ahaz was given a sign of salvation (7.14). Hezekiah, on the other hand, trusted in Yahweh when confronted by Assyria (36ff) and also experienced salvation. Likewise, the text of 10.24-27 pleaded with Israel as though they were 'king' in the 'do-not fear' oracle. The demise of Assyria in 10.27-32 and rise of the Davidic monarch in 11.1ff functioned as a grounds for reassurance.<sup>482</sup> The royal community has responded positively and now confesses confidence and trust in the Yahweh.

## 2. *The Communicator draws water out of the wells of salvation*

Salvation, an experience associated with the prophet Isaiah's name, is mentioned three times in the short hymn of 12.1-6 (vv.1-2). The reference to salvation in 12.3 as water (וַיִּשְׁאַבְתֶּם־מַיִם בְּעֶשְׂוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה:) evokes images of 1 Sam 7.6, Jer 17.13 and, 2 Sam 23.16 to depict the 'reception of saving power'.<sup>483</sup> Drawing water is used elsewhere by Deutero-Isaiah to depict liberation from Exile (41.15-16).

The theme of salvation in Isaiah relates to the hymn in the following three ways: waiting for salvation; salvation in Yahweh alone and; proclaiming salvation to the nations.

## 3. *Waiting for salvation*

In Isaiah, salvation is something that requires waiting (קָוָה). The announcement of the arrival of salvation occurs because the period of waiting is over. The lack of salvation can lead to despair (26.18). Childs notes that the term קָוָה is associated with aspects of salvation in Isaiah (8.17; 25.9; 30.18; 33.2; 40.31; 49.23; 59.9-11; 60.9). The בְּיוֹם הַהוּא formula in 12.1,4 indicates a period of waiting. Notwithstanding, the soloist has confidence that salvation in the future may be declared as a reality in the present (v.2, וַיְהִי־לִי לִישׁוּעָה, הַנִּיחָה אֶל יְשׁוּעָתִי). As in Is 12, the exilic text of Is 35.4 presents the salvation declared by Deutero-Isaiah as a future reality: אֶמְרוּ לְנַפְתָּרִי־לֵב חֲזָקוּ אֶל־תִּירָאוּ הִנֵּה אֱלֹהֵיכֶם נָקַם יְבוּא גְמוּלָה אֱלֹהִים הוּא יְבוּא וְיִשְׁעֵכֶם: Both texts are shaped and placed in their present position to show that Is 40 announces the end of the era of wrath and the dawn of salvation.<sup>484</sup>

<sup>482</sup> Sweeney 1996, Loc. 3753.

<sup>483</sup> Wildberger 1991, 505.

<sup>484</sup> Williamson 2009b, 120.

Chart 2.47  
The Coming Salvation in Is 12 and Is 35

Isa 12	Is 35.4
Speech in the future of the those who experience wrath (וְאָמַרְתָּ בַּיּוֹם הַהוּא)	Speech in the present about the future to those who experience wrath (אָמַרְוּ לַגִּמְהָרִיִּלֵּב)
I will not fear because Yahweh is my salvation (אֶבְטָח וְלֹא אֶפְחָד) (וַיְהִי־לִי לִישׁוּעָה, הַיְּהוָה אֵל יְשׁוּעָתִי)	Do not fear because Yahweh will come to save (אֵל־יִשְׁלָאֵנוּ) (אֱלֹהִים הוּא יָבוֹא וְיִשְׁעֵכֶם)
Anticipates the comfort of in Is 40 (בְּחֶמְדוֹ בְּחֶמְדוֹ)	Anticipates coming of Yahweh and heralds in Is 40.1-11 v.2 דִּבְרֹו עַל־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֵיהָ) v.6 קוֹל אֹמֵר קִרְא וְאָמַר מִה אֶקְרָא)

In Trito-Isaiah, the theme of waiting for the promised salvation is varied. For Deutero-Isaiah, salvation depended on the exclusive work of Yahweh in the raising up of Cyrus. Waiting for salvation is depicted in Is 40.1ff as fulfilling a required time of punishment in Exile and warfare. Trito-Isaiah's perspective on the delay of salvation is different. The original core of Trito-Isaiah (Is 60-62) portrayed Zion as gloriously enjoying the realities of salvation alluded to in 12.6. However, according to Stromberg, the redactor of 60-62 explained the delay of salvation in 59.1,11 by arguing that salvation had not arrived because of the lack of righteousness and justice.<sup>485</sup> This does not imply that salvation is a work of humanity. Rather, humanity delays the dawn of salvation. The pessimism that humanity is incapable of giving birth to salvation (26.18) is echoed in Yahweh's announcement that he will bring about salvation. In effect, Yahweh is appalled that no one brings about salvation (59.17; cf. 63.17). So, his wrath and fury sustain him in the work of salvation (59.17; 63.1).

If, as we assume, that Is 65-66 follows the redaction of 56-59.21, then a third redactor clarifies the relationship between salvation and righteousness. We suggest that the presentation of the righteous servants in 65.8,13-14 (cf. 63.17) is linked to the righteousness of the suffering servant in 52.13-53.12. The descendants of the suffering servant in 53.10 are made righteous (יִרְאֶה זָרָע).<sup>486</sup> Only after they have been made righteous are the servants of Trito-Isaiah (i.e., 63.17; 65.8, 13-14) able to usher in the dawn of the salvation. Thus, the wrath of Yahweh upon the servant in Is 52.13-53.13 is reinterpreted in Trito-Isaiah: the redemptive wrath that brought people to God by the vicarious atonement in Deutero-Isaiah has resulted in the salvation of Zion.

#### 4. *Salvation in Yahweh alone is declared by king and people*

In 12.2 salvation is identified with God himself (v.2, הַיְּהוָה אֵל יְשׁוּעָתִי, (לִישׁוּעָה)). Is 30.15 highlights the futility of trusting in political alliances with

<sup>485</sup> Stromberg 2011a, 42-48.

<sup>486</sup> Beuken 1990, 67-87.

Egypt rather than in Yahweh. Hezekiah's confession that Yahweh alone has the intent to save (יְהוָה לְהוֹשִׁיעֵנִי) encompasses both salvation from disease and military threat (38.20). In light of the present placement of the hymn, Is 12 anticipates the response of Hezekiah in Is 38. So, too, the response of thanksgiving in Is 12 anticipates the yearning for salvation in 33.2 (cf. 33.2,6,22).<sup>487</sup> The emphasis in the thanksgiving song of Is 12 is that salvation belongs to Yahweh alone. His exclusive work in salvation renders rivers, boats, and judges redundant (33.21). Thus, Is 12 anticipates both the praise of Hezekiah and the praise of the community. In light of the final form, the shift from singular (12.1-2) to plural (12.3ff) anticipates the democratization of praise: from King Hezekiah to the community.

### 5. *Salvation proclaimed in the nations*

The response of the nations to the work of salvation is the focus of proclamation and praise in Is 12.4-6 (הוֹדִיעוּ בְּעַמִּים עֲלִילָתִי, v.4). The peoples of the world will proclaim the praise of Yahweh (Ps 93.1; cf. Is 26.10). The language of Is 12.4-6 draws on Ps 105:1 (הוֹדוּ לַיהוָה קִרְאוּ בְּשִׁמּוֹ הוֹדִיעוּ בְּעַמִּים) (עֲלִילוֹתֵינוּ: יְהִלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁבַּח שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֲרָץ) (יִשְׁמְרוּ).<sup>488</sup>

The theme of recognizing and declaring the works of Yahweh was initially observed in 5.18. The failure of Judah to recognize and mock Yahweh's work stimulated the wrath of Yahweh. As a result, the hardening decree of Yahweh in Is 6.9ff prohibited his people from seeing his works. Now, in 12.4-6 the people of Yahweh make his works known to the entire cosmos. The implicit reversal of not recognizing Yahweh's work is characteristic of Deutero-Isaiah's strategy for encouraging the exiles. Melugin's essay points us in the right direction. The servant is presented as an agent of Yahweh's liberation (41.1-7) before the servant's actual liberation (42.18-20). The portrayal of the servant implies that the servant must first receive grace before being transformed into an agent of grace.<sup>489</sup> We suggest a similar pattern is noted in the present placement of Is 12. The people of Zion are presented as making Yahweh's works known before actually seeing his work in history (Is 38-39). While the pattern of reversal of realities is characteristic of Deutero-Isaiah, there is significant variation in defining what constitutes the 'work' of Yahweh. In 5-10.4 the inability to perceive Yahweh's work consisted in a failure to understand that Assyria was his agent of wrath against Israel. In Deutero-Isaiah, recognizing Yahweh's work of salvation among the nations consisted in understanding that Cyrus is Yahweh's agent of wrath against Babylon (43.3-12; 45.15-22; 47.13-15; 49.6-8, 25-26; 51.6-8).

<sup>487</sup> Childs 2001, 246.

<sup>488</sup> Wilberger 1991, 507.

<sup>489</sup> Melugin, 1991; I have summarized Melugin in Moser 2012, 217-239; 2006, 209-211.

### *Time (Theological)*

In the immediate literary context, the hymn is a response to the fall of Assyria, the oppressor of Judah in 1-39. We noted above that the **בְּיוֹם הַהוּא** formula was an addition by Deutero-Isaiah.<sup>490</sup> Oswalt notes that, unlike the use of the formula in 2:20; 3:18; 4:1; 7:18; 20, 21, 23 which depicts a dreaded day, in 12.1-6 it is a day to be hoped for (cf. 4.2; 10.20; 11.10).<sup>491</sup>

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<sup>490</sup> Williamson 2009b, 120.

<sup>491</sup> Oswalt 1986, 43.

## CHAPTER 3: ISAIAH 13-27

### 3.1 Introduction to Is 13-23 (Oracles Concerning the Nations)

The oracles in Is 13-23 are characterized by the *נִצְוֶה* superscription that appears in 13.1; 15.1; 17.1; 19.1; 21.1; 21.11; 21.13; 22.13; 22.1; 23.1 (cf. 30.6). The basic sense of *נִצְוֶה* is the rendering a verdict to a nation. Though each nation is addressed, the oracles are intended to be heard by for Israel/Judah.

#### *Introduction to Is 13-23*

The majority of scholars hold to the authenticity of 14.24-27, 28-32; 17.1-17; 18; 20; 22.1-14, 15-18 in their original form. Disputed passages include 17.12-12-14; 19.1-4,11-14 and; 23.1-4.<sup>492</sup> However, the addition of the superscription *נִצְוֶה* and subsequent Exilic and Post-Exilic redactions even in authentic texts reapply Isaiah's Eighth-Century prophecies for new contexts. The reapplication of Isaiah's prophecies occurs even within the text itself (16.13-14)!<sup>493</sup>

#### *Literary placement and function of Is 13-23*

In light of the final form of Isaiah, the oracles look backward to the upraised hand of Yahweh previously directed toward Israel (5.25; 9.7; 10; 16; 20; 10.4) and depict the same hand extended to the nations in wrath (13.2-5). This functions to show that the era of wrath against the people of Yahweh has ended.

The internal ordering of the oracles underscores the breadth of Yahweh's wrath. B. Childs noted that positioning the oracle against Babylon in the east (Is 13) at the beginning and the oracle against Tyre in the west (Is 23) underscores totality of judgement against all nations.<sup>494</sup> The complete geo-political landscape in view provides a point of departure for an application of similar motifs in the "Isaiah Apocalypse" (Is 24-27), which has the entire cosmos in view.

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<sup>492</sup> Wildberger 1997, 1-2.

<sup>493</sup> Williamson 2009b, 156-157.

<sup>494</sup> Childs 2001, 123.



## 3.2 Isaiah 13.3,5,9,13 + Isaiah 14.6,9,16

This section will examine the wrath-associated lexical units in Is 13.1-14.23 together. It is surprising that wrath words appear only in 13-14 and not in 15-23 especially since the theme of divine wrath characterizes the entire section of 13-23. We will see, however, that Is 13-14 anticipate many of the wrath-related themes in oracles found withing Is 15-23.

### *Surface Structure of Is 13.3, 5,9,13 + 14.6,9,16*<sup>495</sup>

#### 13.3

Is 13.3: אָנִי צִוִּיתִי לְמִקְדָּשָׁי גַּם קָרָאתִי גְבוּרֵי לְאַפִּי עָלֵיָּו גְּאוּתִּי:

13.3a 'ānî ṣiwwēṭî limquddāšāy

13.3b gam  
[gam gram]

qārā'ṭî ḡibbōray lē'appî  
[app] [mvt aim]

'allīzē ga'āwāṭî  
[app]

Is 13.5 בָּאִים מֵאֶרֶץ מְרוֹקָם מִקְצֵה הַשָּׁמַיִם יִהְיֶה וְכָלִי וְעֵמִו לְחַבֵּל כָּל־הָאָרֶץ:

13.5a bā'im mē'ereṣ merḥāq miqṣē haššāmāyim  
[mvt origin.....]

13.5b yēhwāh ūḡēlê za'mōw

13.5c lēḥabbēl kol-hā'āreṣ  
[aim.....]

Is 13.9 הֲגֵה יוֹם־יְהוָה לֹא אֶבְיָרִי וְעִבְרָה וְחָרוֹן אָף לְשׁוֹם הָאָרֶץ לְשִׁמָּה וְחִטָּאִיהָ יִשְׁמִיד מִמֶּנָּה

13.9ab hinnē yôm-yēhwāh bā' 'akzārî wē'ebrā wahārôn 'āp

13.9cd lāsūm hā'āreṣ lēšammā wēḥaṭṭā'ēhā yašmīd mimmennā  
[aim.....]

#### 13.13

Is 13.13 עַל־כֵּן שָׁמַיִם אֶרְגִּיז וְתַרְעֵשׂ הָאָרֶץ מִמְּקוֹמָהּ בְּעִבְרַת יְהוָה צְבָאוֹת וּבְיוֹם חָרוֹן אַפּוֹ:

13.13a a'al-kēn šāmāyim 'argīz wēṭir'aš

13.13bc hā'āreṣ mimmēqômāh bē'ebrat yēhwā šēbā'ôṭ ūḥēyôm ḥārôn 'appōw  
[mvt origin.....] [time pt.....]

<sup>495</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; ḡ grammar [gam gram].

## Is 14.6,9,16

Is 14.6: מִכָּה עַמִּים בְּעֶבְרָה מִכַּת בִּלְתִּי סָרָה רֹדֶה בָּאֵר גּוֹיִם מְרַדָּף בְּלִי הָשָׁךְ:

*makke* 'ammim bē' ebrā makkaṭ bilti sārā rōde bā' ap gōyim murdāp bēli hāsāk  
[instr.....] [instr] [instr....]  
[nom part.....] [nom part.....]  
[Direct Object .....

Is 14.9: שְׂאוֹל מִתַּחַת רִגְלָהּ לֵךְ לְקִרְאָת בּוֹאָה עוֹרֵר לָהּ רַפְאִים כְּלִיעֲתוּדֵי אֶרֶץ הַקִּים מִכְסֹּאוֹתָם כָּל מַלְכֵי גּוֹיִם:

14.9a šē'ol mittahat rogzā lēkā liqra't bō'ekā  
[geog] [ref gr] [aim.....]

14.9b 'orēr lēkā rēpā'im kol-'attūde 'āreš hēqim mikkis'ōtām kōl malkē gōyim  
[benf.....] [mvt origin.....]

Is 14.16 רֹאִיךְ אֵלֶיךָ יִשְׁיַחוּ אֵלֶיךָ יִתְבּוֹנְנוּ תָהָה הָאִישׁ מְרַגֵּז הָאֶרֶץ מִרְעִישׁ מִמְּלָכוֹת:

14.16a rō'ekā 'elēkā yašgīhū

14.16b 'elēkā yiṭbōnānū

14.16cd hāze hā' iś margiz hā'āreš mar' iś mamlākōt  
[inter] [noun ptc ]

## Event (Literary Genre)

Is 13.1-22 is divided into two sections: vv.1-5 summons the Medes to war, and vv.6-22 elaborates on the theme of the Day of the Lord and its consequences for Babylon (vv.19-22) and Jacob/Israel (14.1-2). Is 14.4-23 is a taunt/dirge directed at the king of Babylon that depicts the death of the tyrant (vv.4b-8) and his descent into Sheol after attempting to establish himself in heaven (14.1-15). The taunt ends with reflections on the demise of Babylon's king (14.16-17) and the end of his posterity (14.21-23).<sup>496</sup>

Sweeney describes the overall literary genre of 13.1-14.23 as a *prophecy concerning a foreign nation*. The rendering of a verdict against the nation is indicated by the superscription מִשְׁפָּט and the themes within Is 13-14. This literary genre corresponds to elements found in the *Punishment* frame. Is 14.2-23b picks up on themes of punishment but is also a *taunt* in the form of a *dirge*. The *dirge* is the *means* of communicating the verdict. The *taunt* corresponds to the *Judgment-Communication* in which “A Communicator [The prophet in 13.1; Israel in 14.2] communicates a judgment of an Evaluee [King of Babylon] to an Addressee [dead Babylonian king].” [FNI]. The addressee is the dead king, but the intended audience is Israel/Judah. We will now analyze the relationship of *Punishment* and *Judgment-Communication* frame elements.

<sup>496</sup> Sweeney 1996, Loc 3792-3801.

### *Time (Historical)*

There is no consensus regarding the date of composition.<sup>497</sup> However, 13.17 refers to the Medes. The lack of reference to Persians indicates a time before 539 BCE when Babylon had not yet gained control of the Medes.<sup>498</sup> However, the redactional strategy noted in Is 13-14 indicates the reapplication of Assyrian material for the exilic context, which is evident in the following ways.

Following 13.1-14.23, the brief oracle against Assyria in 14.24-27 links Yahweh's plan for Assyria to his plan for Babylon and the rest of the world (14.26).<sup>499</sup> The deliberate placement of an anti-Assyria oracle *following* the oracle against Babylon (13.1-14.23) demonstrates that the redactor sustained the perspective that Yahweh's plan for the nations would continue in Is 15-23 just as it had against Babylon.<sup>500</sup> It is significant the text depicting the Assyrian invasion in 5.26 is reused in Is 13. The language of wrath from the Assyrian context is reapplied to describe the wrath of Yahweh in the Babylonian era.

Chart 3.1  
The Reapplication of Is 5.26 in Is 13.2-5<sup>501</sup>

Assyrian Threat (8 <sup>th</sup> Century) Consequences of Divine Wrath (5.26)	Babylonian Exile (before 539 BCE) Consequences of Divine Wrath (13.2-5)
וְנִשְׂאֵי־נֶסֶם	וְנִשְׂאֵי־נֶסֶם
לְגוֹיִם	גוֹיִם בְּאֶסְפִּים
מִרְחֹק	מֵאַרְצֵי מִדְּבָר
מִקְצֵה הָאָרֶץ	מִקְצֵה הַשָּׁמַיִם

### *Agent (Divine)*

The following descriptions of Yahweh will be more fully discussed below in the *Response-Action* section. Here they are summarized:

1. *Yahweh summons incites and commands agents of wrath against Babylon* (13.1-5, 17)

Yahweh executes his wrath (לְאַפִּי, v.5). Summoning his troops against Babylon (בְּבָבֶל). The summons is depicted with three *imperatives* (*Expressors*) in 13.2: “erect a standard” (וְנִשְׂאֵי־נֶסֶם), “raise your voice” (וְהִרְיֵמוּ קוֹל); “wave a hand” (וְהִנֵּיפוּ יָד). These are the actions that summon the warriors (וְקָרְאתִי, 13.3) whom Yahweh will now command “אֲנִי צִוִּיתִי” (13.3; cf. אֲצַוֶּנּוּ, 10.6). In 13.17 a *qotel* form depicts Yahweh ‘inciting the Medes’ (וְהִנֵּנִי מְעִיר עַל־הֵם אֶת־מֶדֶי).

<sup>497</sup> Wildberger 1997, 20; Childs 2001, 123-125.

<sup>498</sup> Ibid.

<sup>499</sup> For this reason, the superscription בְּשֵׁנִת־מִוֹת הַמֶּלֶךְ אֲחָז הָיָה הַמַּשְׁאָה הַזֶּה, suggests Williamson, originally functioned as the heading to all the oracles in 13-23. Williamson 2009b, 243.

<sup>500</sup> Williamson 2009b, 161-165.

<sup>501</sup> Chart based on Wildberger 1997, 17, 20-21; Childs 2001, 123-125.

The language of inciting (מַעֲרִיר) is used in 41.25 about Cyrus as well (cf. 2 Chron 36.22; Ezra 1.1; Jer 50.41; 51.11).<sup>502</sup> In 9.10 Yahweh stirred up adversaries and enemies of Rezin as an expression of his wrath (וַיִּשְׁגְּבֵם, וַיִּסְכְּסֵם).

2. *Yahweh declares he will punish, destroy the proud and shake the heavens* (13.11-13)

- I will *punish* the world (וַיַּקְדֵּתִי) (13.11), *weqatal*
- I will *put an end* to pride (וַהֲשִׁבְתִּי) (13.11), *weqatal*
- I will *lay low* the proud (אֶשְׁפִּיל) + (אֶקִּיר), (13.11)<sup>503</sup>  
*yiqtol + yiqtol (following weqatal in 13.11)*
- I will *shake* the heavens and earth (אֶרְגִּז וְתַרְעֵשׁ), (13.13) *yiqtol + weyiqtol*

3. *Yahweh shows mercy to Israel and transplants them in the land* (14.1-2)

Third person references depict the consequences of the destruction of Babylon for Israel. In contrast to Babylon that has no mercy and exiles the oppressed, Yahweh has mercy, (יִרְחֵם) chooses Israel (וַיִּבְחַר) and transplants them in the land (וַיִּנְיָחֵם) (14.1-2).

4. *Yahweh breaks the rod of the oppressor*

Yahweh has broken the staff of oppressor (שִׁבְרָה יְהוָה מִטָּה) (14.5)

5. *Yahweh, El Elyon*

-El Elyon (לְעֵלְיוֹן) (14.15)

6. *Yahweh rises up against Babylon*

I will *rise up* against them (וַקִּמֹּתִי) (14.22) *weqatal*

7. *Yahweh cuts off the posterity of Babylon*

I will cut off posterity (וַקִּמֹּתִי) (14.21) *weqatal*

8. *Yahweh makes Babylon the possession of wild animals and demons*

I will *make possession* of hedgehogs (וַהֲכִרְתִּי) (14.23) *weqatal*

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<sup>502</sup> Blenkinsopp, 2000, 280.

#### 9. *Yahweh sweeps Babylon with a broom*

“I will sweep with broom of destruction” (וְנִטְּאֵת אֶת־יָדֶיךָ) (14.23), *weqatal*

The repetitive use of the first person singular functions to both show the exultation of Yahweh in contrast to the haughtiness of Babylon (cf. 14.1, 13-14). The use of the *weqatal* sets the oracle in the context of immediate predictive prophecy.

#### 10. *Yahweh speaks*

(נֹאֵם יְהוָה צְבָאוֹת) (14.22-23)

#### ***Agent (Human)***

The very name of Yahweh is evoked in the punishment of the oppressor. This is poetically expressed in 13.6 where the phrase בִּישָׁד מִשְׁדֵּי (devastator) sounds like שְׂדֵי (Shadai) (cf. 13.23, וְנִטְּאֵת אֶת־יָדֶיךָ בְּמִטְאָטָא הַשְׂמֹד). Blenkinsopp observes that the assonance:

may not simply be for the sake of assonance (*kěšod miššaday*), for the author of the poem may have intended to indicate the destructive aspects of the divine agency [in the verbal stem] *šdd*, “destroy” (“like destruction from the Destroyer”).<sup>504</sup>

#### ***Agent (Human)***

The human *Agent* of Yahweh’s wrath is depicted in the following six ways:

##### 1. *Gathering at the gates of Babylon*

(וַיִּבְאוּ פְתֵיחַי)

The summoned troops of 13.2 enter at the “gates of the nobles” (פְתֵיחַי נְדִיבִים), The purpose of the army is to enter into a city of princes (*nēdībīm*, freemen, nobles, princes, Ps. 107:40, cf., Ps. 113:8).<sup>505</sup> The spectacular Babylonian gates will soon be opened, and the invaders will enter. The *weyiqtol* conveys the purpose of their coming (i.e., “to come to the gates”).

##### 2. *Consecrated*

(לְמִקְדָּשִׁי)

They are “consecrated” (לְמִקְדָּשִׁי).<sup>506</sup> The term also depicted Cyrus in his role as an agent of Yahweh to liberate the exiles (45.1).<sup>507</sup>

<sup>504</sup> Blenkinsopp 2000, 279.

<sup>505</sup> Keil and Delitzsch 1996, 192-193.

<sup>506</sup> That is, they are set apart for the task. Oswalt 1985, 296.

<sup>507</sup> (cf. 45.1-7; 44.28). For a survey of the term see Vegas Montaner 1999, 33-64.

### 3. Warriors who shout because of their role in defeating Babylon

(עליזי גִּבּוֹרִי (13.3)

קול הַמֶּוֹן בְּהָרִים דְּמוֹת עַם־רַב קול שֹׁאֵן מִמְּלָכוֹת גוֹיִם נֹאֲסָפִים יְהוָה צָבָאוֹת מִפְּקֵד צָבָא  
(13.4) מִלְחָמָה:

The warriors (גִּבּוֹרִי) “exult in Yahweh’s pride” (עליזי גִּבּוֹרִי),<sup>508</sup> The picture is one of blood thirsty warriors (13.6-7) who rejoice in “unbridled delight” (cf. 22.2; 24.8).<sup>509</sup> Shouts of joy mix with the repetitive //o-vowel// sound that enhances the macabre acoustic environment: קול שֹׁאֵן מִמְּלָכוֹת גוֹיִם נֹאֲסָפִים יְהוָה צָבָאוֹת מִפְּקֵד צָבָא (cf. 17.12; 29.5-8).<sup>510</sup>

In light of the present placement of Is 13, the shouts of the Medes in which *all nations* participate (גוֹיִם נֹאֲסָפִים) receive a new significance. In the original oracle, the ‘nations’ indicated many ethnic groups fighting under one banner (cf. 5.26).<sup>511</sup> Now, many nations fight against Babylon.

### 4. The gathering of nations

(גוֹיִם נֹאֲסָפִים)

(13.4)

The gathering of the nations for battle (גוֹיִם נֹאֲסָפִים) identifies the agents and signals a reversal of fate for Jacob/Israel. The same lemmas were used in 11.12 which reversed the theme of wrath in 5.26ff. In 5.26, nations under Assyria gathered for war against Israel. In 11.12 the lexemes depict the gathering in of the outcasts of Israel in Exile. The present placement indicates that the ingathering of the exiles of 11.12 occurs with the gathering of warriors from all kingdoms.

Chart 3.2  
Gathering of the Nations for Wrath  
Is 5.26; 11.12; 13.2

Is 5.26	וְנִשְׂאֲגִס לְגוֹיִם מִקְצֵה הָאָרֶץ	Agents of wrath from afar against Israel
Is 11.12	וְנִשְׂאֲגִס לְגוֹיִם וְאָסַף בְּדָחֵי יִשְׂרָאֵל	Israel gathered from the nations
Is 13.3	גוֹיִם נֹאֲסָפִים מֵאֶרֶץ מִרְחָק v.5	Agents of wrath against Babylon gathered
Yahweh Gathers the Nations to Execute Wrath and Deliver From Wrath		

### 6. Vessels of malediction

(וְכֵלֵי זַעֲמוֹ)

(13.5)

<sup>508</sup> גִּבּוֹרִי. The qualifying construct noun is in apposition to עליזי גִּבּוֹרִי.

<sup>509</sup> Oswalt 1985, 296.

<sup>510</sup> Wildberger 1997a, 20-21.

<sup>511</sup> “Freely willing ones,” in Wildberger 1997a, 21.

The construct in 13.5 depicts the agent as a vessel of warfare (כְּלִי, cf. Jer 50:25; 1 Sam 17:54).<sup>512</sup> Here the construct indicates purpose,<sup>513</sup> namely: to execute divine wrath.<sup>514</sup>

In Is 10.4 Assyria held Yahweh's staff: כִּי־יָדָם זַעֲמִי ("my staff of malediction is in their hand"). As in other cases, here the depiction of the Medes as vessels of wrath evoke images of destructive power which is seen in similar texts such as 10:5, 25; 13:5 (וַיִּזְצֹא אֶת־כְּלִי זַעֲמִיו, Jer 50:25; Pss 69.24; 78.49; Lam 2:6; Ezek 21:31).<sup>515</sup> The destruction brought about by זַעַם is always associated with cursing (Gen 12.3). זַעַם is associated with temporal reference in 13.9,16 as in Ezek 22.24 and Dan 11.36 (כִּי־יוֹם זַעַם).<sup>516</sup> Read from these perspectives, Yahweh's curse (זַעַם) of Babylon is entrusted to the Medes who will destroy the empire for her actions against Israel (cf. Gen 12.3). As with Assyria, the use of the lexeme זַעַם is a just punishment for Babylon's blasphemous speech. Her speech was the crime and Yahweh's speech/cursing is the punishment (13.14-15; 14.2-23b; 36-39).

## 5. Merciless

(לֹא יִרְחֹמוּ) (13.16)

(וּקְשָׁתוֹת נָעָרִים תִּרְטָשְׁנָה וּפְרִי־בֶטֶן לֹא יִרְחֹמוּ עַל־בָּנִים לֹא־תַחֲסֹס עֵינָם:) (13.18)

This lack of mercy is further elaborated on with a series of *yiqtol*s that express the results of the arrival of the Day of Yahweh (הַיּוֹם־יְהוָה לֹא אֶכְזָרִי) (וְעָבְרָה וְחָרוֹן אַף in 13.9).

-*Piercing men with a sword* (וַיִּדְקֹר).

-*Dashing infants in front of the parents eyes* (וְעַל־לֵיבָם יִרְטָשׁוּ לְעֵינֵיהֶם);

-*Plundering homes* (וַיִּשְׁסֹף בְּתֵינָם)

-*Raping wives* (וַיִּנְשִׂיָּהֶם תִּשְׁגִּלְנָה)

-*No ransom accepted* (לֹא יִחְשְׁבוּ וְזָהָב לֹא יִחַפְּצוּ־בָּן:)

The gruesome activities of the Medes are standard descriptions of the horrors of war (Nahum 3.10; Hos 10.14; 14.1; 2 Kings 8.12).<sup>517</sup> The syntactical fronting of the most helpless "children and women" (וְנָשִׂיָּהֶם, וְעַל־לֵיבָם) before the verb emphasizes the helplessness of the victims.

In light of the final form of Isaiah, the text remits to 9.17 that depicts Yahweh as having "no mercy" (לֹא יִרְחֹם) on women and young men. Yahweh's response was passive non-involvement. Moreover, society spiraled downward in destructive civil war. In Is 13, however, the lack of mercy by the Medes is actively described with the five *yiqtol*s describing gruesome

<sup>512</sup> BDB 1977, 479.

<sup>513</sup> ACH 2003, 11.

<sup>514</sup> Wildberger 1997a, 21.

<sup>515</sup> West LTW.

<sup>516</sup> G-T 2003, 250.

<sup>517</sup> MT avoids lexemes for rape and uses the more moderate term שָׁכַב for sexual intercourse. Wildberger 1997a, 9.

acts of war. Yahweh's intent in withholding mercy was to persuade the people to return to him in repentance (שׁוּב, 9.17). His wrath was punitive and intended for restoration. Yahweh's wrath against Babylon in using the Medes, however, is final and not intended to achieve restoration. Rather, the Medes lack of mercy is Yahweh's means of exterminating the posterity of Babylon. Thus, his punishment discriminates between Israel and Babylon. Even so, Yahweh's punishment of Babylon is neither random nor capricious. The gruesome punishments of wrath on Babylon resemble their offense (2 Kings 8.12). The Babylonians were ruthless (עָרִיצִי, 13.11-13) and even dashed the babies of Jerusalem against the rocks (cf. Ps 137). The punishments in Is 13, as in Ps 137, express the importance of divine retribution.<sup>518</sup> Moreover, the fulfillment of the deuteronomistic ideology is made evident (2 Kings 8.12). Just as Yahweh's word in Deuteronomy was fulfilled when dealing with Israel, it is fulfilled in punishing Babylon.

#### *No ransom accepted*

(לֹא יִקְשְׁבוּ וְיִזְהָב לֹא יִקְפְּצוּ-בָן)  
(13.17)

The image of not accepting a ransom for captives remits to 10.13 (cf. 39.2) and contrasts with Assyria's lust for wealth.<sup>519</sup> In this way, the wrath of Yahweh against the Babylonians is seen as greater than Assyria's wrath against Israel. The motif of accepting ransom also looks forward to Deutero-Isaiah. In 52.3, Yahweh freely redeems his people from captivity without money. Yahweh's mercy toward his people is portrayed all the more gloriously.

#### *Agents (Cosmic)*

Yahweh musters a host for battle (יְהוָה צְבָאוֹת מְפַקֵּד צָבָא מִלְחָמָה, 13.4) that is portrayed as coming from both distant lands and the ends of the heavens (מֵאַרְצֵי מִרְחָק מְקַצֶּה הַשָּׁמַיִם, 13.5). Just as Yahweh enlisted human agents, he enlists the heavenly powers to execute his wrath. The depiction of cosmic agents is found in the Conquest narratives (Judg 5.13, 20); and deuteronomistic history (2 Kings 6.16ff; 7.6; cf. Ps 68.19).<sup>520</sup> Deutero-Isaiah also depicts Yahweh's control over the forces of heaven in the context of liberation from Babylon in 40.26.

<sup>518</sup> VanGemeeren 1991, 831.

<sup>519</sup> In contrast to Darius who would not accept a ransom. See Redak in Rosenberg 1992, 120.

<sup>520</sup> Wildberger 1997a, 21.



## *Evalúee*

The following depictions of Babylon also correspond to the *Reason* for her punishment. Her identity is inseparable from her actions.

### *1. An oppressive world power*

(לְחַבֵּל כָּל-הָאָרֶץ) (13.5)

(וּפְקֹדֶתִי עַל-תִּבְלִי) (13.11)

Babylon is associated with the entire world because the Medes are sent to destroy the whole world “לְחַבֵּל כָּל-הָאָרֶץ” (13.5; cf. לְשׂוּם הָאָרֶץ לְשָׂמָה 13.9). The depiction of Babylon as the world (תִּבְלִי) “world” is also found in 14.17, 21 (cf. 18.3). This provides a point of departure to depict judgment on Babylon as programmatic for the entire cosmos in apocalyptic sections (24.4; 26:9,18; 27:6; cf. 34.1).

### *2. A glorious kingdom characterized by blasphemous pride.*

(בְּכֹל צָבִי מִמְלָכוֹת תִּפְאָרֶת גָּאוֹן בְּשָׂדִים)

(13.19)

The depiction of Babylon as a glorious kingdom is suggestive of the brief Neo-Babylonian period (ca. 629-539 BCE) which corresponds to the interlude between Assyrian and Persian periods in biblical literature. During this time, especially with the reign of Nebuchadnezzar II (605-562 BCE),<sup>521</sup> Babylonia had become the heir to the Assyrian empire and ruled the entire Ancient Near East (2 Kings 24.1–25.21; cf. Is 47.5). The sins of Israel’s leaders that provoked Yahweh’s wrath were a pre-cursor to the sins of Babylon: the tyrannical oppression of the poor fueled the wealth of the Empire (cf. 5.9-23; 13.19).<sup>522</sup> Paradigmatic choices that depict Babylon’s ill-gotten glory and blasphemous pride intentionally contrast Babylon with Yahweh. In the words of Blenkinsopp:

All of the expressions used at this point to characterize Babylon as an imperial power, “glory” (*šēbī*), “pride” (*gā’ōn*), “splendor” (*tip’eret*), occur elsewhere in the book as attributes both of divine reality (2:10; 4:2; 24:14, 16; 28:5) and of individuals and institutions (13:11; 14:11; 16:6; 23:9; 28:1, 4), in the case of the latter the qualities being more illusory than real.<sup>523</sup>

The depiction of Babylon as a pompous and blasphemous nation corresponds to the *Reason* for punishment. Israel (cf. Is 3) and Assyria’s pride (Is 10; 38) was also provoked divine wrath.

<sup>521</sup> B.T. Arnold 2012, 56.

<sup>522</sup> Elwell et al. 1988, 248; Bright 1981, 353.

<sup>523</sup> Blenkinsopp 2000, 280.

### 3 Evil ruthless leaders and society (rod/staff of Babylon's fury) (Is 13-14).

(וּפָקְדָתִי עַל־חֲבִל־רָעָה וְעַל־רִשְׁעִים עֲוֹנָם)  
(13.11)

The parallel structure emphasizes the *Degree* of evil that permeates Babylon as a world power. The rulers of Babylon are depicted as evil, especially in 14.5-6 where the *רִשְׁעִים* hold the staff of oppression (*מִטָּה // שֶׁבֶט* // *רִשְׁעִים*).<sup>524</sup> However, the third-person plural suffix (*עֲוֹנָם*) in 13.11 indicates that both the king and people of Babylon were evil. Thus, Yahweh's destruction of the whole society was just and not random. Babylon's intent was both to fill the world with evil (14.19-21). The evil is characterized as 'ruthlessness' (*עָרִיצִים*) in 13.11, which is emphasized by means of phonological parallelism between *עָרִיצִים* and *רִשְׁעִים* (14.5; cf. *עָרִיצִי גוֹיִם* in Ezek 28.7).<sup>525</sup>

The surface structure of 14.5-6 also emphasizes the evil of Babylon. The object of Yahweh's punishment are the *Instruments* of Babylon's wrath and fury as noted below (i.e., Babylon's rod and staff).

Chart 3.3  
Verbal Sequence in Is 14.5-6

<i>Qatal</i> (3x)	
שָׁבַת ( <i>has ended</i> )	oppressor (נָגֵשׁ), <i>qotel</i>
Verb	
שָׁבַתָּה ( <i>has ceased</i> )	fury (מִרְהָבָה:)
Verb	
שָׁבַר ( <i>has broken</i> )	staff (מִטָּה) / rod (שֶׁבֶט)
VERB	[DIRECT OBJECT.....]
	↓
	striking (מָכָה) + D.O (עַמִּים) + <b>wrath</b> (רִעַבָּה)
	<i>qotel</i> + temporal qualifier
	(מִכַּת בִּלְתִּי טָרָה)
	<b>anger</b> (רָגָה בְּאֵי) + D.O. (גוֹיִם) + temporal qualifier
	<i>qotel</i> (בְּלִי חֲשׂוֹד)

In light of the final form of the text, the motif of the rod and staff remit back to 9.3. There, too, the smashing of the oppressor's rod was depicted with the *qatal* (כִּי אֶת־עֵל סִבְלֹו וְאֶת־מִטָּה שֶׁכֶּמוֹ שֶׁבֶט הַנִּגָּשׁ בּוֹ הִחֲתִיתָ כִּי־וַיִּשְׂמְחוּ) and resulted in shouts of joy. Likewise, in 14.2-5 the breaking of the oppressor's rod is depicted in the *qatal* and results in the whole earth rejoicing.<sup>526</sup>

<sup>524</sup> In Is 10.5-6 Yahweh gave Assyria a rod and staff to punish Israel (10.5-6; cf. 5.25; 9.11, 16; 10.25; 30.27; 11.15; 14.15). Here, however, Yahweh breaks (שָׁבַר) Babylon's staff (מִטָּה) and rod (שֶׁבֶט), which, puts an end to Babylon's oppression (נָגֵשׁ 14.5) and fury (מִרְהָבָה).

<sup>525</sup> BDB 1977, 792.

<sup>526</sup> In Is 10.5-6 Yahweh gave Assyria a rod and staff to punish Israel (10.5-6; cf. 5.25; 9.11, 16; 10.25; 30.27; 11.15; 14.15).

Chart 3.4  
Breaking the Rod of Oppression in Is 9.4; 14.4-5

9.4	14.4-5
Breaks oppressor's rod	Breaks oppressor's rod
Results in rejoicing in Israel	Results in rejoicing in whole earth (v.7)

Yahweh's punishment of Assyria for misusing the staff and rod of his wrath (Is 10.5ff) provided similar motifs for the description of the punishment of Babylon. Thus, the *Reason* for the destruction of both Assyria and Babylon is their ruthless use of *Instruments* of wrath.

#### 4. *Making the world and kings tremble*

הָאֵישׁ מִרְגִּיז הָאָרֶץ מִרְעִישׁ מַמְלָכוֹת  
(14.16)

The two *hiphil qotel* forms emphasize the former activity of the dead monarch. The rhetorical question stresses the shock of the people who contemplate that the ruler who made the earth shake (רָגַז, רָעַשׁ, 14.16) has died. While commentators are correct to note that the text compares the fate of the Babylonian king to other past monarchs, we suggest that the primary purpose is to contrast the monarch to Yahweh. In effect, the *taunt* belittles the king in the following way: the Babylonian king was capable of shaking only the earth and the kingdoms of the world. However, the shaking of the heavens is omitted in the phrase: הָאֵישׁ מִרְגִּיז הָאָרֶץ מִרְעִישׁ מַמְלָכוֹת (14.16). Implicit in the king's inability to shake the heavens is a belittling of the hosts of heaven that Babylon worship (47.13-15). Only Yahweh is capable of shaking both the earth and the heavens (עַל־כָּן שָׁמַיִם אֶרֶץ וְתִרְעַשׁ הָאָרֶץ, 13.13; cf. 5.25; 64.1). Moreover, the *taunt* belittles the king in its description of Sheol. The king can not shake the heavens but Sheol is stirred (רָגַזָה) to greet the king (14.9, שְׂאוֹל מִתְנַחֵם רָגַזָה לָּךְ לִקְרֹאת בּוֹאֵךְ, 14.9, who could only shake the earth for a limited time (14.16, הָאֵישׁ מִרְגִּיז הָאָרֶץ, 14.16).

Thematically, the use of (רָגַז) in wrath-associated texts functions to emphasize the impotence of the enemies of Israel/Judah in light of Yahweh's sovereignty.<sup>527</sup> Is 37.29 depicts the rage of the Assyrian king as the grounds for Yahweh's punishment (יֵעַן הַתִּרְגָּזוֹךָ אֵלַי). Here, too, Assyria's raging was no match for Yahweh. In this way, the *Reason* for Assyria's judgment (i.e., her rage at Yahweh) is a precursor of the *Reason* for Babylon's judgment (i.e., her rage against Yahweh's people).<sup>528</sup>

<sup>527</sup> Within Isaiah, the word (רָגַז) is varied and used to depict the shaking of the earth, rage, being stirred or shocked. In 5.25, Yahweh caused the mountains to shake (רָגַז). The verb in 28.21 depicts Yahweh's rage against scoffers (רָגַז לַעֲשׂוֹת מַעֲשֵׂהוּ). The *qatal* form of רָגַז describes Sheol's response in greeting the king in 14.9. The imperative (רָגַזָה) in 32.11 warns women to tremble because of the coming judgment.

<sup>528</sup> The semantically related term (רָגַז in 7.6 "וְיִקְרָאֲנָה") was used to depict the intent of Rezin and Pekah to terrify and rage against Jerusalem.

### 5. *Turning the world into a desert and overthrowing cities*

שָׁם תִּבְלֶה כְּמִדְבָּר וְעָרֵי הָרָם  
(14.17)

The word הָרָם (demolish) frequently conveys complete destruction (2 Sam 11.25; 2 Kings 3.25; Jer 1.10; 24.6; 42.10; 45.6).<sup>529</sup> The reference to the destruction of the whole world emphasizes the extent to which Babylon destroyed kingdoms in her rise to power. Wildberger has observed that the opposite of הָרָם is בָּנָה (build). It is surprising, therefore, that he does not mention Is 49.17 where both הָרָם and בָּנָה occur. In 49.17, the builders outstrip those Babylonians who demolish.<sup>530</sup>

Is 14.17 also contrasts Babylon's destruction with the work of Yahweh. Babylon converts cities into deserts, but Yahweh transforms deserts into gardens and secures places where his people may live (cf. 40.3; 35.2; 51.3; 54.3).

### 6. *Never releasing prisoners*

אֲסִירָיו לֹא־תַתֵּחַ בְּיָתָהּ  
(14.17)

The dead king never released prisoners (2 Kings 25.27-30). Keeping prisoners secured the loyalty of antagonistic groups.<sup>531</sup> Deutero-Isaiah's description of Yahweh's liberation of the prisoners through the mission of the servant (42.1-7; 49.9) contrasts with the depiction of the Babylonian monarch.

### 7. *Cutting the trees of the forest and destroying his land*

לֹא־יִעָלֶה הַכֶּרֶת עָלֵינוּ (14.8)  
כִּי־אַרְצָהּ שָׂחָף (14.20)

As a consequence of war, Lebanon and northern Mesopotamia forests were destroyed by both Assyria and Babylon (cf. Deut 20.19; Is 2.13; Judg 9.15; 29.5; Ps 104.16; 1 Kings 5.20; 2 Kings 19.23; Ezek 27.5; 31.8).<sup>532</sup> The monarch not only destroyed the land of foreign kingdoms but his land as well (14.20).

The image of the cutting down of trees also remits to the theme of Assyrian and Babylonian hubris. Trees function as a symbol of pride (Is 2.13; 10.33-34; Ezek 31.16-18). The contrast between the empire that cuts

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<sup>529</sup> Wildberger 1997a, 69.

<sup>530</sup> Ibid.

<sup>531</sup> Ibid.

<sup>532</sup> Moser 2016, 55-66; Wildberger 1997a, 58-59.

down trees and Yahweh who plants trees may be seen in Deutero-Isaiah (41.19).<sup>533</sup>

#### 8. *Attempting to be like Yahweh: the pride of Helel Ben Shachar*

The use of six first-person *yiqtol*s climaxes the attempt of the Babylonian king to be equal to Yahweh:

אֵיךְ נָפַלְתָּ מִשָּׁמַיִם הַיָּלֵל בֶּן־שָׁחַר (14.12). “How you have fallen Son of the Dawn!”  
הָשָׁמַיִם אֶעֱלֶה (14.13). “To the heavens, I will ascend”  
וְאֵשֶׁב בְּהַר־מוֹעֵד בִּירְכָתִי צִפּוֹן: (14.13). “I will sit on the mount of the assembly”  
אֶעֱלֶה עַל־בְּמֹתֵי עָב (14.14). “I will ascend above the heights of heaven”  
אֶעֱלֶה עַל־בְּמֹתֵי עָב אֲדַמָּה לְעֵלְיוֹן: (14.14). “I will make myself like the Most High.”

The syntactical fronting of ‘heavens’ (הַשָּׁמַיִם) is underscores the desire of the ‘intruder’ (הַיָּלֵל בֶּן־שָׁחַר, 14.12) to sit in the council of the gods (וְאֵשֶׁב בְּהַר־מוֹעֵד, 14.13).<sup>534</sup> Zaphon, as a location for the divine council of the gods (בִּירְכָתִי צִפּוֹן, 14.13), picks up on a motif that “goes back to the role of Mount *Špn* (Gebel Aqra’) as it is attested in Ugaritic mythology and ritual and other epigraphic sources of the second millennium.”<sup>535</sup> Zaphon was later identified with Jerusalem (cf. Ps 48.3).<sup>536</sup>

The *taunt* emphasizes the humanity of the monarch (הַיָּזֶה הָאִישׁ, 14.6) in contrast to the divinity of Yahweh (לְעֵלְיוֹן). Such self-deifying speech, characteristic of Deutero-Isaiah’s portrayal of Babylon (43.10-13; 44.6-8; 45.5-6, 8, 21; 49.9),<sup>537</sup> is countered by Yahweh’s claim of uniqueness (43.11; 45.5) first inspired by Isaiah’s vision of the “High and Exalted One” (בְּשֵׁנִת־ מוֹת הַמֶּלֶךְ עֲזִיָּהוּ וְאַרְצָהּ אֶת־אֲדֹנָי יֵשֶׁב עַל־כִּסֵּא רָם וְנִשָּׂא, Is 6.1-5).

#### 9. *Murdering his people*

עֲמֹךְ הִרְגֵּתָ  
(14.20)

The monarch destroyed both his land and murdered his people. His crimes against his people result in his people not giving him a proper burial (14.18).<sup>538</sup>

<sup>533</sup> E. Farfán-Navarro concludes that images of flor and fauna represent the exiles who return. E. Farfán-Navarro 1992.

<sup>534</sup> Blenkinsopp 2000, 288.

<sup>535</sup> Rummel 1975, Vol 2, 323.

<sup>536</sup> Hess 2007, 96.

<sup>537</sup> Blenkinsopp 2000, 288.

<sup>538</sup> Wildberger 1997a, 72.

## ***Punishment***

### *1. Brought down from heaven and cast out of his tomb*

אֶף אֶל־שָׂאוֹל תִּנְרָד אֶל־יִרְכַּת־יְבוֹר

(14.15)

וְאַתָּה הַשְׁלַכְתָּ מִקְבְּרֶךָ כְּנֹצֵר נִתְעֵב

(14.19)

The dead king is perceived as a “stomach-churning” abomination (כְּנֹצֵר נִתְעֵב, 14.19). The LXX translates “*nekros* perhaps translating *nēpel* (“a dead fetus,” Ps 58:9; Job 3:16; Eccles 6:3).”<sup>539</sup> Though, in our opinion, the MT ‘loathsome branch’ is to be preferred as it functions to contrast the posterity of the king of Babylon with that of Jesse (11.1, וְנֹצֵר).

### *2. Posterity extinction*

וְאַתָּה הַשְׁלַכְתָּ מִקְבְּרֶךָ “*You are cast down from your tomb*” (14.19)

לְבוּשׁ הָרָגִים “*clothed with the dead*” (14.19)

כְּפָגֶר מוֹכָס: “*trampled like a carcass*” (14.19)

לֹא־תִחַד אִתָּם בְּקִבּוּרָה “*not joined with them [in burial].*” (14.20).

Here, the grotesque, macabre images depict the lack of posterity. No one from his family is available to care for his body (Jer 22.19; 36.30).<sup>540</sup> Being hurled from his tomb and having no companions in Sheol (14.19-20) indicate the end of the king’s posterity. The command to exterminate the sons of Babylon (14.22, הַכִּינוּ לְבָנָיו מַטֶּבֶחַ בַּעֲוֹן אֲבוֹתָם) corresponds to practices when kings were overthrow (cf. 20.5; 34.7). The express purpose is to exterminate evil and keep it from filling the cities that run the risk of being ruled by the king’s sons (בְּלִי־יָקֻמוּ וְיִרְשׁוּ אֶרֶץ וּמָלְאוּ פְּנֵי־תֵבֵל עָרִים, 14.21). The *Extent* of the extinction of the king’s posterity is phonologically expressed in the alliteration of 14.22: שֵׁם וְשֹׁאֵר וְגֵן וְנֹכַד (‘name and remnant; son and son’) (cf. 63.12). As with other offenses, the extermination of the sons of Babylon (14.22, הַכִּינוּ לְבָנָיו מַטֶּבֶחַ בַּעֲוֹן אֲבוֹתָם) resembles the crimes of Babylon done to Judah (1 Kings 15.28; 2 Kings 10.17). The punishment of Yahweh is, once again, seen to be neither random nor capricious but just.

In light of the larger literary context, Babylon’s complete extinction is later explicitly announced in 21.9 (וַיֹּאמֶר נִפְלְאָה נִפְלְאָה בְּכָל וְכָל־פְּסִילֵי אֱלֹהֵיהָ שִׁבֵּר) (לְאֶרֶץ). The absence of Babylon<sup>541</sup> and her posterity contrasts with the population explosion of Israel that will become a theme in Deutero and Trito-Isaiah (43.6; 49.20; 53.10; 60.4).

<sup>539</sup> Blenkinsopp 2008, 285.

<sup>540</sup> Wildberger 1997a, 72.

<sup>541</sup> Begg 1989, 121-125.

### ***Purpose (of Punishment) and Response-Action***

As noted above, the depiction of the *Evaluee* implies that Babylon is punished for its evil ruthlessness and blasphemous pride. Other purposes include those indicated by the use of the ל.

#### *1. To destroy the world*

לְחַבֵּל כָּל־הָאָרֶץ:  
(13.5).

Depiction of the purpose of Yahweh's *Instruments* of Wrath.

#### *2. To make the earth desolate and destroy the sinners in the world.*

לְשׂוֹם הָאָרֶץ לְשָׂמָה וְחַטָּאִיהָ יִשְׁמִיד מִמֶּנָּה  
(13.9).

The purpose of the coming Day of the Lord (i.e., יוֹם־יְהוָה הַזֶּה) is the destruction of the earth and sinners. The phonological repetition of the //sh// heightens the sense of terror.

#### *2. Punish pride of the ruthless:*

וּפְקַדְתִּי  
(13.11-12)

In 13.11 the surface structure emphasizes pride as the main reason for Yahweh's punishment. Note the sequences of V + D.O. // D.O. + V which places pride-associated lexemes in the central position (וְגִאֲוֹת וְזִדִּים וְגִבְעֹת עָרִיצִים). Moreover, the vocalic assonance with the //im// sound highlights the focus on pride.

### Chart 3.5 Verbal Sequence in Is 13.11

<i>weqatal</i> (predictive discourse)		
Verb	-Loc -----D.O	
<i>ûpāqadti</i>	<i>'al-tēḫēl</i>	<i>rā 'ā</i>
	-Loc -----DO	
	<i>wē 'al-rēšā 'īm</i>	<i>'āwōnām</i>
 <i>weqatal</i> (predictive discourse)		
Verb	<b>DO</b> (אָוֹן וְיָדִים)	
<i>wēhišbattiy</i>	<i>gē 'ôn zēdīm</i>	
	[Focus] <b>DO</b> (וְנִצָּנֹת עֲרִיצִים) -----Verb	<i>yiqtol</i>
	<i>wēga 'āwat 'ārīšīm ašpīl</i>	
<i>yiqtol</i>		
Verb -----DO		
<i>'ôqîr</i>	<i>ēnôš mippāz</i>	

#### 3. *Make men rare*

אֶקִּיר אֲנִישׁ מִפֶּז וְאָדָם מִבְּתָם אֹפִיר  
(13.12).

The purpose of punishment is to make men rare. The verb אֶקִּיר (“I will make rare”) was chosen because of its alliteration with אֹפִיר (Ophir).<sup>542</sup>

#### 4. *Serve as a paradigm for the whole world*

Is 14.26, as a summary appraisal of the preceding section, captures the paradigmatic function of Babylon's destruction, namely: to serve as a pattern for the destruction of the whole world: עַל-כָּל-הָאָרֶץ וְנָאֵת הַיָּד נָאֵת הָעֵצָה הַיְעוּצָה עַל-כָּל-הָאָרֶץ וְנָאֵת הַיָּד. In the final form of the text, this provides a point of departure for the oracles against the nations that follow in 15-23 and for the oracles against the cosmos in 24-27.

#### ***Punishment (Response-Action) & Time (Theological) = Day of the Lord***

(יּוֹם-יְהוָה)  
(13.6, 9, 22)

Syntactically, the punishment of Babylon is portrayed as a consequence of the Day of the Lord (יּוֹם-יְהוָה) in 13.6,9,22. In both 13.6, 9 the Day of the Lord is personified as are other weapons of wrath. The arrival of the Day of the Lord in 13.6 is expressed with a *yiqtol* verb *yiqtol* (יָבוֹא). However, in 13.9 a *qatal* (נָפַץ) form is used to announce the arrival of the Day of Yahweh.

<sup>542</sup> Alonso-Schökel 1963, 408; Wildberger 1997a, 26.



- 13.6 (הִלְלוּ כִּי קָרֹב יוֹם יְהוָה פֶּשַׁד מִשְׁדֵּי יְבוּא)  
 13.9 (תִּהְיֶה יוֹם־יְהוָה לֹא אֶכְזָרִי וְעִבְרָה וְחֲרוֹן אַף)  
 13.13 (בְּעִבְרַת יְהוָה צָבָאוֹת וּבְיוֹם חֲרוֹן אַפּוֹ)

### *Depictions (of the Time of Punishment)*

#### 1. *Near*

קָרֹב

The adjective קָרֹב, in both v.9 and v.22, depicts the nearness of judgment. The use of קָרֹב is suggestive of Deutero-Isaiah's attempt to explain apparent delays in fulfillments (cf. Is 5.19; 60.22; Hab 2.3; Ezek 7.7; 12.21-28).<sup>543</sup>

#### 2. *Gruesome*

אֶכְזָרִי

The subject complement אֶכְזָרִי appears only in 13.9. The clustering of the // // sound in the three subject complements of 13.9, evoke phonologically terrifying sounds (i.e., 'akzārî wě'ebṛâ waḥārôn 'āp̄). The word אֶכְזָרִי, here, is depictive of an emotion that is consistently associated with merciless and cruel actions toward another person (Prov 5.9; 11.17; 12.10; 17.11; Is 13.9; Jer 6.23; 30.14; 50.42)<sup>544</sup>. The divine pathos is expressed in concrete ways and corresponds to the ruthless and cruel depictions of the Medes.

#### 3. *Raging fury*

וְעִבְרָה  
 (13.9,13)

Both עִבְרָה and חֲרוֹן אַף appear in 13.9,13. They function as a poetic *inclusio* that depicts the *Manner* in which the Day of the Lord arrives.<sup>545</sup> The term was used to describe Yahweh's *Instrument* of punishment in 9.6 in response to Israel's sins. In 10.6 the word described the emotion the *Evaluee* provoked (people of עִבְרָה). עִבְרָה evokes images of being 'poured out'<sup>546</sup> (Is 14.6; 10.6; Job 40.11).<sup>547</sup> The idea that עִבְרָה comes out of a container suggests that, once עִבְרָה is poured out, Yahweh no longer controls it. עִבְרָה must finish its course.

<sup>543</sup> Wildberger 1997a, 21-22.

<sup>544</sup> SWA 1997.

<sup>545</sup> Though the words in 13.13 appear in the same order, they are not subject complements as in 13.9. Rather, two ב prepositions have a *causative* function and correspond to the עֲלֵיכֶן (13.13) Keil and Delitzsch 1996, 95. Yahweh will shake the heavens (וְתַרְעַשׂ, אֲרָגִיז) *because* of his 'frothing rage' (בְּעִבְרַת) and 'burning anger' (חֲרוֹן אַפּוֹ): Young 1962, 43. The use of the 1<sup>st</sup> person, rather than the 3<sup>rd</sup> person (וְתַרְעַשׂ, אֲרָגִיז), is awkward.

<sup>546</sup> That is, they *stimulated* Yahweh's overflowing wrath: "outpouring of anger (compare the root in *hithpael*); Job 40:11, עֲבֹרוֹת אַפֶּךָ ("the outpourings of thy anger"). The word is used to describe Moab in 16.6 but means "presumption" in that context. Wildberger 1997a, 146.

<sup>547</sup> G-T 2003, 603-604.

The עֶבְרָה of the Day of Yahweh contrasts with that of staff of Babylon's king (14.6)

#### 4. *Fiery anger*

וְחֵרוֹן אֵף

The collocation is common in descriptors of wrath when referring to God's anger.<sup>548</sup> The use of חֵרוֹן in the context of divine anger evokes an image of heat (cf. Ps 58.10) and conveys "a very intense anger, implying one becomes so angry that the face becomes hot and flush-skinned."<sup>549</sup> אֵף is a core term that is associated with many types of anger.

In the immediate context, the depiction of Yahweh's wrath as 'fiery hot anger' is associated with the faces of those who are judged in 13.8 (פָּנֵי לִהְיוֹת). In this way, Yahweh's fire is seen to have lit the faces of the *Evaluees* with the flame of judgment.

#### *Results (Cosmic)*

The cosmic results of the יוֹם-יְהוָה (13.10-11) express the effects of Yahweh's punishment of Babylon as a destabilization of world order. The magnitude of the effects is in proportion to the evil of Babylon.

##### 1. *Luminaries cease their function*

כִּי-כֹכְבֵי הַשָּׁמַיִם וְכִסְיֵיהֶם לֹא יִהְיוּ אֲנֹרִם חֹשֶׁךְ הַשָּׁמַיִם בְּצִאתוֹ וְיָרֵחַ לֹא-יִגִּיד אֶרְצוֹ: (13.10)

Verbs depict the cessation of the normal function of luminaries.<sup>550</sup>

#### Chart 3.6

Luminaries lose their function in Is 13.10

- Subject-Verb (כֹּכְבֵי) stars (subject + *neg yiqtol*, 'will not shine')
- Verb-Subject (חֹשֶׁךְ הַשָּׁמַיִם) be dark (verb + subject)
- Subject-Verb (וְיָרֵחַ) moon (subject + *neg yiqtol*, 'will not reveal')

Images of darkness are frequently associated with punishment (Amos 5.18, 20; 8:9f; Jer 4:23; Zeph 1:15; Ezek 32:7; Joel 2:2,10,31; 3:15; 3:4; Ps 97:2; Deut 4:11; Hab 3:11). Signs in the heavens were often interpreted as omens

<sup>548</sup> חֵרוֹן אֵף Ex 32:12 Nu 25:4; 32:14 Jos 7:26 (J), Dt 13:18 1 S 28:18 2 K 23:26 2 Ch 28:11, 13; 29:10; 30:8 Ezr 10:14 Ho 11:9 Na 1:6 Zp 2:2; 3:8 Is 13:9, 13 Je 4:8, 26; 12:13; 25:37, 38; 30:24; 49:37; 51:45 Jon 3:9 ψ 69:25; 78:49; 85:4 Jb 20:23 La 1:12; 4:11). In Jer 51.45 the order is reversed (אֵף-יְהוָה:). The specific order in our text is found in Nu. 25:4; 32:14; 1 Sa. 28:18. חֵרוֹן is used for *wrath*, Neh. 13.18; Ps. 2:5; Plur. חֲרִיִּים *angers* in Ps. 88:17. *BDB* 1977, 354; *G-T* 2003, 303.

<sup>549</sup> *SWA* 1977.

in the Ancient Near East.<sup>551</sup> At the same time, the Babylonians are depicted in Isaiah as attempting to manipulate their destiny through the worship of luminaries (Is 24.21; 34.4,5, 5; Jer 7.18; 8.2; 44.17,18,19; Ezek 8.16-18 and “it is in this context that Isaiah announces the extinguishing of the heavenly light in God’s great day.”<sup>552</sup> The Day of the Lord is both a sign to be interpreted and a punishment of the gods of Babylon (cf. 13.5; 40.26).

## 2. *Shaking of foundations*

שָׁמַיִם אֶרֶץ וְתַרְעֵשׂ הָאָרֶץ מִמְקוֹמָהּ  
(13.13)

The established cosmic order is turned to chaos with the shaking of the foundations of the earth (cf שָׁמַיִם “heaven” // אֶרֶץ “earth” Is 1.2; 13.13; Hos 2.23; Amos 9.6; Pss 73.9; 96.11; 147.8).<sup>553</sup> Both upper and lower realms of the earth are moved as an expression of Yahweh’s wrath. Wildberger notes, “what happened once upon a time to Sodom and Gomorrah (v.19)” (cf. Is 34.4; Joel 3.3; Zech 14.3).<sup>554</sup> The same verb (רָגַז) was used to depict the quaking of the mountains that led to the death of many in Judah as a result of the wrath of Yahweh in 5.26ff

## *Results (Depiction of Humans)*

### 1. *Command to howl and wail (Expressor)*

הִילָלוּ בִּי קְרוּב יוֹם יְהוָה בְּשֹׁד מִשְׁעָרֵי יְבוּא:  
(13.6-8)

13.6 is a *call to complaint*<sup>555</sup> with an imperative followed by a motive clause. The imperative to wail is directed to Babylon because (בִּי) of the nearness of the Day of Yahweh arriving as sweeping destructive force (בְּשֹׁד). The wailing of the people and the eerie sounds of the hyenas (13.22) underscore the horror of the Day.

The logical connector עַל־כֵּן in 13.7 introduces the results which include physiological and emotional reactions that involve the hands, hearts, bowels and face of the *Evaluees*.

<sup>551</sup> Similar motifs depict Adad's power passing over the heavens turning whatever was a light into darkness. See Gilgamesh Epic 1.132 in B. Foster 1997, 459.

<sup>552</sup> Oswalt 1986, 306.

<sup>553</sup> Fisher *RSP*, Vol 1, 356.

<sup>554</sup> Wildberger 1997a, 25.

<sup>555</sup> Sweeney 1996, Loc 3928.

Chart 3.7  
Verbal Sequence in Is 13.7

הִיָּלֹו Command			
כִּי Reason	/	קָרוֹב יוֹם / יְהוָה כְּשֶׁדֹּ Subject Comparative (Subject Complement)	
עַל־כֵּן Logical connector			
↓			
כָּל־יָדַיִם Subject	/	תִּרְפֶּינָה Verb <i>yiqtol</i>	
וְכָל־לֵבב אֲנֹוֹשׁ Subject	/	יִמָּס: Verb-yiqtol	+ וְנִבְהָלֹו conj seq + weqatal
צִירִים וְחֻבְלִים Subject-Verb – <i>yiqtol</i>	/	יֵאָחֲזֹו Comparative Grammar	יִחִלָּו Verb – <i>yiqtol</i>
אִישׁ אֶל־רֵעֵהוּ Subject- I.D.O.	/	יִתְמָהוּ Verb-Yiqtol	
		פָּגַי לְהָבִים Subject Complement Comparative Grammar	פָּגִיָּהֶם: Subject

The syntactical structure depicts the *Evaluee* in three ways. First, the *weqatal* + *yiqtol* sequence expresses predictive discourse. Second, each of the four subjects (hands, hearts, pangs/cramps, faces) are fronted and thereby emphasize that the totality of the human body is affected. As a synecdoche, the body parts stand for the whole of the body which indicates the *degree* to which the person is affected. Third, כָּל indicates that every person will be affected.

## 2. Every hand goes limp, hearts loose courage

(כָּל־יָדַיִם תִּרְפֶּינָה וְכָל־לֵבב אֲנֹוֹשׁ יִמָּס)  
(13.7)

The image of hands going limp and hearts melting away expresses the loss of courage faced with military invasion (2 Sam 4:1; Josh 2.11; 5.1; Is 19.1; Ezek 21.12; Nahum 2.11; Ps 22.11).<sup>556</sup> The Syro-Ephraimite and Assyrian invasions produced physiological reactions as well (נִיעַ, Is 7.3) and melt from fear (רָכַח, 7.4; 37.3). In contrast, Yahweh consistently strengthens the hearts of his people (40.2).

## 3. Pangs and cramps of childbirth

וְנִבְהָלֹו צִירִים וְחֻבְלִים יֵאָחֲזֹו כִּי־לֵדָה יִחִלָּו  
(13.8)

Pangs and cramps of childbirth frequently express the agony of victims of military attack (Jer 6.24; 50.43; Ezek 7.17,21; 21.12; Zeph 3.16; Job 18.20;

<sup>556</sup> Wildberger 1997a, 23.

21.6). The motif of birth pangs is used differently by Deutero-Isaiah (42.14ff) where it portrays the noise Yahweh makes when he liberates his people in Exile (42.14).

#### 4. *Faces aflame*

אִישׁ אֶל-רֵעֵהוּ יִתְמָהוּ פָנָי לְהִבִּים פְּנֵיהֶם  
(13.8)

The faces turn red as they look at each other with horror (Nahum 2:10; cf. Is 29.19). We suggest that the image picks up on the ‘fiery red’ anger of the Day of the Lord. Now, the faces of men are aflame with the judgment of Yahweh.

#### 5. *Turning and fleeing to their land (as hunted prey; as sheep)*

אִישׁ אֶל-עַמּוֹ יָפְנוּ וְאִישׁ אֶל-אַרְצוֹ יָנוּסוּ  
(13.14)

People scatter when the Day of the Lord arrives.<sup>557</sup> The description of the Midianites who flee (נוס, Judg 7.22) in the Gideon narrative likely influences the present description. The *comparative* grammar (כְּ) portrays the scattering of the people with two images. The *we-haya* is characteristic of predictive prophecy.

וְהָיָה כְּצִבִּי מִזֶּה (13.8)  
(וְצִצְאוּן וְאִין מִמֶּנִּי) (13.8)

Images of animals being hunted or sheep being scattered appear in other wrath-associated passages as well. Israel is portrayed as a hunted animal with none to rescue her from Assyria (כְּצִבִּי מִזֶּה, 5.26-30). Here, however, Babylon is described as a hunted gazelle. The scattering of the Babylonians as scattered sheep is consistent with the reversal of themes. She had gathered people from the nations (as did Assyria, cf. Is 10.5ff). Now, people will flee from Babylon. The image of scattered sheep is also found in 53.6 where it describes the *Reason* for divine wrath (כִּלְנוּ כְּצִצְאוּן תֵּלְעִינוּ אִישׁ לְדַרְכּוֹ פָּגִינוּ וַיִּהְיֶה) (הַפְגִּיעַ בּוֹ אֶת עֲוֹן כִּלְנוּ נוֹס / פָּנָה / נָדָה). In both texts, the same words are used נָדָה / פָּנָה / נוֹס. Though this is not an inter-textual reference, comparing the texts indicates how images of scattered sheep/prey relate to the theme of wrath in Isaiah:

Is 5.26-30; 13.8 = *Results of wrath*  
Is 53.6 = *Reason for wrath*.

<sup>557</sup> They return to their places of origin. Wildberger 1997a, 27-28.

5. *Destroyed and depopulated like Sodom and Gomorrah*

בְּשָׂדִים כְּמִהַרְבֵּת אֱלֹהִים אֶת־סֹדֶם וְאֶת־עֲמֹרָה  
(13.9)

The overturning of Babylon (הִפָּךְ) implies a depopulation of cities when cities are destroyed (Lam 4.6). In this way, the overturning and depopulation of Babylon match her crime of destroying and depopulating Judah in the Exile. The language of the repopulation of Zion with those who return from Exile in Is 14.1-2 contrasts with that of depopulated Babylon.

6. *Inhabited by horrible beasts and demons*  
(13.9-22)

The predictive prophecy employs four *we-haya* clauses to describe the consequences of the arrival of the Day of Yahweh.

וְהָיְתָה בָּבֶלֶ	(13.9) “and it will happen to Babylon”
וְרִבְצוּ־שָׂם	(13.21) “but will lie there. . . . beasts”
וּמָלְאוּ	(13.21) “and will be filled . . . . with owls”
וְשָׁכְנוּ שָׁם	(13.21) “and . . . . will dwell there”
וְעָנָה אֵיִם	(13.22) “and will cry . . . . hyenas”

The revelry and singing once heard in the palaces of Babylon will be replaced by cries and wailing of wild beasts. In 1.10; 3.9 images of Sodom and Gomorrah expressed the *Reason* for Yahweh’s wrath. In 13.9 the reference to Sodom and Gomorrah depicts the *Results* of punishment. As Blenkinsopp notes:

It will be the home of satyrs, goat-like creatures of corrupt intelligence and malevolent will who haunt the wild places of the earth, sometimes in the company of the female demon Lilith (34:14 cf. Lev 17:7; 2 Chron 11:15). The topos of a human population displaced by wild animals is conventionally part of this scenario (cf. 27:10–11; 34:11–15; Jer 50:39; 51:37).<sup>558</sup>

The mixture of demonic animals with unclean animals shows that there was no real distinction between animals, demons or apparitions.<sup>559</sup> The same imagery depicts Edom’s destruction (34.5-17). In contrast, the transformation of landscapes (40.1-11) and animal imagery is used to express the end of Yahweh’s era of wrath upon his people (11.6; 65.25).

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<sup>558</sup> Blenkinsopp 2000, 280.

<sup>559</sup> Wildberger 1997a, 33.

### 7. *The earth rest and trees rejoice*

(14.7) (נָחָה שְׁקֵטָה כָּל־הָאָרֶץ פָּצְחוּ רִנָּה)

(14.8) (גַּם־כָּרוּשִׁים שָׁמְחוּ לָךְ אֲרָזִי לְבָנוֹן)

The whole earth had been oppressed by Babylon, but now the trees will rejoice. In 14.4,7-8 the earth rests (נָחָה שְׁקֵטָה כָּל־הָאָרֶץ, 14.3). Drawing on images of Noah and rest, the text suggests that chaos would no longer characterize the earth (cf. Gen 8.4-5).<sup>560</sup> The earth that rests implies the the earth is recreated. For this reason, the earth and trees shout for joy (שָׁמְחוּ/רִנָּה). In Deutero-Isaiah, singing and rejoicing characterize the entire created order that celebrates liberation from Babylon (פֶּשַׁה; רִנָּה, Is 44.23; 55.12-13; cf. 44.23; 49.13; 54.1; 55.1; 55.12; 52.9).<sup>561</sup>

### 8. *Israel is transplanted into the land*

כִּי יִרְחֹם יְהוָה אֶת־יַעֲקֹב וּבָחַר עוֹד בְּיִשְׂרָאֵל וְהִנִּיחָם עַל־אֲדָמָתָם וְנָלְנָה הַגֵּר עֲלֵיהֶם וְנִסְפְּחוּ עִלָּיָהּ (בֵּית יַעֲקֹב)

(14.1)

The addendum of a prose section in 14.1-2 that begins with the כִּי clause describes the *results* of Babylon's destruction for Israel. The *yiqtol* + *weqatal* (9x) sequence depicts consecutive events in the future with the purpose of instilling confidence in the exiles. The events portray the following consequences for Israel:

-*With Yahweh as subject:*

14.1 Yahweh will have mercy (יִרְחֹם), *yiqtol*

14.1 Yahweh will choose Israel (וּבָחַר), *we+qatal*

14.2 Yahweh will set them in their land (וְהִנִּיחָם) *we+qatal*

Yahweh's mercy was part of Israel's ancient creed (Ex 34.6; Deut 4.31). Therefore, the withholding of mercy signaled the *temporary* wrath of Yahweh, as we noted in Is 9.16 (cf. 27.11; 13.18; 30. 18). The renewal of his mercy in 14.1 signals that the era of wrath against Israel has now ended. The word (בָּחַר), likewise, evokes promises related to the land (Deut 4.37). Its use in Isaiah is evidence of Deutero-Isaiah's redaction of the present text as (בָּחַר) never appears in Trito-Isaiah.<sup>562</sup> The theme of election, the democratization of Davidic promises and the subservience of the nations in 14.1-2 are more fully developed by Deutero-Isaiah in 55.1-7.

As it relates to the present text, Israel's experience of wrath led to her expulsion from the land (5.13) and captivity by merciless Babylon. Now, the

<sup>560</sup> Levenson 1988.

<sup>561</sup> Williamson 2009b, 170.

<sup>562</sup> Williamson 2009b, 164-165.

end of Exile results in a reversal of fortunes. She will be transplanted in her land once again (וְהִנֵּיחָם) and the nations will serve Israel.

#### 8. *Nations will serve Israel*

##### *-Nations as subject*

14.1: Nations will join them (וְנִלְוָה) *we+qatal*

14.1: Nations will cleave unto the house of Jacob/Israel (וְנִסְפְּחוּ) *we+qatal*

##### *-Israel as subject*

14.2: Israel will take peoples (וְלָקְחוּם) *we+qatal*

14.2: Israel will bring them (וְהִבִּיאֵם) *we+qatal*

14.2: Israel will possess them (וְהִתְנַחֲלֵם) *we+qatal*

14.2: Israel will make them servants (וְהָיִי שִׁבְיָם) *we+haya*

14.2: Israel will rule them (וְרָדוּ) *we+haya*

The theme of the reversal of the fate of Israel and the nations echoes 11.11-16 (esp. 11:12) where nations are subservient to Israel. The role of the nations is clearly reversed and unique to the Deutero-Isaiah (41.11-16; 49.7, 22-23, 25-26; 51.22-23; 52.13-15; 54.17).

#### ***Place (of Punishment)***

“There” (שָׁם)  
(13.21)

The topical reference in 13.21 to Babylon uses the word שָׁם. The word is repeated five times in the short span of vv. 21-22 and anaphorically remits back to בָּבֶל־צָבִי מִמְלָכוֹת תִּפְאָרֶת גָּאוֹן in 13.9. The destruction described in 13.9 (לְשׁוֹם הָאָרֶץ לְשִׁמָּה וְחִטָּאֶיהָ יִשְׁמֵד מִמֶּנָּה) phonetically anticipates the repetitive use of שָׁם in 13.21-22 and audibly evokes images of sweeping destruction.

#### ***Judgment-Communication Frame in 14.2-23***

In the *Judgment-Communication* frame: *A Communicator communicates a Judgment of an Evaluee.* [FNI]. In light of the 13.1-14.23 we may conclude:

A *Communicator* [Isaiah in 13.1; Israel in 14.2] communicates a judgment of an *Evaluee* [King of Babylon] to an *Addressee* [dead king addressed but only heard by Exiles in Babylon]. [FNI].

The superscription (מִשְׁנָא) in 13.1 had signaled the verdict. Now, a *taunt/dirge* is the literary means by which this verdict is communicated. The *Addressee* is the dead monarch, but the audience is Israel in Exile.



### ***Event (Literary Genre)***

Is 14.2b-23 is a *taunt* in the form of a *dirge*. Dirges are characterized by the use of an exclamatory **אֵי** (14.4; 14.12; cf. 2 Sam 1.19,25,27). The purpose of the *dirge* is to belittle the object and is common in war settings (cf. Ezek 19.1-14; 27.1-36; Amos 5.1-3).<sup>563</sup> Normally, a *dirge* extols the merits of the deceased and calls people to mourn. This *dirge*, however, does not extol the merits but the crimes.<sup>564</sup> The effect is that former glory is contrasted with the present tragedy. The *dirge* is also typically expressed with a *qinah* meter where there is a 3 + 2 stress.<sup>565</sup>

### ***Frequency of Communication***

Deutero-Isaiah also uses a *taunt* song/*dirge* about Babylon in Is 47.

### ***Means (of Punishment)***

*Taunt/Dirge*: the song is not merely a poetic description of the deceased king of Babylon but is a means of transferring the king over to the realm of the dead, robbing the king of his power.<sup>566</sup>

### ***Time (Theological)***

Scholars have long noted that the *taunt/dirge* in Is 14 and 47 is characterized by the *qatal* form of the verb. Nevertheless, the fact that the song is preceded by the temporal *we+haya* “in that day you will say” (**וְהָיָה בַּיּוֹם**, 13.3) clearly shows that it is something to be sung in the immediate future. The *qatal* forms depict a state of affairs in the future.

### ***Communicator of Taunt (People)***

The *Communicators* of the taunt correspond to the heralds in Deutero-Isaiah (cf. 40.2).

### ***Communicator of Taunt (Prophet)***

The dual use of the messenger formula **נְאֻם־יְהוָה** (14.22,23) indicates a prophetic expander of the oracles speaking with the authority of Yahweh.

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<sup>563</sup> Sweeney 1996, Loc. 4034.

<sup>564</sup> Ibid.

<sup>565</sup> Wildberger 1997a, 50-52.

<sup>566</sup> Ibid.

### 3.3 Introduction to Isaiah 24-27 (“The Isaiah Apocalypse”)

Is 24-27 has been conventionally termed ‘Isaiah’s Apocalypse’ because of its resemblance to apocalyptic literature. However, 24-27 is not pure apocalyptic literature. Many aspects unique to later apocalyptic literature are absent from 24-27, such as a dualization of thinking; heavenly journeys or the periodization of history.<sup>567</sup> However, earlier aspects of apocalyptic literature do emerge in 24-27 and include a reconfiguration of hope (25.6-8), triumph (25.9), the resurrection (26.15), the end of evil depicted with cosmic language (27.1, ‘Leviathan’) and the blossoming of Israel in the whole world (27.6).<sup>568</sup> In any case, the material grew out of Post-Exilic conditions where the previous promises of Yahweh were perceived as not having been fulfilled. Thus, the writers needed to show how the prophecies were to be understood. This re-interpretation of texts is evident in 24-27, which tends to reapply historical judgments and promises on a universal level. For instance, Is 24.1 (הִנֵּה יְהוָה בֹּנֵקֵק הָאָרֶץ וּבֹלֵקֶהָ וְעֵנָה פָּנֶיהָ וְהָפִיץ יִשְׁבָּרֶיהָ) may be referring to an earlier prophecy such as 13.5.<sup>569</sup> We discuss one of the most obvious re-interpretations of previous material in our section below on 27.2-5 where the song of the vineyard is re-interpreted.<sup>570</sup>

On a larger literary level, 24-27 has been considered by most scholars to universalize many of the historical particulars that are found in Is 13-23. With the exception of Moab which is emblematic, the cities in 24-27 are nameless and described as the ‘city of chaos’ (קִרְיַת-תְּהוֹ, 24.10,12; cf. 25.2-3; 26.5; 27.10-11). Moreover, in the very literary center of the 24-27, the ‘city of God’ (עִיר עֶזְרָתֵנוּ) appears (26.1-2) as a symbol of hope for all.<sup>571</sup> We will now examine the function of wrath-associated lexical units in the larger literary contexts of 26.7-21 and 27.2-5.

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<sup>567</sup> Blenkinsopp 2000, 346.

<sup>568</sup> Johnson 2012, 36-43.

<sup>569</sup> Blenkinsopp 2000, 347.

<sup>570</sup> Sweeney notes how the following verses in 24-27 reuse the previous texts: (24.13//17.16); (24.16//21.2; 33.1); (25.4-5//4.5b-6; 32.1-2); (25.11b-12//2.9-17); (26.5//2.6-11); (26.17-18//13.8; 66.7,8); (27.1-3//5.1-7 & 11.10-16). In each instance there is a universalizing tendency. See Sweeney 1987, 51-66. See also Sweeney 1988, 39-52.

<sup>571</sup> Blenkinsopp 2000, 348.

### 3.4 Isaiah 26.11 + 26.20

#### *Surface Structure: Is 26.11 + 26.20.*<sup>572</sup>

##### 26.11

יְהוָה, רַמְהָּ יָדָהּ בְּלִיַּיִתּוֹ וְיִבְשׁוּ קִנְאֹתֶיךָ אֶרֶץ צָרִיד תִּאֲכָלֶנָּה: Is 26.11

yhwh rāmā **yodkā** bal-yehēzāyūn  
[Voc]

yehēzū wēyēhōšū qin'at-'ām 'ap-'eš šārēkā tō'kēlēm s  
D.O

Is 26.20 [לֹא עֲמִי בָּא בְּהַדְרִיד וְקָרָה דְּלִיָּהּ בַּעֲדָךְ חֲבִי כְּמַעֲט־רֹגַע עַד-יַעֲבֹר-יָעָם:]

##### 26.20

lēk 'ammiy bō' bahādārēkā ūsēgōr dēlotykā  
[Voc] [Loc.....]

ba'adekā hābī kim'aṭ-reḡa' 'ad- ya 'ābāwr- zā'am  
[Loc.....] [Time trvl] [Time aim.....]

#### *Frame Elements*

#### *Event (Literary Genre)*

While Is 26.1-21 is considered 'apocalyptic' it draws on a variety of literary genres and forms. As a whole, 26.1-21 is a *communal complaint song* characterized by a *song of praise* in 26.1b-6. The song exhorts the community to trust in Yahweh (v.3).<sup>573</sup> The recurrent use of the first person singular "I" instead of 'we' in a communal lament indicates its parenetic function. The following literary genres/forms are used:

26.1-6:	Songs of praise
26.7-18	Complaint
26.19	Salvation oracle
26:20	Exhortation

The text of 26.7-21 serves the ultimate intention of *exhorting the people to wait* (v.20). Thus, the text corresponds to the *Attempt-Suasion* frame in which: "*The Speaker [Yahweh/prophet] expresses through language his wish to get the Addressee [Israel] to act in some way that will help to bring about events or states described in the Content [hide until God's wrath passes].*" [FNI].

<sup>572</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; grammar [gam gram]; Includer grammar [Incl]

<sup>573</sup> Sweeney 1996, Loc. 5975-5984.

## *Time*

The majority consensus is that Is 26.7-21, given it forms one of the original cores of 24-27, is to be dated no earlier than the late Sixth-Century or early Fifth-Century BCE. Thematic concerns of the text are associated with the return and rebuilding of Jerusalem.<sup>574</sup>

## *Addressee*

The *Addressee* is 'the person that the speaker seeks to influence to act.' [FNI] (i.e., the person Yahweh seeks to influence to 'come and hide,' v.20).

### 1. *Israel and the prophet*

The *Addressee* is addressed explicitly by Yahweh in 26.19-20 "עַמִּי" (my people).<sup>575</sup> The association of the *Addressee* with the covenant is evident in the term עַם (vv.11,20). In vv.8-18 nine first person pro-forms identify Israel as the one who laments. In v.9, the poet identifies himself with the community through the use of the first-person singular (נִפְשִׁי אֲנִי תִידֹּב בְּלִילָה אֶרֶץ- (רִיחִי בְּקִרְבִּי אֲשַׁחֲרֶנּוּ). When Yahweh addresses 'my people' it includes both prophet and people.

### 2. *A righteous nation (vv.1-10)*

'Righteousness' describes both the nation in v.2 (גוֹי־צְדִיק שֶׁמֶר אֲמָנִים) and what the nation intends to learn in vv.9-10 (צִדִּיק, צִדְקָה). In vv.1-6 the righteous nation that enters the city is depicted as a triumphant and joyful community that trusts in Yahweh. The text has intentionally shifted the sense of Is 60.11 where the kings of the earth enter the gates.<sup>576</sup> The depiction of the joyful righteous in vv.1-6 is radically changed in vv.7-21. In vv.7-21 the experience of the righteous is that of lament and of yearning for Yahweh to intervene. Such shifts are common in early apocalyptic literature and are also characteristic of shifts between lament and praise in the Psalter. Notice the changes in depictions of the righteous below:

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<sup>574</sup> Hays dates Is 24-27 to the late Seventh - early Sixth-Century BCE noting several latter interpolations. For instance, the *paragogic nun* rarely appears in Is 24-27. However, it does occur three times in Is 26 (vv.11,19) where it is evidence of late *archaizing* activity. C. B. Hays 2013, 7-24.

<sup>575</sup> Note the shift from the second person singular "your dead" (v.19a) to the first person singular "my bodies" (v.19b).

<sup>576</sup> The righteous, not the kings, enter through the gates as in Is 60.11. This represents a variation on the theme of the *democratization* of kingship. See Hibbard 2006, 183-200.

### Chart 3.8 Righteous Rejoice & Lament in Is 26.1-21

Righteous Rejoice // Righteous Persevere  
26.2 (מִישְׁגִּים יֵשֶׁר מַעְגֵּל צְדִיק) // 26.7-8 (שְׁעָרִים)

Entering in Joy // Hiding from Wrath  
26.2 (בָּא בְחֻדְיָה וְסִגְרָה דְּלִמְיָה) // 26.19 (פָּתְחוּ שְׁעָרִים וַיָּבֹא)

Trust leads to Peace // Confident longing (trusting) for peace  
26.3-4 (אֲשַׁחֲרֶה, אֵימִתִּיךָ, תַּאֲוֹת־גִּבּוֹרֶשׁ, יְהוָה קוֹיִגּוֹד) // 26.8 (בְּטִחוּ בַיהוָה, בְּהַבְטִיחוּ): 26.3-4

*The righteous wait for Yahweh to make a path of righteousness (צדק) and justice (משפט)*

v.7 = אֶרְחָה לְצַדִּיק מִישְׁגִּים יֵשֶׁר מַעְגֵּל צְדִיק תַּפְלִס:  
v.8 אֶף אֶרְחָה מִשְׁפָּטֶיךָ יְהוָה קוֹיִגּוֹד לְשִׁמְךָ וְלִזְכְּרֶךָ תַּאֲוֹת־גִּבּוֹרֶשׁ:  
v.9 נַפְשִׁי אֵימִתִּיךָ בְּלִילָה אֶף־רוּחִי בְּקֶרְבִּי אֲשַׁחֲרֶךָ כִּי בְּאֵשׁ מִשְׁפָּטֶיךָ לְאַרְצִי צֶדֶק לְמַדּוֹ יִשְׁבִּי תִּבְל

In 26.7-9 expectations of the righteous for justice and righteousness consist in a desire for Yahweh to vindicate the community oppressed by foreigners. Structurally, the object of the community and prophet's desire (26.8, תַּאֲוֹת־גִּבּוֹרֶשׁ) is Yahweh's Name and his memorial. Both objects are fronted for emphasis (שִׁם and זִכָּר).<sup>577</sup> The name and memorial refer to Yahweh's great deeds in history (cf. Hos 12.6; 14.8; Ex 3.15b; Ps 30.4).<sup>578</sup> Thus, calling to memory Yahweh's deeds is a source of comfort. The focus of Yahweh's great acts in history is reaffirmed. This contrasts with the oppressors who are not remembered in history (26.14, וְתִאֲבֹד כָּל־זִכָּר לָמוֹ).

The theme of expecting Yahweh to make a path for the righteous is similar to themes in 'wisdom psalms' which help us clarify the function of the text. Exploring the relationship between the present text and 'wisdom psalms' (Pss 49, 62, 73, 91, 112), Blenkinsopp writes:

We are alerted to this aspect of the composition in the opening verses, with their heavy concentration of language from the didactic and aphoristic literature—'ōrah ("path"), ṣaddîq ("righteous," "innocent"), yāšār ("upright"), etc. It is, in any case, a literary imitation of familiar liturgical genres rather than a psalm in the strict sense of the word. The initial expression of confidence in God and divine approval for the righteous (7–11), mixed with anxiety about

<sup>577</sup> Several synonymous verbs (קָוָה שָׁחַר, אָוָה) for longing/desiring Yahweh in times of crisis are used in vv.8b-9a. Note how the desire for Yahweh's name shifts to a desire for Yahweh himself! See Wildberger 1997a, 556-559. The structure of the chiasm uniting vv.8-9a is: *desire* – *soul* – *soul* – *desire*.

תַּאֲוֹת־גִּבּוֹרֶשׁ

נַפְשִׁי אֵימִתִּיךָ

<sup>578</sup> Young 1969, 213.

the congruence of the divine with human ideas of justice, turns to a dominant note of regret (12–18) in which the principal gravamen is foreign domination. In its penitential survey of the nation's history (all the major verbs are in the past tense) it can be compared with 63:7–64:11[12], which also laments foreign rule and in which God's deeds of mercy (*ḥasdē YHWH*) are the counterpart to God's *mišpāṭīm* (deeds that manifest the divine justice) in our poem.<sup>579</sup>

The image of the righteous ‘waiting/expecting’ for Yahweh to intervene in righteousness and justice is to be seen as the desire for vindication. This vindication is brought about through punishment.

In the final form, the use of righteousness (הצדק) and justice (משפט) develop isaianic terms in unique ways. In Pre-Exilic texts, the terms defined the ethical-moral obligations Yahweh expected of his people (5.1-7). The disregard of righteousness and justice stimulated Yahweh's wrath. If overlooking righteousness and justice excited Yahweh's anger in the Pre-Exilic period (5.1-7), being righteous and waiting for Yahweh's righteousness characterizes those protected by his wrath in the Post-Exilic period (26.7-8).

Chart 3.8  
Expectation of Righteousness and Wrath in Is 26.7-8 and Is 5.1-7

Is 26.7-8	Is 5.1-7
Expectations (תאונה, קונה) <i>of</i> the righteous (צדיק) אֶרַח לְצַדִּיק מִיְשָׁרִים יִשָּׁר מַעְגַּל צַדִּיק תִּפְלֹס: (v.7) אֶף אֶרַח מִשְׁפָּטֶיךָ יְהוָה קוֹיִגוּד (v.8)	Expectations (קונה) <i>for</i> righteousness (צדיק) וְיָקוּ לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצַדִּיקָהּ וְהִנֵּה צַעֲקָה: (v.1)
Protection during wrath (v.20) (עַד-יַעְבֹּר זַעַם)	Stimulus to wrath (5.25) (תִּרְהֹ אֶף-יְהוָה)

In Exilic texts, the concept of Yahweh's righteousness and justice related to his intervention in history to rescue the exiles. However, those in captivity did not expect Yahweh to act. Rather, they accused Yahweh of overlooking righteousness and justice (40.27, יַעְבֹּר מִשְׁפָּטֶי יְהוָה). Yahweh's acts of justice expressed in his making a path in the wilderness was unexpected and known to him alone (42.8-9; 48.3-5; cf. 40.2-3). However, in Post-Exilic texts, Yahweh's acts of liberation from Exile are perceived as his standard and customary work.<sup>580</sup> Now, the righteous community confidently *expect* Yahweh to intervene and vindicate his righteous ones.

<sup>579</sup> Blenkinsopp 2000, 368.

<sup>580</sup> תפלס as a *customary yiqtol*.

*The righteous, unlike the wicked, perceive Yahweh's work in history (vv.9b-11)*

The wicked, despite being shown grace (יָחַן רָשָׁע), are unable to perceive Yahweh or his hand. The following chiasmic structure contrasts the righteous and the wicked with a *proverbial* use of the *qatal* form of לָמַד in v.9b and v.10a.

-The righteousness learn (v.9b):                      לְאָרְזָן צִדִּיק לָמַד

-The wicked do not learn (v.10a):                      בְּלִי-לָמַד צָדִיק בְּאָרְזָן

-The wicked are neither able to learn righteousness nor see (יִרְאֶה) the majesty of Yahweh (גְּאוּת יְהוָה) in v.10. Moreover, they are unable to see the hand of Yahweh (יָדָה בְּלִי-יִחְזָקוֹן) in v.11a.<sup>581</sup>

Thus, we may summarize that the wicked are:

- (1) unable to learn (לָמַד) what the community learns (i.e., צִדִּיק)
- (2) unable to see (יִרְאֶה) the majesty of Yahweh (גְּאוּת יְהוָה)
- (3) unable to see (יִדָּה) the hand of Yahweh lifted (בְּלִי-יִחְזָקוֹן)

The use of the verb for learning (לָמַד) does not imply a theoretical “rote” learning as in 29.13. The injunction to learn righteousness and justice is more akin to the context of 1.7 where the wicked are to ‘learn righteousness’ (לָמַדוּ מִשְׁפָּט (הִיטֵב דְּרָשׁוּ מִשְׁפָּט). Rather than learning righteousness, as Smith notes, “they twist (נִכְחָזוּת יַעֲגֵל, v.10) the truth or manipulate life to their advantage to get away with their oppressive behavior.”<sup>582</sup> In particular, failure to learn righteousness implies a twisting of justice characterized by cruelty and wickedness (נִכְחָזוּת יַעֲגֵל, cf. Ps 71.4).

The theme of the wicked unable to see the majesty of Yahweh (גְּאוּת יְהוָה, v.10) is a variation of a theme introduced in Is 5-6. In 5.20, the inability of the leaders to distinguish the moral-ethical good from evil resulted in the decree of hardening (6.9ff) which was applied to the nation as a whole. Now, the decree of hardening has been lifted for the righteous but applied to foreign powers oppressing Israel.<sup>583</sup> Yahweh’s majesty is clearly seen in his action of judgment (24.14). The inability to perceive Yahweh was a temporary measure for the Pre-Exilic (6.1-13) and Exilic community (40.27; 42.1-7) until purification and punishment had been accomplished (40.1-2). In the present text, however, the inability for the wicked to see the majesty of Yahweh triggers the righteous to pray for their annihilation

<sup>581</sup> Both are customary *yiqtol*s.

<sup>582</sup> Smith 2007, 446; Wildberger 1997a, 563.

<sup>583</sup> The use of *חזק* maintains the distinction between the prophet who saw and the wicked who do not see (cf. 6.1-2//26.11).

(26.11).<sup>584</sup> While the ability to see Yahweh's majesty suggested the end of the era of wrath for Judah, the ability of the wicked to see the majesty of Yahweh will signal the universal application of Yahweh's wrath on his enemies. This trajectory is illustrated in the chart below.

Chart 3.10  
Universalization of Stimuli to Wrath  
The Resue of Is 5 in Is 26

Is 5	Is 26
Grace is shown to perceive God's ways (5.1-2) Expectations of Justice/Righteousness (5.7) וַיִּקְרֹא לְמַשְׁפָּט וְהָיָה מִשְׁפָּט לְצִדִּיקָה וְהָיָה צַדִּיקָה:	Grace shown to perceive God's ways: (יָחַן וְשָׁעַ) Expecting Justice/Righteousness (בְּלִי-לִמּוֹד צִדִּיק) 5.10
Wicked unable to see the work his hand (5.12) לֹא יִבְיִטוּ וּמַעֲשֵׂה יָדָיו לֹא רָאוּ: Wicked unable to see work of Yahweh "show us" (5.19) יִמְהָרוּ יִתְיַשְׁהוּ מַעֲשֵׂהוּ לְמַעַן נִרְאָה וְתִקְרַב וְתִבּוֹאָה עֲצַת קְדוֹשׁ יִשְׂרָאֵל וּנְדַעַה: ס	Wicked unable to see work of Yahweh (וּבְלִי-רְאֹה) (בָּאֵת וְהָיָה) (26.9) <i>But the godly can see God's works (מַעֲשֵׂה, פָּעַל) now (26.11-12)</i>
Wicked twist what is right (5.20) לִכְעַ טוֹב וּלְטוֹב גָּרַע שְׂמִים תִּשָּׂה לְאוּרִי וְאוּרִי לְחִשָּׁה שְׂמִים מֶרֶס לְמִתּוֹק וּמִתּוֹק לְמֶרֶס: ס	Wicked twist what is right נִבְחָזוֹת יַעֲגֵל (26.10)
Response: Hand of Yahweh (5.25) עַל-כֵּן תִּרְהֹ אֶף-יְהוָה בְּעַמּוֹ וַיִּט יָדוֹ (Unable to see/perceive Yahweh) שְׂמֵעוּ שְׂמוֹעַ וְאַל-תִּבְיִנוּ וְרָאוּ וְרָאוּ וְאַל-תִּדְעוּ (6.9ff)	Response: Hand of Yahweh (26.11) יְהוָה, רָמָה יָדָהּ בְּלִי-יִתְחַנֵּן וַיִּחַן וַיִּבְשֹׁר
Prophet sees majesty of Yahweh (6.1-2) וְאַרְאָה אֶת-אֲדֹנָי יֵשֵׁב עַל-כִּסֵּא רָם וְנִשָּׂא People see majesty of Yahweh (12.1-6) וַיִּמְרֹו יְהוָה כִּי גִּאֲזוֹת עָשָׂה	Inability of wicked to see majesty of Yahweh בְּלִי-לִמּוֹד צִדִּיק וּבְלִי-רְאֹה גִּאֲזוֹת יְהוָה: (26.10)
Fire as judgment for twisting morality (5.24; cf. 9.7ff) לִכְרֹכַח לִשׁוֹן אֵשׁ	Fire as judgment for twisting morality קִנְאֵת-עַם אֶף-אֵשׁ צָרִיד תֹּאכְלֶם (26.11)
Wicked men of Judah בֵּית יִשְׂרָאֵל וְאִישׁ יְהוּדָה (5.7)	All wicked in world יִשְׁבִּי תִבְלִי: (26.9)

To recapitulate, Is 26, reverses the themes of wrath in 5.1-30 by re-applying the *stimuli* to divine wrath and *consequences* of wrath on a universal level. While Is 26 implicitly reverses themes in 5.1-30, the text of 27.2-5 explicitly reverses Is 5.1-30.

<sup>584</sup> The *modal* verbs in v.11 emphasize the plea of the righteous for Yahweh to exterminate the wicked.



*The review of Yahweh's work in history is the assurance for peace in the future.*

(יְהוָה תִּשְׁפָּט שְׁלוֹם לָנוּ כִּי גַם כָּל־מַעֲשֵׂינוּ פָּעֲלָתָּ לָנוּ:  
(26.12)

The כִּי clause in 26.12 introduces the reason that Yahweh can ordain peace for the community now. In effect, the righteous pray: “Yahweh, You will ordain peace for us.” (יְהוָה תִּשְׁפָּט שְׁלוֹם לָנוּ) *yiqtol*, *anticipated future action*), because (כִּי) You have done so in the past (כָּל־מַעֲשֵׂינוּ פָּעֲלָתָּ לָנוּ, *qatal*). Thus, the *qatal* form is the basis for confidence in Yahweh’s work of peace (שְׁלוֹם) in the future that expressed with the *yiqtol*. The repetition of “for us” (לָנוּ) merges the identity of Israel in the past with the present generation. The review of history entails: (1) the works of Yahweh in the past against the oppressors of his people and; (2) the glorification of Yahweh expressed in the population explosion.

*Israel reflects on Yahweh’s extermination of the oppressors*  
(26.13-14)

The works of Yahweh in the past (פָּעֲלָתָּ, v.12; Cf. Ex 14.14) are phonologically contrasted with the ‘works’ of those who ruled over Israel (בָּעֲלֵינוּ, v.13).<sup>585</sup> Moreover, there is a contrast between the ‘lords’ who ruled Israel in the past (אֲדֹנִים) and God who will work a wonder for his people in the future (הַאֲדֹנָי יְהוָה צְבָאוֹת אֲבִיר יִשְׂרָאֵל), cf. 1.24; 3.1; 6.1; 7.14; 10.16,33; 19.4).<sup>586</sup> The identity of the ‘lords’ who ruled Israel is not specified. However, the act of calling out to Yahweh when oppressed evokes images of both the Exodus and the period of the Judges. The focal point of Israel’s hope is in the exclusive acknowledgment of Yahweh’s name (יְהוָה לְבַד־כִּהְנֶה נִזְכָּר) (זִיגְלָתָהּ לְבַד־כִּהְנֶה נִזְכָּר, v.13).

The ‘work’ of Yahweh in the past against the former oppressors of Israel was to exterminate the posterity of the wicked (וַתִּמְחֶד כָּל־זָכָר לָמוֹ, v.14). The extermination of Babylon’s posterity in 14.9-20 has now become a prototype for Yahweh’s act against the seed of all the wicked. Blenkinsopp writes:

The consignment of these hostile powers to death and oblivion was exemplified earlier by the shades of the dead (*rēpā’im*; see commentary on 14:9) receiving the Babylonian oppressor in Sheol or Hades (14:9-20)<sup>587</sup>

The רָפָאִים will not rise (בְּלִי־קִמּוֹ, v.14; cf. 14.9 where the *Rephaim* rise). Yahweh’s extermination of the oppressor in the past assures Israel that the

<sup>585</sup> As noted by Keil and Delitzsch 1997, 290-291.

<sup>586</sup> Young 1969, 218.

<sup>587</sup> Blenkinsopp 2000, 370.

dead will never rise in the future. The affirmation of faith, then, confesses the total extermination of oppressors. For this reason, we suggest, that the actual identification of the “lords” of the past is intentionally ambiguous. They cannot be identified because their name and posterity have been erased from history!

*Israel reflects on Yahweh's self-glorification in the population explosion and land extension*

(יִסְפֹּתָ לְגוֹי יְהוָה יִסְפֹּתָ לְגוֹי נִכְבְּדָתָ רַחֲקָתָ כָּל־קְצוּי־אֶרֶץ)  
(26.15)

Unlike the extinction of the posterity of Israel's oppressors, the verbs attribute the population explosion and expansion of Israel to the self-glorification of Yahweh (נִכְבְּדָתָ).

[יִסְפֹּתָ לְגוֹי]  
[נִכְבְּדָתָ]  
[רַחֲקָתָ כָּל־קְצוּי־אֶרֶץ]

The precise historical referents are not given, but the pattern of a conquest that follows the death of an oppressor and a subsequent land expansion suggests that the history of the Exodus and the Conquest is in view.

*Israel sought Yahweh in the midst of punishment*

(יְהוָה בִּצָּר פָּקָדוֹת צָקוּן לְחַשׁ מוֹסְרָה לְמוֹ)  
(26.16)

The shift from the second person (v.15) to third person (v.16) reference underscores both the prayers and the reflections on prayer during times of chastisement (מוֹסְרָה in Deut 11.2; Is 53.5). The prayers of Hezekiah in distress (Is 37.3) likewise characterized him as righteous in contrast to the wicked king Ahaz who did not pray when faced with expressions of Yahweh's wrath.

*Israel helpless to bring about salvation and posterity*

(כִּמּוֹ הָרָה תִּקְרִיב לְלֵדָת תַּחֲתִיל תִּזְעַק בְּחִבְלֶיהָ בְּנֵי הָיִינוּ מִפְּנֵי יְהוָה)  
(26.17)  
(הָרִינוּ חֲלֵנוּ כִּמּוֹ יִלְדְּנוּ רִיחַ יְשׁוּעָה בְּלִי־נַעֲשֶׂה אֶרֶץ וּבְלִי־יִפְלֹי יִשְׁבִּי תִּבְלִ)  
(26.18)

In Is 26.15 the people affirmed that Yahweh brought about a population explosion. Here, Israel recognizes that she was unable to bring about salvation in the world (v.18, יְשׁוּעָה בְּלִי־נַעֲשֶׂה אֶרֶץ) or enlarge the nation (וּבְלִי-

588 There is a confession of the people's total inability to bring about a restored and prosperous people of Yahweh. The inability to bring about salvation or a population explosion lamented in Is 26 is a subtle indictment on Yahweh's apparent non-fulfillment of promises in both Deutero and Trito-Isaiah. In Deutero-Isaiah, disobedience resulted in a reduction of the people (48.18-19, *לֹא הִקְשַׁבְתָּ לְמִצְוֹתַי וַיְהִי כִנְהָרְךָ שְׁלֹמֶךָ וְצַדִּיקְתֶּךָ*, *כְּגִלְיָהִם*). However, the 'righteous nation' (*גֹּיִי־צַדִּיק*) of Is 26 is still infertile (26.17) and far from salvation (*יְשׁוּעָה בְּלִי־נַעֲשֶׂה אֶרֶץ*, 26.18)! Trito-Isaiah conceived salvation as contingent upon the practice of justice and righteousness (56.1).<sup>589</sup> Moreover, the promise of an enlarged border in Is 66.7-9 is lamented as not having occurred in Is 26.17.<sup>590</sup>

In the present text, the promised salvation and population explosion is not contingent on obedience (e.g., 48.18-19) nor on the practice of righteousness or justice (56.1). Rather, salvation is wrought by means of the resurrection of the dead (26.19, *יִחְיֶינָה מֵתֵיךָ נִבְלָתֶי יִקְוִמוּן הִקְיִצוּ וְרָנְנוּ שְׂכָנֵי עֶפְרַיִם כִּי טַל*, *אֹרֶת טַלָּה וְאֶרֶץ רְפָאִים תִּפְּלִי*).<sup>591</sup> In the immediate context, there is a sharp contrast between the dead of Israel who will rise and the dead who were exterminated and unable to rise in 26.14. The *salvation oracle* in which Yahweh speaks to the dead with three imperatives in v.19 ("rise, awake and sing!" *הִקְיִצוּ וְרָנְנוּ שְׂכָנֵי*, v.19) stands in contrasts to the seed of the dead oppressors which is unable to rise. Is 26.19 also reinterprets the apparently 'un-fulfilled' promises of Deutero and Trito-Isaiah. Texts from Deutero-Isaiah that reverse themes of widowhood (49.21; 43.6; 54.1; 66.8) or images of Zion's supernatural growth (44.4; 48.19; 49.22-23; 54.2-3, cf. 66.8) were familiar to the author of Is 26.<sup>592</sup> In particular, the author of Is 26 reinterpreted themes from Is 44 and Is 54.

Is 44.4 depicts Yahweh's deliverance as life coming from the earth (*וְצִמְחוּ בִבְטֵן הָעִיר*). This image shapes Is 26.19 where the earth is depicted as a womb about to give birth (*יִחְיֶינָה מֵתֵיךָ נִבְלָתֶי יִקְוִמוּן הִקְיִצוּ וְרָנְנוּ שְׂכָנֵי עֶפְרַיִם כִּי טַל אֹרֶת*). In this way, the resurrection motif in Is 26 extends the metaphor to the literal plane.<sup>593</sup>

<sup>588</sup> The verb *יִפְּלוּ* refers to bringing children to the point of falling out from the womb. Cook 2013, 265-292.

<sup>589</sup> R. Rendtorff 1993, 133.

<sup>590</sup> Todd Hibburd 2013, 23; Cook 2004, 265-292; Childs 1986, 485.

<sup>591</sup> The identification of the dead in v.19 is ambiguous. From vv.8-18 the speaker has been the prophet/people addressing Yahweh. In that case, the prophet is saying to Yahweh that Yahweh's dead will live (i.e., the dead belonging to Yahweh). However, the first person pro-form (*נִבְלָתִי*) "my dead" following the second person pro-form (*מֵתֶיךָ*) introduces a new subject. *BHS* and the Targum emend the first person reference to a third person "their dead." The LXX drops out the suffixes to avoid the problem. Qumran Isa(a) maintains the text as in MT. Van der Woude notes that the shift of persons is intentional as it attempts to get the reader to see Yahweh's salvation from different perspectives. See the discussion in Van der Woude 2013, 143-164.

<sup>592</sup> Cook 2013; 265-292.

<sup>593</sup> Ibid.

Is 26.16-19 also evokes the context of Is 54.1 where the same verbs (יָלַד, חוּל) are used.<sup>594</sup> In Is 54, barren Zion rejoices in her population explosion and border expansion as in 26.15. However, 26.15 extends the promise to the resurrection of individual Israelites who rise from the dead.<sup>595</sup> The inability of Israel to populate the earth (וּבְלִי-יָפְלוּ יִשְׁכְּנֵי תְהֵל) in 26.18 is expressed with the verb נָפַל. In effect, they are unable to bring children to the point of ‘falling’ out of the womb (cf. Eccles 6.3). This echoes the cry of the barren women who without labor (חוּל) gave birth to children (יָלַד) in Is 54.1ff.

The population explosion in Is 54 was, of course, a way of depicting national restoration apart from the efforts of those in Exile. The resurrection in Is 26.19 extends this promise to the resurrection of individual Israelites from the dead. In so doing, themes regarding the population of Zion that have apparently gone ‘un-fulfilled’ in both Deutero and Trito-Isaiah (cf. 54; 66.7-9) are reinterpreted to give hope to those who are presently oppressed by foreign adversaries. The re-population of Zion is no longer contingent upon obedience (48.18-19), nor on the practice of righteousness and justice (56.1ff). Rather, Zion will be re-populated by the resurrection of the dead. The final form of the text further underscores the abolition of death by bracketing the resurrection between the defeat of Mot (death) in Is 25.8 and the defeat of Leviathan in Is 27.1. As Levinson notes: In this sequence, “the resurrection of the dead here is best seen as the logical consequence of the defeat of Death predicted in 25.8.”<sup>596</sup> What had been interpreted as a terminal result of Yahweh’s wrath in the exposing the corpses of his people (נִבְלָתָם, cf. 5.25; 10.4) is now reversed (26.19, יִחְיֶינָה מֵתֵיהֶם וְנִבְלָתֵיהֶם יִקְוּמוּ). The joy of the exiles in return from the Exile (12.1-6) has now been extended to both the living and to the dead in apocalyptic literature (הִקְיִצּוּ וְרָנְנוּ שְׂכָנֵי עֶפְרָיִם). The resurrection, then, is the ultimate reversal of the era of Yahweh’s wrath.

## Content

(לֵךְ עַמִּי בָּא בַחֲדָרָיָה וְסָגֵר דְלֶתֶיהָ בַעֲדָהּ חֲבֵי כְמַעֲטָרְגַע עַד-יַעֲבוֹר זָעַם)  
(26.20)

Yahweh addresses the living with a series of three imperatives: “*go inside, enter the chambers* (בַּחֲדָרָיָה),<sup>597</sup> *shut the door and wait until the wrath is past.*” The sense of urgency to go into hiding evokes images of the Exodus (Ex 12:33) and the Noahic tradition (Gen 7.1-16). Both traditions function as a reservoir of images for depicting Yahweh's desire to protect his people.

<sup>594</sup> Cook notes that Is 26 evokes other aspects of Is 54 as well: the righteous who occupy Zion (26.7); a covenant of peace (54.10); a firm purpose (26.3); momentary anger (26.20; 54.7-8); fertility (26.15; 54.17). Cook 2013, 168-182.

<sup>595</sup> Dan 12.1-4 interprets 26.19 as a bodily resurrection. The *rephaim* are not metaphors. Otherwise, their names would not have been eliminated. Cook 2013, 168-182.

<sup>596</sup> Levinson 1993, 33.

<sup>597</sup> Wildberger 1997a, 571.

## **Speaker**

### *Yahweh and His Name* (26.1-27.1)

Within the span of Is 26.1-27.1 the name of Yahweh occurs 13 times.

## **Salient**

A salient feature is “an entity [abstract or physical] which the Speaker [prophet] believes should participate in the Action.” [FNI]. Three Salient elements participate in the action intended to persuade the Addressee to hide while the wrath passes.

1. *Yahweh's fury* (זַעַם): *Yahweh's instrument of malediction.*  
(הָבִי כְמַעַט־רִגָּע עַד־יַעְבוֹר זַעַם:)  
(26:20)

In Is 10.5,25 זַעַם associated the wrath of Yahweh, expressed Yahweh's malediction. The term is associated with his lips (cf. Is 30.27). The sense of זַעַם is that of a 'raging foam' from ones mouth which,<sup>598</sup> once emptied from a container (i.e., Yahweh's mouth), cannot be put back into the container. That is, malediction speech must run its course (cf. Ps 78.4; Ezek 21.36). As Wildberger notes, the *yiqtol* (עַד־יַעְבוֹר) anticipates that Yahweh's זַעַם will have run its course. זַעַם “the ‘malediction’ or ‘curse’ is a power that carries on its activity automatically. It will strike Israel also if the people got in its way.”<sup>599</sup> The impersonal detachment from Yahweh and the personification of זַעַם by using a third-person reference is not an uncommon way to depict weapons.

2. *Yahweh comes to punish the earth for iniquity/bloodshed*  
(כִּי־הִנֵּה יָבוֹא מִמְּקוֹמוֹ לַפֶּקֶד עָנֹן יִשְׁבֵּהָאָרֶץ עָלֶיּוּ וְגִלְתָּה הָאָרֶץ אֶת־דַּמֶּיהָ וְלֹא־תִכְסֶּה עוֹד)  
(עַל־הַרוֹגֶיהָ)  
(26.21)

The כִּי־הִנֵּה clause provides *reason* with a sense of exclamation: Yahweh is arriving (יָבוֹא, *qotel*) in the present. He is coming from 'his place' (מִמְּקוֹמוֹ), which is best taken as a reference to Mt Zion.<sup>600</sup> The purpose of his coming is to punish earth dwellers for iniquity as indicated employing the *lamed infinitive of purpose* (לַפֶּקֶד עָנֹן).<sup>601</sup> The consequence of Yahweh's arrival is indicated by the parallel *weqatal* (וְגִלְתָּה) and *wayiqtol* (וְלֹא־תִכְסֶּה) verbs:

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<sup>598</sup> G-T 2003, 250.

<sup>599</sup> Wildberger 1997a, 571.

<sup>600</sup> Ibid.

<sup>601</sup> VNK 2000, 155.

bloodshed on the earth will be accounted for (cf. Gen 4.10; Ezekiel 24.7f; Job 16.8). In this way, the iniquity (עֲוֹן) is clarified as being the shedding of blood (cf. 1.15).

### 3. *Yahweh's slaying of Leviathan*

(בַּיּוֹם הַהוּא יִפְקֹד יְהוָה בְּחַרְבּוֹ הַקָּשָׁה וְהַגְדוֹלָה וְהַחֲזָקָה עַל לִוְיָתָן נָחֵשׁ בְּרִיחַ)  
(27.1)

Lexical and thematic cohesion between 27.1 and Is 26 suggest that 27.1 is the logical continuation of Is 26 in the final form.<sup>602</sup> The word יִפְקֹד ('punish,' *yiqtol*) in 27.1 remits back to 26.21 (לִפְקֹד). Both uses depict the final punishment of evil on earth. However, while 26.1 depicts his coming to punish sinners in the present (*qotel*), 27.1 depicts Yahweh's coming in the future (יִפְקֹד, *yiqtol*). On 'that day' (בַּיּוֹם הַהוּא), Yahweh will punish Leviathan (לִוְיָתָן) and slay (וְהָרַג) the dragon (אֶת-הַתַּנִּין).<sup>603</sup> It is significant that Yahweh himself slays Leviathan. He does not give his sword to another (10.5.6). The sword of Yahweh (בְּחַרְבּוֹ) is defined by three adjectives that stand in apposition: the sword is 'harsh', 'great' and 'strong': הַקָּשָׁה וְהַגְדוֹלָה וְהַחֲזָקָה.

The great monsters of the sea appear in various places of the Hebrew Bible. Leviathan is pictured in the Ps 74.13 as having several heads (רָאשֵׁי לִוְיָתָן). In Job 7:12 both the sea and the *Tanim* are depicted as monsters (הַיָּם-הַגִּבִּים); cf. Gen 1.21, אֶת-הַתַּנִּינִים. Is 51.9, likewise, depicts a giant sea monster (Rahab) cut into pieces by Yahweh (אֶת-הַיָּם הַמְהוּצָבֵת רָהַב מְחולֶלֶת תַּנִּין) as a depiction of Yahweh's victory over Egypt and the Sea. Similar images are found in Ugaritic texts such as the *Balu Myth* of the Second Millennium BCE<sup>604</sup> or the *Baal Palace* text depicting a serpent with seven heads.<sup>605</sup> The *Babylonian Epic of Creation* also depicts Marduk fighting with the sea monster Tiamat who is depicted as a sea serpent.<sup>606</sup> It is not possible to specify the precise parallel in view, but the function of the mythological language in Is 27.1 is clear enough. Levinson rightly notes that the fight with the sea monsters reactivates hope in God in the following way:

The deficiency of Yahweh's present behavior in the laments can be associated with those texts that speak of the survival of the primordial adversary, Leviathan, the Sea (Yam) . . . . Those texts tell not of chaos eliminated, but of chaos circumscribed, subjugated against its will . . . . His victory is only meaningful if his foe is formidable.<sup>607</sup>

<sup>602</sup> In particular the temporal formula בַּיּוֹם הַהוּא in 27.1 and 27.2. Childs 2001, 196-197.

<sup>603</sup> The parallel structure indicates that Leviathan and the dragon are the same referents.

<sup>604</sup> Pardee 1997, 241.

<sup>605</sup> Wyatt 2002, 70; Fisher et al., *RSP* 1972, 34.

<sup>606</sup> Walton, Matthews and Chavalas 2000, 618.

<sup>607</sup> Levinson 1993, 27.

In light of the present position of the text, the defeat of death in Is 26.19 is bracketed by Yahweh's defeat of primordial monsters. Mot (death) is swallowed up in 25.8 and Leviathan is killed in 27.1. Thus, as Levinson notes, "the end of time recapitulates the primal time . . . . Death must be defeated if life is to go."<sup>608</sup>

### ***Speaker***

*"The person who intends through the use of language to get another person to act."* [FNI]. We noted above that the speaker of 26.20 is Yahweh as עֲמִי indicates. Even so, the third-person reference to Yahweh in v.21 depicts the voice of the prophet as merging with that of the voice of Yahweh.

### ***Frequency***

*"Number of times an event occurs per some unit of time. "How often?"* [FNI].

#### *1. Diachronic progression*

Israel was punished first, then Assyria, then Babylon.<sup>609</sup> The linear progression of Yahweh's wrath underscores the move of history. However, the punishment of Leviathan takes us back in cyclical fashion to the slaying of the cosmic forces in primal history (cf. Is 51.9-11).<sup>610</sup>

#### *2. Temporal (26.20)*

The use of זֶעַם is associated with the temporal phrase חֲבִי כְּמַעֲט־רִגָּע עַד־יַעְבֹּר (זֶעַם). This indicates there is a beginning and an end to the period in which זֶעַם takes its course. We noted in our discussion on 10.25 that זֶעַם is depicted as flowing out from the lips of Yahweh.

### ***Place***

*"Where the Speaker attempts Suasion on an Addressee"* [FNI].

The apocalyptic nature of the text does not specify a location other than the world in general.

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<sup>608</sup> Levinson 1993, 38.

<sup>609</sup> Some interpret that the conflict refers to the Seleucid persecution under Antiochus IV who sought to destroy the cult in 167-164 BCE (cf. Dan 7.11-14). See discussion in Day 1985, 151-177.

<sup>610</sup> Levinson 1993, 27.

## Purpose

“The Reason for which the Speaker attempts to persuade Addressee.” [FNI].

To protect his people from wrath that will be poured out on the wicked (v.20)

## Role

“Role in which Salient entity tries to persuade the Addressee.” [FNI].

Yahweh's role is defined as executing faithfulness for his covenant people (עַמִּי, ‘my people’ in 26.20).

## Time

“Time when the lobbying occurs.” [FNI].

See above for a discussion of “בְּיוֹם הַהוּא”

## 3.5 Isaiah 27.4

### Surface Structure of Is 27.4<sup>611</sup>

חָמָה אֵין לִי מִי־יִתְּנֵנִי שְׁמִיר יֵשִׁיר בְּמִלְחָמָה אֶפְשָׁעָה בָּהּ אֶצִּיתָנָה חָמָה:

27.4

hēmā      'ēn      lî  
[QSVPr] [Ps]

mî-yittēnēnî  
[SIO.....]

šāmîr šayit

bammilhāmā      'epšē'ā      bāh      'āšitennā yāḥad  
[Loc.....]      [Harmr]      [Mnr]

### Frame Elements

The short poem depicting Yahweh's commitment to protecting his vineyard has only four lines, and thirty-six words. However, the remains a challenge for interpreters who would reconstruct its history and function.<sup>612</sup> The hermeneutical significance of the placement of Is 27.2-5 in the final form has been noted by Blenkinsopp who suggests that the anger of Yahweh in 27.4

<sup>611</sup> AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; 𐤇𐤁 grammar [gam gram]; Includer grammar [Incl]; Subject Interrogative Open [SIO]

<sup>612</sup> Alonso-Schökel and Sicre-Diaz, 1987, 215.



(חַמָּה אֵין לִי) implicitly remits back to the apocalyptic wrath (*za'am*) spoken of in the preceding poem (26:20).<sup>613</sup> The Post-Exilic poem explicitly looks back to the Is 5.1-4 and Num 21 and reinterprets these texts to announce the end of Yahweh's wrath against his people. The more notable correspondences between Is 5.1-7 and 27.2-6 may be seen in the chart below:

Chart 3.11  
Is 5.1-7 and Is 27.2-5<sup>614</sup>

Is 5.1-7	Is 27.2-5
5.1 Prophet will sing (אֲשִׁירָה נָא לִידֵידי שִׁירַת דּוֹדִי)	27.2 Summons to sing (כֹּרֶם חֲמֵד עֲנוּלֶה:)
5.1 On a very fertile hill (כֹּרֶם הָיָה לִידֵידי בְּקָרוֹן בְּרִישְׁמוֹ:)	27.2 Pleasant vineyard (כֹּרֶם חֲמֵד)
5.2.4 Expects good grapes, but the vineyard yields only wild grapes (וַיִּקְוֶה לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בָּאֲשִׁימִ:), v.2 (מִנִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בָּאֲשִׁימִ:), v.4	27.6 Yahweh says, Jacob will take root, and Israel will blossom and fill the world with fruit הַבָּאִים יִשְׂרָאֵל יִעֲלֶב יִצְיָן וּפְרָח יִשְׂרָאֵל וּמִלְאֵי פְנֵי-תְהוֹמָה (תְּנוּבָה:)
5.5-6 Yahweh judges or punishes unproductive grapes	27.3 Yahweh will guard the vineyard so no one can harm it. אֲנִי יְהוָה נֹצֵרָה לְרַגְעִים אֲשַׁמְרָנָה פֶּן יִפְקֹד עָלֶיהָ לַיְלָה וַיּוֹם (אֲצַרְנָה:)
5.6de Commands the clouds not to rain (וְעַל הָעַבִּים אֲצַוָּה מִהִמָּטִיר עָלָיו מָטָר:)	27.3b Yahweh declares he will 'water' every moment (אֲנִי יְהוָה נֹצֵרָה לְרַגְעִים אֲשַׁמְרָנָה)
5.6c Yahweh proclaims the vineyard will be overgrown with thorns and briers (וְעַלָּה שְׁמִיר וְשִׁית)	27.4 Yahweh wishes to march against thorns and briers (מִי־יִתְנֶנִּי שְׁמִיר שִׁית בְּמִלְחָמָה אֲפִשְׁעָה בָּהּ אֲצִיתָנָה יְחִיד:)
5.5ce,6a Yahweh will remove the hedge, break the wall and make the vineyard a waste  וַעֲתֵל אֲדִיזְעָה-נָא אֶת-אֲשֶׁר-אֲנִי עֹשֶׂה לְכַרְמִי הַסֵּר מִשׁוֹקֶתוֹ וְהִנֵּה לְבָרָץ פָּרִץ גִּדְּרוֹ וְהִנֵּה לְמִרְמָס:  וְאֲשִׁיתָהוּ בְתֵה לֹא יִזְמַר וְלֹא יַעֲזֹר וְעַלָּה שְׁמִיר וְשִׁית וְעַל הָעַבִּים אֲצַוָּה מִהִמָּטִיר עָלָיו מָטָר	27.5bc. Summons the vineyard to make peace with Yahweh  (אוּ יִתְחַזַּק בְּמַעוּזִי וַיַּעֲשֶׂה שְׁלוֹם לִי שְׁלוֹם וַיַּעֲשֶׂה-לִּי:)

### Event (Literary Genre)

Is 27.2-5 uses allegory to depict the restored relationship with Yahweh and his people. Yahweh cares for and protects his vineyard. Is 27.6 explains the allegory with a direct reference to Jacob/Israel (יִשְׂרָאֵל יִעֲלֶב יִצְיָן וּפְרָח יִשְׂרָאֵל וּמִלְאֵי פְנֵי-תְהוֹמָה תְּנוּבָה:). In a similar way, the song of the vineyard disclosed the reference as the 'men of Judah' after the use of allegory (5.7). The poem is an exhortation whereby Yahweh promises to attack those who harm his people but give peace to those who cling to Yahweh for refuge. The theme in Is 27.2-5 corresponds to the FrameNet's *Protection frame*. In the

<sup>613</sup> Blenkinsopp 2000, 347.

<sup>614</sup> Willis 2013, 203.

*Protection frame: “A Protector protects a danger from harming an asset.” [FNI].*

### ***Time (Historical)***

The lack of historical references makes the exact reconstruction of the poem impossible to determine. It is best taken as a Post-Exilic reflection on Isaiah’s song of the vineyard (5.1-4).

### ***Asset***

*“Something desirable possessed by or directly associated with the Protection which might be lost or damaged.” [FNI].*

### ***Vineyard of delight***

(פְּרִי־הַיֵּמֶד עֲנוּ־לָהּ)<sup>615</sup>  
(27.2)

The *Asset* Yahweh protects is the vineyard, a common symbol for Israel (cf. 1.8; 3.14; Hos 10.1; Jer 2.21; 5.10; 12.10-11; Ezek 15.1-15).<sup>616</sup> The *Asset* that was ‘sung’ about in 5.1-4 (אֲשִׁירָה נָא לִידֵי שִׁנְת דוֹי לְכַרְמִי) introduced the *Reasons* for Yahweh’s wrath in the Pre-Exilic era. Yahweh’s wrath led to the destruction of Israel which led to the lament over the ‘pleasant fields’ (עֲלֵ־שְׂדֵי־חֵמֶד), ‘fruitful vines’ (עֲלֵ־גֶפֶן פְּרִיָּה) and to the lament for people growing up in ‘thorns and briers’ (עֲלֵ־כַלְבִּיתִי מְשׁוֹשׁ קַרְיָה) (32.12-13). From the perspective of the final form of Isaiah, the song in 27.2-5 changes the tone of the original song in Is 5.1-4 from lament to joy. The use of the (בִּינִים הַהֵוא) functions to assure the reader that lament over the destruction of the vineyard in 32.12-13 is temporary.

The literary atmosphere of joy is signaled by the use of the second-person plural imperative עֲנוּ־לָהּ (‘sing of it’), a collocation taken from Num 21.17 (עֲנוּ־לָהּ). Num 21.17 depicts the community of Israel singing.<sup>617</sup> In Is 27.2, however, Yahweh is the soloist who communicates his commitment to watering and protecting the vineyard. In this way, the poem of 27.2-5 activates the larger context of Num 21, which celebrated Yahweh’s provision of literal water for his people in the wilderness. The author in using עֲנוּ־לָהּ from Num 21.17 to depict Yahweh’s salvation of his people in the Post-Exilic era. Just as Yahweh provided literal water for the Israelites in the wilderness, he will provide salvation for the oppressed in the Post-Exilic era (אֲנִי יְהוָה נֹצְרָה לְרַגְעִים אֲשַׁקְנָה, v.2).

<sup>615</sup> “A vineyard of splendor/delight” καλός is supported by the LXX. The Targum identifies the vineyard with Israel, unlike the MT. In Qumran Isa(a) the “חומר” group reflects “vineyard of fermented wine” (חמר) replacing the *dalet* from עֲנוּ with a *resh*. See J. De Waard 1997, 114.

<sup>616</sup> Blenkinsopp 2000, 374.

<sup>617</sup> Alonso-Schökel 1960, 767-774.

This metaphorical extension was, undoubtedly, done in light of Deutero-Isaiah's association of water with the image of salvation as found in 43.20 (לְהַשְׁקוֹת עַמִּי בְּחַיֵּי) and 12.3 (וַיִּשְׁאַבְתֶּם-מִים בְּשִׁשּׁוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה). The use of wrath-associated words in 12.1 (כִּי אֶגְפֹּתַי בִּי יֵשֶׁב אֶפְרָיִם), that thematically corresponds to 27.2-3, indicate that the text of 12.1-6 (also a '*cantata of praise*') was read together with Is 5.1-4 to signal the end of the era of wrath and the dawn of the era of joy. Thus, we suggest that 12.1-6 provided the interpretive framework for the author of the poem to reverse imagery in Is 5.1-7. To build off the logic of Williamson, if Deutero-Isaiah in 12.1-6 was heralding the new day promised by Isaiah of Jerusalem, then 27.2-5 is a Post-Exilic herald of the new day announced by Deutero-Isaiah.<sup>618</sup> In sum, the *Asset* is a metaphorical means of communicating Yahweh's salvation of his people.

### ***Danger***

*"A situation that could damage the Asset."*[FNI].

פֶּן יִפְקֹד עָלֶיהָ  
(27.3)

Yahweh guards his *Asset* against future attacks. The negative particle פֶּן followed by a *yiqtol* (יִפְקֹד) expresses an undesirable outcome in the future: "lest anyone attack it." The use of the verb פקד implies that Yahweh is safeguarding the possibility of military attacks in the future even though the word is frequently associated with the punishment of cosmic powers (cf. 13.4; 11; 10.12; 10.28; 24.21-22). We suggest that the paradigmatic motive in choosing פקד was to depict Yahweh's victory over Leviathan (27.1). Yahweh promises to punish enemies of his garden just as he punished Leviathan.

In light of the final form of Isaiah, the text looks retrospectively back to the threat of the Syro-Ephraimite coalition in 7.4 (לְמַלְחָמָה עָלֶיהָ וְלֹא יָכֹל (לְהִלָּחֵם עָלֶיהָ)). The text of 27.2-5 also looks forward. Yahweh's defense of the garden in 27.2-5 rhetorically prepares the reader for his defense of Jerusalem in the Assyrian invasion of 36.10 (יְהוָה אֶמְרָא אֵלַי עֲלֶה אֶל-הָאֶרֶץ הַזֹּאת וְהִשְׁחִיתָהּ). Moreover, Yahweh's protection of his vineyard contrasts with Assyria's promise of a vineyard to the people of Judah (36.16).

Yahweh's protection of Jerusalem in 7.4 came by way of Assyria's destruction of the coalition. Yahweh's defense of the city in the Assyrian invasion in Is 36-39 was accomplished by redirecting the invader (37.7) and by sending his angel to slay the army (37.7,36). In each case, Yahweh used an instrument for his wrath (i.e., Assyria; angel). However, here in 27.2-5 Yahweh promises *personally* attack aggressors (42.13-14).

<sup>618</sup> Williamson 2009b.

### Depiction of Danger

שָׁמִיר וְשִׁיחַ  
(27.4)

Briers and thorns are images that depict the land after Israel's "evacuation." God burns briers and thorns altogether (5.6; 7.23-25; 9.17[18]; 10.17). The function of שָׁמִיר וְשִׁיחַ in 27.4 has drastically changed. In 5.6, thorns and briers were the *Results* of Yahweh's punishment. Here, they are depicted as Yahweh's welcome foe for him to fight to prove his commitment to Israel. The historical referent is unidentified. However, as we noted in the final form שָׁמִיר וְשִׁיחַ will be tangibly expressed in the Assyrian invasion and the Babylon threat.

### Protection and Instruments of Protection

*"The person, entity, or action that prevents harm to an Asset" [FNI].*

#### Yahweh

(אֲנִי יְהוָה נֹצֵרָה)  
(27.3)

Yahweh is the one preventing harm to the *Asset*. He is referenced no less than ten times in the short span of 27.2-5. In v.3a אֲנִי יְהוָה is the subject fronted for emphasis. The subject comes before the subject complement נֹצֵרָה that uses a *qotel* form. Emphasizing his covenant name underscores Yahweh's commitment to his previous promises. Unlike other wrath-associated texts, Yahweh does not depend on intermediaries to execute punishment against those who threaten his people. Rather, Yahweh promises to personally step out against the "thorns and briers" (אֶפְשָׁעָה, v.4) and burn them (אֶצִּיתְנָה, v.4).

Chart 3.18

#### Agency of Yahweh's Wrath in Punishment and Salvation

Impersonal agency of wrath	Israel/Judah	Punishment of his people
Personal agency of wrath	Foreign Adversaries	Salvation of his people

### *Expressors depicting Yahweh's protection: watering, guarding the vineyard*

The two actions ('watering, guarding') of Yahweh described in v.27.3bd are phonetically linked with the repetition of the ל, מ, sibilant sounds and also with the repetition of the third person-feminine נָה suffix.

(27.3b): לְרַגְעִים אֲשַׁקְנָה  
(27.3d): לְיֵלֶה וְיוֹם אֲצַרְנָה:

#### *1. Yahweh as keeper of the vineyard*

The image of Yahweh as 'keeper' (נָצַר) is used twice: an attributive *qotel* that depicts Yahweh (נָצַרְהוּ, v.3a) and as a *yiqtol* predicate (אֲצַרְנָה, v.3d). The *yiqtol* should be taken as a customary *yiqtol* that describes the routine action of Yahweh.<sup>619</sup> Here Is 27.3 draws on the language of 26.3 where נָצַר describes an action of Yahweh: Yahweh keeps in peace those who trust him (יִצְרָר סְמוּדָה תִּצְרָר שְׁלוֹמָם שְׁלוֹמָם כִּי בָהּ בָטְחוּ). Also, the twice-repeated noun (שְׁלוֹמָם) is echoed in 27.5 (יַעֲשֶׂה שְׁלוֹמָם לִי שְׁלוֹמָם יַעֲשֶׂה-לִּי). The variation develops Yahweh's offer of peace in different ways. While peace is offered to those who trust in Yahweh in 26.3, the offer for peace is extended to even the enemies of Yahweh in 27.3.<sup>620</sup> In both texts, Yahweh's offer of peace is contingent upon the people's action. In 26.3, Israel must trust in Yahweh (כִּי (בָהּ בָטְחוּ). In 27.3 the enemies must run to Yahweh as a refuge (אוֹ יִחְזֹק בְּמַעוֹזִי). This sustains the universalization of salvation in the apocalyptic section of Is 24-27. There is no reason to limit the offer to an internal group within Post-Exilic Israel.

#### *2. Yahweh desires war!*

(מִי־יִתְּנֵנִי שָׁמִיר יִשִּׁית בְּמִלְחָמָהּ אֶפְשָׁעָה בָּהּ אֲצִיתְנָה יַחַד)  
(29.4)

The *yiqtol*s (אֶפְשָׁעָה, אֲצִיתְנָה) express a desirable hypothetical action in the future in contrast to the undesirable future expressed with the פֶּן particle in v.3. Yahweh desires to 'charge at them' as a warrior (פָּרַשׁ, *hapax*) and burn them up (צוֹת). As noted above, the defense of the vineyard retrospectively looks back to Yahweh's protection of Judah in the Syro-Ephraimite war and looks forward to his defense of Jerusalem from Assyria. The use of מִלְחָמָה here in 27.4 reinforces this suggestion since the term is also used in 7.1 and 36.5. The text also looks forward to Deutero-Isaiah as well. The word מִלְחָמָה is used in Is 41.21 where the exiles are portrayed as being unable to find those who fight against them (תִּבְקָשׁוּם וְלֹא תִמְצְאוּם אֲנָשִׁי מִצִּיָּן יִהְיוּ כְּאִינוֹ וּכְאֶפֶס אֲנָשִׁי )

<sup>619</sup> This is a variation from Deutero-Isaiah in 42.6 and 49.8 where Yahweh takes his servant (וְאֶתְנַק בְּגִידִי) (אֶפְשָׁעָה, cf. 42.6; 49.8). In Is 26.3 and 27.3 he will keep those who take lay hold of Yahweh and trust in him. See Wildberger 1997a, 585.

<sup>620</sup> Wilberger 1997a, 586.

(מִלְחָמָהּ). The sequence is significant when the text is read in its final form. As in 27.3, depicting the absence of enemies *before* the actual defeat of the enemies (42.21 + 42.13-14) enables the Post-Exilic community to conceive Yahweh's intervention as having occurred even in the midst of oppression. This rhetorically functions as a motivation to trust in Yahweh.

### 3. *Yahweh declares he has no more wrath*

(חֲמָה אֵין לִי)  
(27.4)

The word חֲמָה ‘wrath’ comes first in the sentence and is thereby emphasized.<sup>621</sup> Isaiah of Jerusalem never uses the word חֲמָה. However, it is clear that the use of חֲמָה is reflecting on Isaiah’s concept of wrath. The author of Is 27.2-5 has intended to show that Yahweh’s purpose in punishing the vineyard of Is 5.1-4 has now been accomplished.<sup>622</sup> The temporal nature of Yahweh’s wrath when punishing his people in Is 27.2-5 is patterned, we suggest, after Deutero-Isaiah perspective on wrath. Is 12.1-6 and 40.1-2 had celebrated the end of the threatening (רָעָה) wrath expressed in (5.25; 9.11, 16, 20; 10.4). This ideology led the redactor to juxtapose 27.2-5 with 26.20. In this way, the period of זַעַם in 26.20 is depicted as having ended. To recapitulate, Yahweh’s wrath toward his people is depicted as temporal in Pre-Exilic, Exilic and Post-Exilic eras. Moreover, in each era, the end of Yahweh's wrath against his people signals a shift to a new object of divine wrath. Thus, when Yahweh's wrath against Israel had ended his anger was re-directed to Assyria (10; 36-39). Likewise, the end of the Exile shifted divine wrath from the exiles to Babylon (40-55). The end of wrath in apocalyptic literature presents a variation of this theme. Is 27.2-5 signals the end of Yahweh’s end of wrath against Post-Exilic Israel but has no new object of wrath in view. Rather, Yahweh offers peace even to the enemies who are depicted as thorns and briers (אִו יִתְּנֶה בְּמַעֲוֵי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי) (27.4).

### *Duration*

*“The length of time in which the Asset is protected” [FNI].*

(לְרִגְעִים אֲשַׁקֵּנָה)  
(27.3b)  
(לַיְלָה וְיוֹם אֲצַרְנָה:)  
(27.3d)

Yahweh waters the vineyard “every moment” and guards it “night and day.” The two customary *yiqtol*s underscore the continual and routine care of the

<sup>621</sup> Young 1969, 239. חֲמָה connotes a strong displeasure and depicts the burning feeling one can have when emotionally ‘worked up.’ See *SWA* 1997; Sauer 1997d, “חֲמָה *hēmā* excitement,” *TLOT*, 435- 436.

<sup>622</sup> Young 1969, 240.

vineyard. Yahweh's wrath on his people is temporal (26.20, 27.4) but his care is routine.

## CHAPTER 4: ISAIAH 28-39

### 4.1 Introduction to Isaiah 28-33 (Six Woes)

Conventionally termed the minor ‘Isaiah Apocalypse,’ Is 28-39 marks a new section in Isaiah that interprets the threat of the Assyrian invasion and Hezekiah's negotiations with Egypt (30.1-5; 31.1-3) in the last half of the Eighth-Century (713-705 BCE).<sup>623</sup>

Is 28-33 is cohesively united with six woes (הוֹי) (28.1; 29.1; 29.15; 30.1; 31.1; 33.1). The first five are directed at Judah. The last woe (33.1) is directed to Judah that signals salvation for Zion. The position of this section following the ‘Isaiah Apocalypse’ in Is 24-27 has generated significant debate. Williamson, drawing on Vermeylen’s conclusion that Is 28.1ff is a continuation of Is 13-23 and not of Is 24-27, suggests the oracles against the nations serve as a “rhetorical build-up to the prophet’s denunciation of Israel.” (cf. Amos 1-2). That is, the rhetorical climax of the oracles against the nations is seen in Is 28.1f, just like Amos’s last oracle in Amos 2.4-5 was directed against Israel/Judah.<sup>624</sup> He convincingly shows that the superscription in 14.28 (בְּשֵׁנֶת־מָוֶת הַמֶּלֶךְ אֲחָז הָיָה הַמַּעֲשֶׂא הַזֶּה:) came before the oracle of 28.1 to introduce the second half of Isaiah's ministry presented in six oracles (cf. 6.1).<sup>625</sup>

Finally, it is widely recognized that the announcement of Edom’s destruction in Is 34 looks back to the judgments against the nations (13-23). The promise of the destruction of the wicked nations, symbolically depicted in Edom’s demise, is historically actualized in the Hezekiah narrative of Is 36-39.

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<sup>623</sup> Blenkinsopp 2000, 393.

<sup>624</sup> Williamson 2009b, 185-187.

<sup>625</sup> Ibid., 162-163; 185-187.



## 4.2 Isaiah 28.21

### *Surface Structure of Is 28.21*<sup>626</sup>

28.21

כִּי כְהָר־פְּרָצִים יָקוּם יְהוָה בְּעֶמְקֵי בְּגָבְעוֹן יִרְגַּז לַעֲשׂוֹת מַעֲשָׂהוּ יָרַם מַעֲשָׂהוּ וְלֹעֲבָד עֲבָדָתוֹ נִכְרְתָה עֲבָדָתוֹ׃

kî kēhar-pērāšîm yāqûm yēhwâ

[Cmp.....]

[Rsn.....]

kē'ēmeq bēgīb'ôn yirgāz

la'āsôt ma'āšēhû zār ma'āšēhû

wēla'ābōd 'ābōdātô

[Aim.....]

[Aim.....]

[Cmp.....]

nokriyyâ 'ābōdātô

### *Frame Elements*

### *Event (Literary Genre)*

Is 28.21 is part of the larger woe (הוי) oracle that begins in 28.1. The woe (הוי) is characteristic of *dirges* and suggests that the prophet is expressing that death of the nation is “inevitable” (cf. 5.8,11,18,20ff; 1.4; 5.24; 10.1; 17.12; 18.1; 45.9).<sup>627</sup> The ‘death’ announcement functions as part of the larger *prophetic announcement of judgment* against the rulers and leaders of Jerusalem in 28.14-22. The logical connector (לכן) in v.14 and the call to attention (שִׁמְעוּ דְּבַר־יְהוָה, v.14) provides a link between the *Reasons* for the judgment in 28.1ff.

The structure and literary forms of the text are noted below:

- vv.14-15: Prophetic speech (call to attention v.14); indictment (v.15)
- vv.16-19: Oracle of Yahweh (messenger formulae, v.16;<sup>628</sup> juridical, chastisement; v.17; refutation of self-exaltation, v.18; chastisement, v.19)
- vv.20-22 Confirmation of prophet (proverb, 20; comparison from history, 21; conclusion, v. 22)

<sup>626</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; גם grammar [gam gram]

<sup>627</sup> Beuken 2000, 3.

<sup>628</sup> The use of the name of Yahweh implies judgment within the oracle. See Beuken 2000, 48.

vv. 23-29: Allegory + summary appraisal indicate instructional purpose/wisdom.

The language is characteristically accusatory and corresponds to the *Punishment* frame with the following frame elements.

### ***Time (Historical)***

The oracle originates with Isaiah ben Amoz in the later part of his ministry. However, the text has been subject to redaction in Exilic times. The survival of Samaria/Ephraim after the fall of Damascus (Israel's ally in the anti-Assyria coalition of 734-732 BCE) was a motive for pride in Israel. Assyria had dismantled Syria in 732 BCE. Is 28.1-4 warns that Israel would fall as it did with the invasion of Shalmaneser V of Assyria in 727-722 BCE.

The destruction of Israel/Ephraim for her moral indecency and sinfulness (28.1-12) also functions as an example of what would happen to Judah. Beuken summarizes the Pre-Exilic analogy between Israel and Judah in the following way:

vv.7-13 form a climax vis-à-vis vv.1-6 . . . the progressively tragic nature of these verses goes together with the fact that Jerusalem gradually comes into view in the persons of the priest and prophets, and in reference to 'resting-place.' This prepares the reader for and explicit address of the city (v.14).<sup>629</sup>

Beuken further notes that the interruption of vv.1-4 and vv.7-22 with a note of salvation in vv.5-6 signals the hand of the Exilic redactor characterized by a move from judgment to salvation. Finally, the addition of the *בְּיָוֶם הַהוּא* formulae in 28.5 persuades Post-Exilic readers that, once struck with divine judgment, God's favor would follow as it had following the Exile.<sup>630</sup>

### ***Evaluee (Objects of Punishment)***

*Scoffers and rulers of the people in Jerusalem*

(אַנְשֵׁי לְצִוּוֹן)

(מְשָׁלֵי הָעָם הַזֶּה אֲשֶׁר בִּירוּשָׁלַם)

(28.14)

The *qotel* indicates that the current rulers of Jerusalem (מְשָׁלֵי הָעָם הַזֶּה אֲשֶׁר) (בִּירוּשָׁלַם) are the objects of Yahweh's wrath. The genitive relationship of the clauses in apposition (אַנְשֵׁי לְצִוּוֹן and מְשָׁלֵי הָעָם הַזֶּה) emphasizes the verbal notion of the subject.<sup>631</sup> This syntax emphasizes the action of scoffing and

<sup>629</sup> Beuken 2000, 18-19.

<sup>630</sup> Ibid.

<sup>631</sup> Ibid., and VNK 2000, 198.

ruling. Beuken notes that the use of the הָיָה demonstrative adjective in v.14 links the identity of scoffers in Jerusalem to those in v. 11 (אֶל־הָעָם הָיָה) and to “priests and prophets” (כֹּהֵן וְנָבִיא) in v.7. In this way, the rulers of Jerusalem include prophets, priests, and people.<sup>632</sup>

We suggest that the description of the rulers as ‘scoffers’ (אֲנָשֵׁי לִצְיֹן) in v.14 phonologically remits back to 28.10. In 28.10 those who ridicule the prophetic word are quoted as saying: צוֹ לִצְיֹן צוֹ לִצְיֹן. If we interpret Yahweh as the one who is teaching in 28.9 (אֶת־מִי יִנְרֶה דְעָה וְאֶת־מִי יִבִּין שְׁמוּעָה), then the text depicts Yahweh as speaking to the scoffers with their ‘babble.’ The emphasis, however, should not lie on Yahweh speaking on an infantile level but with Yahweh speaking a ‘babel’ that symbolically represents a foreign language. This is suggested by reading v.10 with v.11 (כִּי בָלַעְגִּי שִׁפָּה וּבִלְשׁוֹן ) (אֲחֶרֶת יִדְבֹר אֶל־הָעָם הָיָה וְהָיָה לָהֶם דְּבַר־יְהוָה צוֹ לִצְיֹן צוֹ לִצְיֹן קוֹ לְקוֹ קוֹ ). Moreover, v.13 (וְנִפְלְוּ וְנִשְׁפְּרוּ וְנוֹקְשׁוּ וְנִלְכְּדוּ: פ (לְמַעַן) <sup>633</sup> uses a (לְקוֹ זַעִיר שָׁם זַעִיר שָׁם לְמַעַן יִלְכּוּ וְנִשְׁפְּרוּ וְנוֹקְשׁוּ וְנִלְכְּדוּ: פ to emphasize that the *purpose/aim* of strange speech is to signal destruction and captivity. The same words emphasizing the destruction brought by Assyria in 28.13 were used in 8.15: וְנִפְלְוּ וְנִשְׁפְּרוּ וְנוֹקְשׁוּ וְנִלְכְּדוּ. As in Is 8, the enigma of “Maher-Shalal-Haz-Baz” was seen as a sign of wrath for those not listening to the *prophetic Torah* (8.16-19). That is, v.11 and v.13b elaborate what צוֹ לִצְיֹן צוֹ לִצְיֹן implies. Hearing the language of a foreign empire was a sign of judgment that matched the scoffing. *Lex Talonis* emerges in the realm of poetic glossalia.

We suggest that, from the perspective of the final form, the inability of the people to understand the language (i.e., foreign language) suggests a variation of the hardening decree in Is 6.9ff. The debauchery that blinded the scoffers in Is 5 to Yahweh’s works resulted in their inability to see the works of Yahweh (6.9ff).<sup>634</sup> Here, too, drunkenness (28.1) has led to the mocking Yahweh (v.14) and to being incapable of understanding Yahweh’s speech (vv.11,13). The threat of ‘foreign babble’ climaxes in the Hezekiah narrative when the Assyrians with ‘foreign speech’ (i.e., Aramaic) arrive at the doors of Jerusalem (36.11-12). Ironically, Eliakim, Shebna, and Joah beg the Assyrian to continue speaking in an *understandable* language to prevent panic. However, Assyria insists on speaking in Hebrew! Implicitly, Yahweh has used Assyria to ‘translate’ his speech (36.11-13; cf. 8.15). This further underscores Assyria’s ignorance that it is being controlled by Yahweh to make his plans known. The enigma will now be disclosed, and the people will now understand the hour of judgment has come.

Finally, the foreign ‘babble’ in the first of the woes against Israel/Judah (28) is reversed in the last *oracle of salvation* that concludes the section (33.19). In Is 33.19, the removal of ‘foreign babblers’ underscores the salvation of Zion and is tangibly evidenced in the Hezekiah narrative (37.37) when Sennacherib leaves the city and is killed. This anticipates the

<sup>632</sup> Beuken 2000, 45.

<sup>633</sup> Ibid.

<sup>634</sup> Seitz 1993, 210.

complete reversal of the hardening motif and threat of Exile that sets the tone for Is 40-55.

### ***Reason (for Punishment)***

#### ***1. Scoffing at Yahweh's word***

(אַל-תִּתְלוּצְצוּ)

(28.22)

In the final form of the text, the theme of mocking functions as an *inclusio* that begins and ends the section of vv.14-22. אַנְשֵׁי לְצֹן in v.14 depicts both the *Evaluee* and the *Reason* for punishment. In v.22 אַל-תִּתְלוּצְצוּ holds out hope that judgment can be avoided if the people do not scoff. The theme of scoffing and mocking Yahweh was also a *stimulus/reason* for wrath in Is 5.19.

#### ***2. Making a covenant with death (Egyptian alliances and necromancy)***

(כָּרְתֵנוּ בְרִית אֶת-מָוֶת וְעַם-שָׂאֹל עָשִׂינוּ הַזֶּה)

(28.15)

(וְכַפֵּר בְּרִיתְכֶם אֶת-מָוֶת וְחַזַּתְכֶם אֶת-שָׂאֹל לֹא תִקּוּם)

(28.18)

Yahweh quotes their speech as an indictment. The people seek protection from Assyria through their covenant with death (כָּרְתֵנוּ בְרִית אֶת-מָוֶת וְעַם-שָׂאֹל (עָשִׂינוּ הַזֶּה, v.15), which they believe will protect them from the scourge to come (הַזֶּה, v.15b). Is 28.15 functions as an *inclusio* with v.18 showing that the covenant (ברית) with death will not prevail. The verbal structure emphasizes that the covenant with death (אֶת-מָוֶת, וְעַם-שָׂאֹל) employing two *qatal* forms (כָּרְתֵנוּ, עָשִׂינוּ). The verbal aspect depicts the present state of affairs rather than a past action. The כִּי clause followed by the *qatal* + *neg. yiqtol* (כִּי יִבְאֵנוּ) in v.15b depicts a *rhetorical future*. That is, they are presently confident that the scourge (שִׁיט שׁוֹטֵף) will not come to them because they have made a covenant with Egypt. Thus, the occasion for the *woe oracle* against Judah is their alliance with Egypt (30.1-5; 31.1-3) to avoid 'death and destruction' from Assyria.

Given the tone of prophetic speech, it is not unreasonable to assume that alliances with Egypt were associated with necromancy (2.6; 8.19-22; 29.4; cf. 57.8-9). The figure of Mot and Sheol (אֶת-מָוֶת וְעַם-שָׂאֹל) are both personified in this text.<sup>635</sup> This is a reasonable assumption as the language of personification in 5.14 (Sheol) and 25.8 (Mot) has already been introduced. In effect, Judah believed that the covenant with gods of the underworld would postpone their entrance into the realm of death.<sup>636</sup>

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<sup>635</sup> Blenkinsopp 2000, 391-392.

<sup>636</sup> Wildberger 1997a, 39.

The present placement of the text functions to indict the rulers of Israel and underscore her blindness. The commitment to trust in Egypt by ‘making a treaty’ with Egypt’s rulers (עֲשֵׂינוּ) contrasts with Judah’s inability to perceive what their ‘Maker’ (עֹשֶׂה) is doing (10.12, 23; 17.7; 27.11; 29.16; 5.12; 22.11; 33.13).<sup>637</sup> Moreover, the people are unable to see/perceive that Yahweh has swallowed up death in 25.8 for all people (Is 24-27). In sum, they have made an alliance with a defeated foe.<sup>638</sup>

### 3. *Making lies a stronghold: alliance with Egypt as taking refuge in a false temple.*

(שָׁמְנוּ כְזָב מִחֲסֵנוּ וּבִשְׁקָר נִסְתָּרְנוּ)  
(28.15b)

Yahweh quotes their speech as an indictment. They are self-confident that “scourge” will not come to them (שִׁיט שׁוֹטֵף כִּי־עֶבֶר לֹא יְבוֹאֵנוּ) because (כִּי) they have made lies and falsehoods their refugee (שָׁמְנוּ כְזָב מִחֲסֵנוּ וּבִשְׁקָר נִסְתָּרְנוּ). Making (שָׁמְנוּ) a refugee and shelter (מִחֲסֵנוּ) out of lies (כְזָב) and falsehood (שְׁקָר) is associated phonologically with שָׁכַר in v.7. In this way, trusting in false notions of protection from Egypt is not presented as a thoughtfully calculated political strategy. Rather, trusting in Egypt results from drunkenness. In 5.11,22, drunkenness blurred the ability to perceive Yahweh's works. Now, drunkenness leads to political disaster.

In light of the final form, the futility of making ‘lies’ a refuge refers to alliances with Egypt to protect Judah from Assyria. Judah’s fleeing to Egypt for refugee shows that they have not learned from Israel’s attempt to escape Assyria’s wrath (עַל־מִי תִנּוּסוּ, 10.4). Moreover, the text sustains the ideology of *Lex Talonis* whereby the punishment for sins matches the offense. Judah had failed to act in righteousness and justice (5.1-7) in building their society. Now, Yahweh will punish them with righteousness and justice.

### 4. *Lack of faith in Yahweh’s protection of the Davidic dynasty*

(הִמָּצְאֵין לֹא יִהְיֶה)  
(v.16)

Beuken notes that the concentric pattern in vv.15-18 shows that the theme of faith stands at the center of the passage.

<sup>637</sup> Beuken 2000 57.

<sup>638</sup> The only thing they can swallow is their vomit.

## Chart 4.1 Structure of Is 28.15-18

- A (v.15a-b) (וְעַם־שָׂאֹל עֲשִׂינוּ תִּזְנֶה) (כְּרִית־אֶת־מְנוֹת)  
 B (v.15b) (כְּזָב מִחֶסֶד)  
 C (v.16a-b') (הַנֶּגֶד יִפֹּד) (וְשִׁמְתִי)  
 D (v.16b): הַמֵּאֲמִין לֹא יִחְיֶה: (*hiphil qotel + neg. hiphil yiqtol*)  
 C' (v.17a) (מִחֶסֶד כְּזָב)  
 B' (v.17b) (וְעַם־שָׂאֹל)  
 A' (v.18, v.15b) (כְּרִיתֶכֶם אֶת־מְנוֹת וְחֻזִּיתְכֶם אֶת־שָׂאֹל)<sup>639</sup>

The context suggests that the conditional sentence הַמֵּאֲמִין לֹא יִחְיֶה (“whoever believes and sinks not”) refers to the person who has faith. By implication, as Wildberger notes, those “who have sought to find their security in political alliances, will of necessity sink down.”<sup>640</sup> The LXX specifies the object of faith as a person “καὶ ὁ πιστεύων ἐπ’ αὐτῷ,” and the Targum reads בְּצִיּוֹן מֶלֶךְ.<sup>641</sup> Three observations are in order. First, the MT does not specify a person. However, read in light of 2 Sam 7.16 and Is 7-8, the MT suggests that the object of faith may be a Davidic monarch (cf. 8.16).<sup>642</sup> Beuken’s observation of parallels between Is 7-8 and Is 28 strengthen this association. In Is 7.9, the prophet tells Ahaz: אִם לֹא תֶאֱמִינוּ בִּי לֹא תִאֲמָנוּ (cf. 28.16). Both clauses (7.9; 28.16) evoke the promise of 2 Sam 7.16 where Yahweh promises David that he will have a secure ‘house’ forever (וְנִאֲמַן בֵּיתִי). This suggests that the stone of testing (בָּחֵן) in Is 28 is a Davidic monarch. Second, in both Is 7-8 and Is 28, the threat to the kingdom of Judah is depicted as a “scourge of flooding” (אֶת־גִּי הַנָּהָר הַעֲצוּמִים וְהַרְבֵּים אֶת־מֶלֶךְ אַשּׁוּר, 8.7,10; שִׁט שׁוֹטָף, 28.15; וְסִתַּר מַיִם יִשְׁטְפוּ, 28.17). The threat of the ‘scourge’ is followed, in both texts with a vision of a Davidic monarch (7.14; 9.1-6; Is 32).<sup>643</sup>

Third, both texts depict faith as a ‘test.’ Ahaz is condemned for testing Yahweh who offered him sign of the endurance of the Davidic dyansty (7.12-14). In the same way, Israel is to have faith that the throne of David will be secure. Just as Ahaz’s lack of faith was answered by a conditional (אִם לֹא תֶאֱמִינוּ בִּי לֹא תִאֲמָנוּ, 7.9), so too, the *yiqtol-hypothetical future* in 28.16 expresses a conditional promise (הַמֵּאֲמִין לֹא יִחְיֶה). These parallels suggest that faith in Yahweh’s commitment to the dynasty of Judah is in view. By implication, the hail that sweeps and water that overwhelms (וְיָעָה בָּרֹד מִחֶסֶד כְּזָב וְסִתַּר מַיִם יִשְׁטְפוּ; 28.17) expresses consequences of the wrath of Yahweh upon those who do not have faith in the face of Assyrian threats. In other words, “whatever escaped from wrath . . . stood upon this

<sup>639</sup> Beuken 2000, 54.

<sup>640</sup> Wildberger 1997a, 54.

<sup>641</sup> Rashi also interpreted Is 28.16 as messianic “the King-Messiah,” while Redak as a reference to King Hezekiah. See Rosenberg 1992,

<sup>642</sup> Keil and Delitzsch 1996, 306.

<sup>643</sup> Beuken 2000, 54.

stone (cf., Is 7:9).<sup>644</sup> The model of faith in Yahweh's promise to the throne of David unfolds in the Hezekiah narrative. King Hezekiah's belief in the prophetic word averts the wrath of Assyria (Is 36-27).

### ***Agent (Divine)***

Yahweh (יְהוָה) is mentioned three times: 28.14 (יְהוָה), 16 (אֲדַגֵּי יְהוָה), 21 (יְהוָה). The name יְהוָה introduces quotes of the *Evaluee* and also of Yahweh's speech in the first person singular.

Chart 4.2	
Structure of Is 28.14-22	
28:14:	לִבּוֹ שָׁמְעוּ דְבַר־יְהוָה (Prophetic call to attention) <i>Quotation: words of babblers proves culpability (vv.14-15)</i> <sup>645</sup>
28:16:	לִבּוֹ כֹּה אָמַר אֲדַגֵּי יְהוָה (oracle of Yahweh) <i>Quotation: Words of Yahweh</i>
28:16	(הֲנִי) (Yahweh quotes himself) Subject: "I" is fronted for emphasis: <i>I myself lay a stone</i>
28:17	(וְשִׁמְתִּי) "I" Verb: "I make righteousness line/justice the plummet."
28:21:	(יָקוּם יְהוָה) (3 <sup>rd</sup> person: Yahweh will rise) Verb: <i>Yahweh will rise</i> <i>To make/do (לַעֲשׂוֹת)</i> <i>To work (וְלַעֲבֹד)</i>
28:22:	(מַעֲשָׂהוּ) 3 <sup>rd</sup> person "his deed" (2x) (עֲבֹדָתוֹ) 3 <sup>rd</sup> person "his work" (2x)

The following four *Expressors* depict Yahweh as the divine *Agent*: Yahweh as a builder (vv.16-18); Yahweh raging in the battle against his people (v.22); Yahweh who decrees wrath (v.22b).

#### **1. Yahweh as builder (28.16-18)**

(הֲנִי יִסֵּד בְּצִיּוֹן)  
(28.16)

The image of Yahweh laying the foundation in Zion uses the verb יָסַד. The term typically occurs in the *qatal* when referring to Yahweh's restoration of the city of Jerusalem (cf. 14.32; 51.13; 54.11). Some have translated the *qatal*, הֲנִי יִסֵּד בְּצִיּוֹן, as a preterite ("I have laid") thereby portraying that Yahweh has built his abode in Zion. However, the context is that of the near future as הֲנִי + *weqatal* (וְשִׁמְתִּי, "I will make"). Moreover, the *qotel* form (הַמֵּאֲמִין, "he who believes") suggests that the promise is for the future.<sup>646</sup>

In contrast to the scoffers building a 'false temple' out of lies and falsehood,<sup>647</sup> Yahweh is laying the foundations for a temple building. In v.16

<sup>644</sup> Keil and Delitzsch 1996, 306.

<sup>645</sup> Beuken 2000, 54.

<sup>646</sup> Beuken translates the clause as a preterite: "I myself have laid." See Beuken 2000, 12.

<sup>647</sup> Wildberger 2001, 41-43.

temple building images are used to describe Yahweh laying foundations (יָסַד) for a temple with a stone (אֶבֶן) and cornerstone (מוֹסָד). Scoffers use lies and falsehood, but Yahweh is using justice (מִשְׁפָּט) and righteousness (וִצְדִיקָה) as instruments of construction (וְיָצַק וְיָצַק לְמִשְׁקָלָת וַיַּעַז בְּרֹדֶי מַחֲסֶה כְּזָב 28.17). We suggest that the consonantal assonance shared between לָקוּ ('plummet') in v.17 and 28.10 (לָקוּ לָקוּ לָקוּ לָקוּ לָקוּ) functions to contrast Yahweh with the scoffers. In this way, Yahweh's tools of construction, (מִשְׁפָּט לָקוּ וִצְדִיקָה לְמִשְׁקָלָת), are now seen as instruments that punish scoffers as well. As Blenkinsopp notes:

The essential element is that justice and righteousness are the criteria according to which this or any society is to be judged. The point is made clearly in that the measuring line (*qav*, Jer 31:29; Job 38:5) and lead plummet (*mišqelet* 34:11; 2 Kgs 21:13) are implements employed not just in building from scratch but in determining whether an existing building should be condemned and demolished—a point made very clearly in 34:11.<sup>648</sup>

Yahweh's justice and righteousness (וִצְדִיקָה / מִשְׁפָּט) are now used for punitive purposes against his people. They are associated with the inspection of a 'temple of lies' that will be swept away. At the same time, the near context holds out hope for a future Davidic monarch who will reign in righteousness (יְהוָה לְצִדִּיק יִמְלֹךְ-מִלְּךְ וְיִשְׁפָּט יִשְׂרָאֵל 32.1; cf. 9.6; 11.3).<sup>649</sup>

## 2. *Yahweh rises up and will be wroth to do his strange work*

כִּי כְהַר־פְּרָצִים יָקוּם יְהוָה בְּעֶמֶק בְּגִבְעוֹן יִרְגֵּז לַעֲשׂוֹת מַעֲשָׂהוּ יָרַע מַעֲשָׂהוּ וְלַעֲבֹד עֲבֹדָתוֹ נִכְרָה (עֲבֹדָתוֹ) (28.21)

Yahweh's action of rising and being full of rage are depicted with two *yiqtol*s (יִרְגֵּז, יָקוּם) that describe the *Manner* of punishment in the context of the immediate future. The verb יִרְגֵּז (28.21) depicts the results of Yahweh's wrath in the shaking of the mountains (5.25). The shaking of heavens and earth are often attributed to the wrath of Yahweh (1 Sam 14.1.15; 2 Sam 22.8; Ps 18.7-8; cf. Is 13-14). Is 28.21 portrays Yahweh being 'roused' or 'excited into a state of battle' (cf. Ezek 16.43).<sup>650</sup> The reference to Yahweh's rage at remits to 2 Sam 5.17-21 where David won his battle against the Philistines (בְּעֶמֶק רִפְאִים, Valley of Rephaim; בְּעֶמֶק בְּגִבְעוֹן, Valley of Gibeon).

<sup>648</sup> Blenkinsopp 2000, 394.

<sup>649</sup> Righteousness was to guide Jerusalem. Wildberger 2001, 42.

<sup>650</sup> *HOL* 2000, 332. The theme Yahweh's shaking/raging the heavens was seen in contrast to the inability of the King of Babylon to shake the heavens (cf. 14.16; 23.11). Sennacherib in 37.38-29 is also seen as a raging against Yahweh, which provokes Yahweh to wrath (cf. Ezra 5.12). In concrete, the present text depicts Yahweh working himself up to a state of wrath to wage war against the bragging babblers of Judah. The context must be limited to the idea of emotions that well up in a warrior.



The victory is attributed to Yahweh who is depicted as bursting through his enemies like a flood: פָּרַץ יְהוָה אֶת-אֹיְבָיו לִפְנֵי כְּפָרֶץ מַיִם (2 Sam 5.20b). Now, Yahweh bursts through the wall of his vineyard (פָּרַץ גֶּדֶרֹו). The image of Yahweh's flood overwhelming the Philistines is now used to depict the flood overwhelming those who do not believe (שֵׁיט שׁוֹטָף, 28.15,17). Despite the text shifting the object/*Evaluee* of Yahweh's punishment, the *Reason* for wrath in both 2 Sam 5.21 and Is 28.15,18 is idolatry. Moreover, the punishment of idolatry "contradicts the popular understanding of Yahweh as a God of unconditional alliance and raises questions with regard to his works."<sup>651</sup> The worship of foreign and strange gods is matched lexically with the way in which Yahweh will punish his people. The two adjectives זָר and נִכְרִי modifying Yahweh's work (מַעֲשֵׂהוּ), are used throughout Isaiah to refer to alien gods or foreign rulers (1.7; 2.6-7; 17.10; 25.2; 29.5). Here the sense of 'foreign/alien' merges with that which is 'unheard of or strange'.<sup>652</sup> In effect, the offense of foreign gods would be punished by a work that is also 'foreign/strange,' namely: Assyria.

### 3. *Yahweh decrees destruction*

(פִּי-כָלָה וְנִחְרָצָה שְׁמִעֲתִי מֵאֵת אֲדֹנָי יְהוָה צְבָאוֹת עַל-כָּל-הָאָרֶץ)  
(14.22)

The כִּי clause in v.22b functions as a basis for the warning to scoffers in 22a: Do not mock (אַל-תִּתְלוּצְצוּ) Yahweh lest your bonds be made stronger (פְּוִי-יִחְזָקוּ) *because* Yahweh has issued a decree for the entire earth (פִּי-כָלָה) (וְנִחְרָצָה שְׁמִעֲתִי מֵאֵת אֲדֹנָי יְהוָה צְבָאוֹת עַל-כָּל-הָאָרֶץ). The decree of destruction issued by יְהוָה צְבָאוֹת (1.24; 3.15; 10.23f; 22.5, 12,14ff) results in the annihilation of many in Judah.<sup>653</sup> The language, in particular with the *niphal qotel*, is used in Post-Exilic apocalyptic Daniel (cf. Dan 9.26-27; 11.36, נִחְרָצַת שׁוֹמְמוֹת "a decree of desolations," or "the desolations decreed"; cf. Esther 8.8).<sup>654</sup>

The decree of destruction retrospectively looks back to 10.22-23 yet inverts the sense significantly. In 10.22-23 the decree of wrath on Assyria reveals Yahweh's righteousness (שׁוֹטָף צְדָקָה) (כְּלִיֹּן תִּרְוַץ שׁוֹטָף צְדָקָה). In 28.17 Yahweh's decree is also associated with righteousness (וְצְדָקָה לְמִשְׁקָלָהּ) (וְשִׁמְתִי מִשְׁפָּט לְקֹו וְצְדָקָה לְמִשְׁקָלָהּ). Both 10.22 and 28.18 use the same *niphal-qotel* (פִּי-כָלָה וְנִחְרָצָה). In each case, שׁוֹטָף is an expression of the 'overflowing' manner of the decree. Finally, the *Extent* of the decree is the same (עַל-כָּל-הָאָרֶץ, 10.22; עַל-כָּל-הָאָרֶץ, 28.22). These correspondences, therefore, indicate that 10.22-23 shaped the sense of 28.22 in light of 2 Sam 5. In effect, the depiction of the punishment of Yahweh's

<sup>651</sup> Beuken 2000, 56.

<sup>652</sup> 'Strange' because it was never before heard of in Israel. See I. Ezra 1873, 132.

<sup>653</sup> Beuken 2000, 60.

<sup>654</sup> G-T 2003, 308.

enemies was used as a pattern to describe Yahweh's punishment upon his people in Post-Exilic Israel.<sup>655</sup>

Chart 4.3  
Decree of Wrath (תִּרְצָן) in Isaianic Tradition

Correspondence	Is 10.22-23	Is 28.22
Thematic	פֶּלֶאן תִּרְצָן שׁוֹטֵף צְדָקָה: (decree reveals righteousness)	וְשִׁמְתִי מִשְׁפָּט לָקוּ וְצִדְקָה לְמַשְׁקָלָת (17)
		שׁוֹטֵף שׁוֹטֵף (18) (decree reveals righteousness)
	וְנִחְרְצָה בִּי כְּלָהּ וְנִחְרְצָה ( <i>niphal qotel</i> )	וְנִחְרְצָה בִּי כְּלָהּ וְנִחְרְצָה ( <i>niphal qotel</i> )
	כְּלֵה-הָאָרֶץ (degree/extent)	עַל-כְּלֵה-הָאָרֶץ (degree/extent)
Thematic	Destruction (כְּלָהּ) 1.28; 10.18; 15.6; 16.4; 21.16; 24.13; 27.10; 29.20; 31.3; 32.10; 33.1	

### ***Punishment and Results***

The context of the text implies that the destruction of Israel was to function as a lesson for Judah. Therefore, it follows that the text functions to warn of the campaigns of Assyria in 705 BCE.<sup>656</sup> The threatened punishment is depicted in the following way.

#### ***1. A scourge that tramples and terrorizes***

(שִׁיט שׁוֹטֵף בִּי-עֶבֶר)

(28.15)

(שׁוֹטֵף שׁוֹטֵף בִּי יַעֲבֹר וְהִיָּיתָם לוֹ לְמַרְקָם)

(28.18)

A scourge (v.15b, שִׁיט שׁוֹטֵף, *qotel*) will overwhelm Judah. In both v.15 and v.18 the coming “scourge” is personified and set in the future context. In 10.26, שׁוֹט was used to depict Yahweh *wielding a whip* in judgment upon Assyria as he did at Midian. As Blenkinsopp notes, “the Hebrew *šōṭ*, here is translated “flood” only because of the adjective accompanying it (as in

<sup>655</sup> The same pattern occurs in Is 63.1-6 where Edom is a prototype of wicked Israel in the Post-Exilic era.

<sup>656</sup> Hezekiah rebelled after the death of Sargon in 705 BCE and when Sennacherib came to power (704-681 BCE) (2 Kings 18.77). Allied with Merodach-Baladan, who also rebelled against Sennacherib in the transition of power (2 Kings 20.12; Is 39), Hezekiah seems to have led the Palestinian revolt with Tyre, Philistia, Moab, Edom, Ammon (2 Kings 18.2). Sennacherib would not overlook such rebellion and crushed the revolt (2 Kings 18.13-16) destroying 46 towns in Judah. Hezekiah needed to strip the temple to pay tribute to Assyria and sent his daughters as concubines to Nineveh. Bright 1981, 276-281; Sennacherib claimed: “*himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage. I surrounded him with earthwork in order to molest those who were leaving his city's gate.*” Pritchard 1969, ANET 288.

30.28), usually means “whip” or “scourge.”<sup>657</sup> The personification of the scourge maintains Yahweh at a distance when punishing his people in contrast to his punishment of Assyria. The result of the scourge is specified in vv.18-19, namely: it “tramples” and “terrorizes.” The scourge “beats down” (רָמַס) the leaders in Judah. וְהִיָּתָם לְךָ לְמַרְמָס is a second-person plural address to the leaders of Judah comparing their future fate with that of the leaders of Israel. The image of the trampling of Israel by Assyria was noted in 10.6 (וּלְשִׁימוֹ מְרָמָס כְּחֶמֶר חוּצוֹת). Moreover, the trampling of the vineyard (רָמַס) also expressed the results of Yahweh’s wrath against his vineyard in 5.7 (וְהִיָּה לְמַרְמָס:).<sup>658</sup> In both 5.7 and 28.18, the *lamed of purpose* לְ is preceded by a *we-haya*. However, in 5.7 the vineyard was trampled whereas in 28.18 the leaders are trampled. The *temporal qualifier* in v.19 depicts the scourge as passing by “morning by morning, by day and by night” (כִּי־בֹקֶר (בְּבֹקֶר יַעֲבֹר בַּיּוֹם וּבַלַּיְלָהּ). The description here is less concerned with the advance of the troops and more with the perspective that punishment seems unending. The atmosphere of night-time terror is heightened with the *assertive* כִּי clause<sup>659</sup> in v.20 (כִּי־קָצֵר הַמִּצָּע מִהַשְׁתַּרְעַע וְהַמִּסְכָּה צָרָה כְּהַתְכַנֵּס). The clause describes a bed that is too short and a blanket that is too narrow.<sup>660</sup>

Understanding the message of the scourge (שׁוֹט, v.18) will bring ‘terror’ (וָיָדָה) for the people (וְהָיָה רִקְנוֹנָהּ הָבִין שְׁמוֹנָה, v. 19).<sup>661</sup> The verb הָבִין is “not causative here, as in v. 9, viz., . . . but signifies simply “to understand,” or have an inward perception.”<sup>662</sup> The image is one of a person in a ‘state of dread’ (2Chron 29.8; Jer 15.4; 24.9; 29.18; 34.17; Deut 28.25).<sup>663</sup> Such a state can produce ‘shaking or shuddering’ (Gen 6.5).<sup>664</sup> The word of Yahweh that they mocked in 28.14 (שָׁמְעוּ דְבַר־יְהוָה אֲנָשִׁי לְצִוּוֹן) will now cause them to tremble with terror.<sup>665</sup> While mocking Yahweh’s word results in an inward terror, the new community is characterized as a community that trembles at Yahweh’s word (וְנִכְהָרוּם וְתָרַד עַל־דְּבָרִי, 66.2).

## 2. Hail and flood destroy the ‘false temple’ and annuls the covenant with death (i.e., failure of treaties with Egypt to prevent Assyrian destruction).

(וַיֵּצֵא בָרֶד מִחֶסֶה כְּזָב וְסִתָּר מַיִם יִשְׁטָפוּ)  
(28:17)

Is 28.17 depicts hail ‘sweeping away the refuge of lies’ (וַיֵּצֵא בָרֶד מִחֶסֶה כְּזָב) and ‘waters overwhelming the shelter’ (וְסִתָּר מַיִם יִשְׁטָפוּ). Both clauses employ *weqatal*s that depict threat in the immediate future. Is 28.2 compared the

<sup>657</sup> Blenkinsopp 2000, 394.

<sup>658</sup> Wildberger 2001, 43.

<sup>659</sup> ACH 2003, 151.

<sup>660</sup> Beuken 2000, 55

<sup>661</sup> The word וָיָדָה complements the subject שְׁמוֹנָה.

<sup>662</sup> Keil and Delitzsch 1996, 307-308

<sup>663</sup> SWA 1997, 444.

<sup>664</sup> Keil and Delitzsch 1996, 307-308

<sup>665</sup> Young 1969, 291.

*Manner* of Yahweh's coming in similar terms in his attack of Ephraim: Yahweh comes *as* a “mighty storm” (פְּזֹרֶם בָּרָד שֶׁעַר קָטַב קִזְרֶם מִיָּם בְּיָרִים שִׁטְפִים) a mighty storm of (בָּרָד) ‘hail’, (זָרֶם) “thunder showers,” and “overflowing waters” (שִׁטֵּף, מַיִם). Is 28.2 uses *comparative* grammar (כ) while 28.17 does not. In 28.17 hail and water are personified *instruments* that “sweep away” (וַיַּעַר) and “overwhelm” (וַיִּסְתֶּר). The storm that depicts the invasion of Assyria in 8.7 is also personified in 28.19 (כִּי יַעֲבֹר).

The storm annuls the covenant with personified Death and Sheol (וּבְכַפֵּר בְּרִיתְכֶם אֶת־מָוֶת וְחַזִּיתְכֶם אֶת־שְׁאוֹל לֹא תִקּוּם) (v.18b). Both the destruction of the refuge and annulment of the covenant with Sheol/Death refer to the inability of treaties with Egypt to protect Judah from Assyria. The *yiqtol* (לֹא תִקּוּם) in v.18 (“covenant with Sheol will not stand”) contrasts with the *yiqtol* (יִקּוּם יְהוָה) in v.21. The covenant with Death to avoid wrath will not stand, but Yahweh will *stand* to execute his wrath against those who scoff at his word. The redactor of the Isaiah Apocalypse radically inverts the theme of avoiding death by breaking a deal with false allies in Is 28. We suggest that the author of 24.5 (הֵפְרוּ בְרִית עוֹלָם) “they have broken the everlasting covenant”) was inverting the sense of Is 28.18 (וּבְכַפֵּר בְּרִיתְכֶם אֶת־מָוֶת) “and your covenant with death will be broken”). Of course, הֵפְרוּ and וּבְכַפֵּר are not from the same root. However, the similar sounding forms juxtaposed with the word בְּרִית “covenant” could not be coincidental. Moreover, the temporal reference (כִּי יַעֲבֹר תּוֹרָה) in 28.18 (cf. 28.15) seems to be reflected in כִּי־עָבְרוּ תּוֹרָה (“for they have transgressed *Torah*”). Finally, both texts depict the global *Extent* of Yahweh's (עַל־כָּל־הָאָרֶץ, v.22; אֶלֶּה אֲכַלֶּה אֶרֶץ, 24:3).

#### Chart 4.4 Covenant Violation and Wrath in Is 28.14-15

28:15	covenant (בְּרִית) broken (בְּכַפֵּר) when flood/scourge passes by (כִּי יַעֲבֹר) -terror results (רִקְוָה) -affects earth (עַל־כָּל־הָאָרֶץ)
24:5:	covenant (בְּרִית) broken (הֵפְרוּ) when Torah is violated (כִּי־עָבְרוּ תּוֹרָה). -curse results (אֶלֶּה) -affects earth (אֶכְלֶה אֶרֶץ)

The Post-Exilic redactor of 24.5 appears to highlight the need of obeying *Torah* to avert further expressions of divine wrath on the cosmos.<sup>666</sup> In effect, obedience to the *Torah* stabilizes the earth.

#### 4. *Tightening of bonds* (פְּוִי־יָחֳקוּ מוֹסְרֵיכֶם) (28.22)

<sup>666</sup> In Ezra 10.8-10 גשם “rain” is suggestive of divine displeasure for *Torah* violation.

The scoffers in Judah are depicted as being tied with bonds (מוֹסֵר). The use of the conditional (פֶּן) indicates that the bonds will be tightened if the scoffing continues (וְעַתָּה אֶל־תִּתְּלוּצְצוּ פֶּן־יִחַזְקוּ מוֹסְרֵיכֶם). This sustains the hypothetical nature of the threat to Judah seen in Is 28.14 (i.e., הַמֵּאֲמִין לַיְהוֹשִׁעַ). The text has been interpreted by some as a reference to the bonds of sin (5.18; 8.13ff). However, the historical context implies that the bonds are a likely reference to the growing demands for tribute by Assyria before the destruction of 46 cities (cf. Nahum 1.13).<sup>667</sup>

Presenting the potential of incremental punishment when Yahweh's word is not heeded echoes the use of the wrath refrain in 5.25-10.4 (cf. 7.4; 10.24; 16.3; 22.4). Judgment increases in proportion to the lack of repentance. Just like in 9.7, however, the particle פֶּן implies repentance can avert judgment. Thus, liberation from bonds is contingent upon submission to Yahweh.<sup>668</sup> In Deutero-Isaiah, shaking off the bonds of captivity in Babylon (הַתְּפִתְחוּ מוֹסְרֵי צִוְאוֹתָיו שְׂבִיָּה בַּת־צִיּוֹן) results from Yahweh's exclusive redemptive activity (וְלֹא בְכֶסֶף תִּגְאָלוּ) in 52.2-3.

#### 5. *A harvest of judgment* (28.23-29)

Is 28.23-29 is beyond the scope of this section. However, as the majority opinion is that vv.23-29 are a Post-Exilic reflection on vv.14-22. The text is relevant for determining how wrath was perceived in Post-Exilic times.<sup>669</sup> The image of Yahweh winnowing his children suggests that wrath is both temporary and intended for purification (21:10).

#### ***Purpose (of Punishment)***

The following reasons summarizing the *Purposes* of punishment have been discussed above. To recapitulate they are as follows:

- 1) To punish scoffers (vv.14, 22)
- 2) To reveal righteousness and justice (v.17)
- 3) To break confidence in false alliances with Egypt/Occult (vv.15,18)
- 4) To destroy popular misconceptions that Yahweh was obligated to protect Zion (v.21)
- 5) To call scoffers to repentance to avoid further judgment (v.22)

<sup>667</sup> Keil and Delitzsch 1996, 308.

<sup>668</sup> In contrast to the potential forgiveness extended to the scoffers in Judah, the Assyrian commander who scoffs at Yahweh (יִשְׁמַע אֶת כָּל־דְּבָרֵי סִנְחַרְיִיב אֲשֶׁר שָׁלַח לְהַרְף אֲלֵהֶם הוּא; 37.17) is given no means of averting divine wrath.

<sup>669</sup> Blenkinsopp 2000, 398.

### *Time of Punishment (Theological)*

Hypothetically set in the context of the immediate future.

### 4.3 Isaiah 30.27,30

### *Surface Structure of Is 30.27 & 30<sup>670</sup>*

**Is 30.27**

הָנָה שֵׁם־יְהוָה בָּא מִמְרָחֶק בִּיעָר אֲפֹ וּכְבֹד מִשָּׂאָה שִׁפְתָּיו מִלֵּא זַעַם וּלְשׁוֹנוֹ כָּאֵשׁ אֵכָלֶת

[illegible]

śēpātāyw māl'û za'am      ûlēšônōw kē'ēš 'ōkālēt  
[Comp.....]

**Is 30.30**

וְהִשְׁמִיעַ יְהוָה אֶת־הַהוֹד קוֹלוֹ וַנִּחַת זְרוּעוֹ יִרְאֶה בְּזַעַף אָפִי וְלִהְבֹּא אֵשׁ אוֹכְלָה גִפְזִי וְזָרִם וְאִכּוּ פֶרֶד:

*wěhišmîa' yěhwâ 'et-hôd qôlôw wěnaḥat zěrô' ô yar'e*

běza 'āp 'āp wēlahab 'ēš 'ōkēlā nepēš wāzerem wē'ēben bārād  
[Manner.....]

## Frame Elements

***Event (Literary Genre)***

Characteristic elements of *theophanies* are found in 30.27-33, namely: natural phenomena that accompany Yahweh's approach (fire, wind, storm, hail) and consequential reactions such as fear or awe.<sup>671</sup> *Theophanic language* is also used in 19.1-4; 31.4; 28.2 (cf. Ezek 1.4-28).<sup>672</sup> The purpose of the theophany is to punish Assyria. Therefore, the text corresponds to the *Punishment* frame with the following elements.

*Time (Historical)*

The abrupt change from themes of judgment on Judah in 30.1-17 to the punishment of Assyria in 30.18-33 indicates a new historical context.<sup>673</sup> As Sweeney notes, there are too few links between vv.18-33 and vv.1-17 to

<sup>670</sup> *AFPM*: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr];  $\square$  grammar [gam gram]

<sup>671</sup> Sweeney 1996, Loc 6880; Wildberger 2001, 96.

<sup>672</sup> It is of interest to note that the text in which theophanic language occurs depicts Yahweh's anger in the context of anti-Egyptian polemics.

<sup>673</sup> Sweeney 1996, Loc 6912.

assume these two texts were originally held together.<sup>674</sup> Most scholars consider the text to be a Pre-Exilic text subsequently redacted in the Exilic era.<sup>675</sup> Three points suggest that while vv.1-17 may be dated to either 713-711 or 705-701 BCE,<sup>676</sup> vv.27-33 is best dated to the Josianic era (ca. 612 BCE).

Frist, the references in v.27 and v.33 depict the celebration of the Passover commanded by Josiah in 2 Kings 21:23.21-23 (622 BCE).<sup>677</sup> While the historical contexts in vv.1-17 and vv.18-33 are different, the link between the two sections is the reference to the city of Zoan in 30.4. The city can be identified with the City of Ramses in Ex 1.11 and Ps 78.12. Reference to Zoan evokes images that provide the backdrop for the Passover. The imagery of the harvest festival celebrated immediately after Passover (vv.29,32) further evokes the context of the Passover. A second link to the Josianic era of the text is in the relationship of 30.8 to 30.33. Sweeney suggests that the destruction of Topheth in v.33 refers to Josiah's destruction of Topheth in 2 Kings 23.10, when the cult to Molech and child sacrifices were abolished. Second, the general portrayal of the collapse of Assyria could only correspond to 612 BCE when Josiah freed Judah from being a vassal state (1 Kings 13.1; 2 Kings 23.15-18). In effect, the text of Is 30.27-33 is a re-application of Isaiah's prophecies 100 years later recorded in Is 10.27-33. Third, the references to Egypt in Is 30.1-17 continued to have relevance for Judah in Josiah's time. This is substantiated by the continued threat from Egypt that resulted in Pharaoh Necho II killing Josiah in 609 BCE.<sup>678</sup>

### ***Evaluee (Object of Punishment)***

The *Evaluee* of punishment is Assyria (אַשּׁוּר) (vv.31,32).

### ***Depiction of Evaluee***

#### ***1. Struck with terror***

יָהָת אֲשׁוּר  
(30.31)

The Assyrians will be 'terror-struck.' יָהָת is used as an *Expressor* to depict the *Response* of the Assyrians when they experience the blows of Yahweh

<sup>674</sup> Sweeney 1996, Loc 6922-6934.

<sup>675</sup> Beuken 2000, 174.

<sup>676</sup> Emissaries to Egypt (Is 30.1ff) may reflect two separate occasions: in 713-711 BCE (during the Philistine revolt) and 705-701 BCE when Hezekiah rebelled against Assyria. Sweeney 2009, Loc 4504; Beuken dates vv.27-33 to the latter date (705-701 BCE). However, he notes that the text has been subsequently redacted during the Exilic period. Beuken 2000, 177.

<sup>677</sup> Sweeney 1996, Loc. 6900.

<sup>678</sup> Sweeney 2009, Loc 4504; Also as Coogan notes: Necho II of Egypt was en route to Charchemish (Syria) to join feeble Assyria against new Babylon. Necho II had to pass Judah on the way. Josiah refused passage, and so Necho II killed Josiah in a battle. Coogan 2001, 261.

(יִכָּה). In 9.3 הַחֲתָת was used with Yahweh as the subject who shattered the rod (מִטָּה) and staff (שֵׁבֶט) of Assyria. Now, it is the rod and staff (בַּשֵּׁבֶט יִכָּה) of Yahweh that strikes terror into the heart of Assyria! This sustains the principle of Lex Talonis and the just retribution of Yahweh. In earlier texts, חֲתָת (7.8) described the shattering of the Syro-Ephraimite alliance (יְהוֹת אֶפְרַיִם). Is 8.9 depicted the internal terror of Ephraim at the arrival of Assyria (חֲתָת used 3x as an *imperative*). In 20.5 those who hope in Egypt will have their hopes shattered (וְחִתּוֹ וְבָשׁוּ מִכּוֹשׁ). The anti-Egyptian polemic in 31.4 pictures Yahweh descending from a mountain as a lion that is “not terrified” (לֹא יִחָת). As a lion, Yahweh comes after his prey destroying Assyria without the help of Egypt.<sup>679</sup> Finally, 31.9 (וְסִלְעוֹ מִמַּגֹּר יַעֲבֹר וְחִתּוֹ) depicts the terror of the officers of Assyria as they react to the power of Yahweh on Mount Zion.

In summary, חֲתָת is used to depict both the ‘shattering’ of kingdoms and the ‘terror’ that is felt by those whose kingdoms are ‘shattered.’ In Proto-Isaiah, חֲתָת depicts the *Results* of Yahweh’s punishment mediated by Assyria that produce terror in Israel (7.8; 8.9; 9.3). Assyria can only produce ‘terror’ (חֲתָת) in Israel only when assisted by Yahweh (cf. 10.5-6). These provide a foil to contrast Yahweh’s shattering of Assyria in 20.5; 30.31 and 31.9. Yahweh produces ‘terror’ (חֲתָת) in Assyria unassisted by Egypt. In Deutero-Isaiah the relationship between the ‘shattering’ of power and being ‘terror-struck’ is maintained. Unlike Assyria’s power which is shattered, Yahweh’s power will never be shattered (לֹא תִחָת, 51.7). This assurance is the grounds for his people not to be ‘terror-struck’ (אֶל-תִּחָתוּ, 51.9).

### ***Reason (for Punishment)***

The *Grounds* for punishment is not specified in 30.27-33, but the *Reason* is given in 10.5-33. The depiction of Assyria’s punishment sustains the principle that Yahweh’s punishment matches her crimes. The same principle is evident in the description of the *Purpose* of punishment discussed below.

### ***Purpose (for Punishment)***

The *Purpose* of the arrival of Yahweh’s Name (הִנֵּה שֵׁם-יְהוָה בָּא) in 30.27 is indicated by the *lamed* affixed to לְהַנְפֶּה גּוֹיִם (to ‘sift the nations’), which also governs the following phrase:

וְנָרְסוּ מִתְּעָה עַל לִחְיֵי עַמִּים: (“and to place a bridle on the jaws of the people...”).

1. *To sift the nations under Assyria in a sieve of annihilation*  
(לְהַנְפֶּה גּוֹיִם בְּנֶפֶת שֹׂא)

We suggest that use of נוּף (“to sift”) in v.28 functions to re-interpret Isaiah’s

<sup>679</sup> Young 1969, 378.



polemic against Assyria in 10.5 (הַיִּתְפָּאֵר הַגִּרְזֹן עַל הַחֶצֶב בֶּן אִם־יִתְגַּדֵּל הַמְשׁוֹר עַל־) (10.5). Similar sounding words מְשׁוֹר and מִשְׁוֹר ‘saw/Assyria’ (10.5,15; 30.31), נֹר and לְהַנְפִּיחַ ‘wield/sift’ (10.15; 10.28); שֹׁא and וּלְשׁוֹאָה ‘shoah/sieve’ (10.3;30.28) and similar themes suggest that 10.5-15 shaped the text of 30.27-33.

The pride of Assyria that led her to destroy nations (10.5-15) now becomes the *Grounds* for her own “winnowing” (נֹר/לְהַנְפִּיחַ). The storm/shoah (10.3), which Yahweh sent via Assyria, now becomes the basis for Assyria’s annihilation in the sieve of ‘annihilation’ (שֹׁא/וּלְשׁוֹאָה).<sup>680</sup> The nations that had come to destroy Israel under one Assyrian banner (וְנָשְׂאֵי־גִם) (לְגוֹיִם) in 5.26 to execute Yahweh’s wrath will now be placed in one ‘sieve’ and sifted unto annihilation (לְהַנְפִּיחַ גּוֹיִם בְּנֶפֶת שֹׁא) in 31.28, (cf. 11.15, וְהִגִּיר יָדוֹ (עַל־הַנְּהַר). In sum, the reuse of 10.5 functions to show that the *Purpose* of Yahweh in punishing Assyria is to punish her for the pride that led her to destroy the nations. The punishment matches the crime and sustains the principle of *Lex Talonis*.

## 2. To place a bridle on Assyria and her nations.

(וַיִּרְסֵן מִתְּלָה עַל לַחֲיִי עַמִּים)  
(30.28)

The second image that depicts the *Purpose* of Yahweh's arrival is his placing a bridle on the people. Here, the nations summoned under Assyria (5.26) are described as untamed horses, which are now controlled by the wrath of God in order to be driven into complete ruin.<sup>681</sup> (3.12; 9.15; 63.7). Given the images of Josiah's Passover that provide a backdrop for the text, the placing of a bridle (וְרִסָּן) on the nations, we suggest, draws on images of Yahweh's driving the horses of Egypt into the sea (Ex 14). The theme, though with a different word, is subsequently developed in Is 37.29 to describe Yahweh placing a “hook in the nose and bridle” (וְרִסָּתָהּ) on Sennacherib. In this way, the poetic description of Assyria’s demise is historically expressed in the Hezekiah narrative. The punishment of Egypt (30.1ff) functions as a reservoir for images depicting the punishment of Assyria.

## Agent (Divine)

### 1. The Name of Yahweh arriving on Mt. Zion

הִנֵּה שֵׁם־יְהוָה בָּא מִמֶּרְחֵק  
(30.27)

The arrival of the ‘Name’ should not be considered as an impersonal *Agent* of Yahweh's wrath because Yahweh and his Name can not be divorced (cf.

<sup>680</sup> Just as flour goes through a sieve and nothing is left. Keil and Delitzsch 1996, 325.

<sup>681</sup> Ibid.

42.8). The location to which Yahweh's Name arrives is not stated in vv.27-33. We only read that the Name arrives, as storm-cloud, "from afar" (מִמְרוֹתָק) 30.27 (cf. Ezek 1.4).<sup>682</sup> It is best to take the location from which Yahweh's Name arrives as a means to portray the reversal of Assyria's fate. In 5.26, Assyria came "from afar" to destroy Israel. Now, Yahweh comes "from afar" to destroy Assyria. The destination of the Name is not specified. However, in light of the larger literary context (30.19, יָשָׁב בִּירוּשָׁלַם, Zion/Jerusalem is in view).<sup>683</sup> Moreover, Israel is pictured as also 'co-arriving' to the Mount of the Lord, which corresponds to Zion/Jerusalem (30.29, בְּהַר-יְהוָה). In Deutero-Isaiah salvation is depicted as arriving in Zion (46.13) and Yahweh himself is expected to return to Zion (52.8) which results in joy and singing. Trito-Isaiah celebrates Yahweh's arrival in Zion in 59.15-20; 62.11-12 to bring wrath on his enemies and salvation for his people (cf. 2.2-4; 56.3-7).

Structurally, the הָגָה followed by a *qotel* (בָּא) and two *weqatal* clauses (v.27, וְהָשִׁיעַ יְהוָה; v.32, כָּל מַעֲבָרִי וְהָיָה כָּל מַעֲבָרִי) highlight the sense of 'vivid immediacy'<sup>684</sup> that depicts the near punishment of Assyria. This arrival of the Name is made present with the series of *qotel* forms in vv.27-28 (אָכְלָת, בָּעֵר, אָכְלָת, שִׁוְטָה). The fronting of the Name of Yahweh in 30.27 before the *qotel* functions to emphasize the greatness of its arrival. Anthropomorphic *Expressors* ('nose,' 'lips,' 'lounge', v.27; 'breath', v.28; 'voice', v.30; 'arm', v.32), along with שֵׁם-יְהוָה, are to be taken as personal expressions of Yahweh's wrath. The interrelatedness of Yahweh's Name with his breath underscores this point and is indicated by the 'rhyming inclusio' of שֵׁם-יְהוָה 'Name of Yahweh' in v.27 and נְשָׁמַת יְהוָה 'breath of Yahweh' in v.33.<sup>685</sup>

### *Yahweh's Name in Isaiah*

The vision of universal honor given to the שֵׁם in 18.7 (cf. 29.13) is more fully developed in Deutero-Isaiah. The exilic writer underscores that recognition of Yahweh's name is contingent upon his deliverance of Jacob/Israel (42.8-9; 43.1,7; 44.5; 48.1) from a universal diaspora (47.4; 50.19; 51.15; 54.5). His liberation of his people from Exile and restoration to Zion is seen as a source of joy and reason for the glorification of his Name (12.1-6).<sup>686</sup>

In Trito-Isaiah, reflection on Yahweh's commitment to glorify his Name in the Exodus functions as the basis for the prayer of the Post-Exilic community that yearns for his intervention (63.12). This closely parallels 63.11-14 where Yahweh acts to 'get a Name' for himself.<sup>687</sup> In the context

<sup>682</sup> Motyer 1993, 252.

<sup>683</sup> After liberation from Assyria (the new Egypt), Yahweh appears in a theophany on a mountain (a new Sinai).

<sup>684</sup> J-M 2006, 119n; Beuken 2000, 175; W-O 1990, 674; VNK 2000, 162.

<sup>685</sup> Beuken 2000, 175.

<sup>686</sup> Beuken 2000, 174.

<sup>687</sup> Young 1969, 364.

of Trito-Isaiah, the oppressor is no longer Assyria nor Babylon. Rather, the oppressors are the persecutors of the godly. Those who despise the Name of Yahweh (64.7; 65.1; cf. 52.5) and the foreigners who love the Name of Yahweh (56.6; 60.9) will be punished and forced to submit to the Name of Yahweh (59.19). The universal and cosmic recognition of Yahweh's name is a theme developed in the apocalyptic section of Isaiah (24.15; 25.1; 26.8,13). In summary, Yahweh's Name is always associated with the deliverance of his people in history which evokes the memory of the Exodus. Divine deliverance is motivated more by Yahweh's love for his Name than by the state of oppression his people experience.

## 2. *Burning nose with rising smoke*

בֵּעֵר אֶפֶס וְכָבֵד מִשָּׁאָה  
(30.27)

The MT depicts Yahweh's "nose (אֶף) as (בֵּעֵר) burning and 'heaviness (כָּבֵד) of rising (מִשָּׁאָה)' from the rising up of the smoke."<sup>688</sup> The Hebrew is unclear. However, it is best to understand אֶף as the only subject in the sentence with two predicates: "burning and heaviness of exhalation." אֶף is an organ of breathing.<sup>689</sup> The combination with בֵּעֵר, associated with burning fire (4.4; 6.13; 10.17; 34.9), figuratively extends the image of literal fire to Yahweh's wrath. As fire, his wrath is a "hot and consuming action" (Esther 1:12).<sup>690</sup> In 5.25 אֶף was, likewise, "kindled" as a fire (תָּרָה אֶף־יְהוָה). We suggest that in the context, the image of a fiery nose heightens the sense of fire with which the Assyrian king will be burnt (30.30,32).

## 3 *Lips heavy with maledictions*

שִׁפְתֵי מַלְאֹוּ יָעַם  
(30.27)

Yahweh's lips are heavy with (יָעַם) "maledictions" (10.5,25; 13.5; 26.20, 66.14). As in 10.5 and 13.3-5, אֶף and יָעַם are used together in 30.27. Beuken notes that יָעַם functions as the central focus word for wrath words:

the group of terms for cosmic phenomena- 'burning' (בֵּעֵר אֶפֶס), 'heavy exhalation' (וְכָבֵד מִשָּׁאָה), 'devouring fire' (וּלְשׁוֹן כָּאֵשׁ) and 'overflowing stream' (וְרוּחוֹ כְּנָחַל), can be reduced to two distinct domains: fire and water. The middle point of this semantic constellation, however, is formed by the single word 'indignation' (יָעַם).<sup>691</sup>

<sup>688</sup> G-T 2003, 512.

<sup>689</sup> BDB 1977, 60; Beuken 2000, 179.

<sup>690</sup> Gen 2.7; 7.22; Job 27:3 cf. Num 11.20; 2 Sam 22.9 = ψ 18.9 cf. Is 65.5; Is 2.22; Lam 4.20; Ezek 38.18; Amos 4.10. *SWA* 1997.

<sup>691</sup> Beuken 2000, 177-180.

With the possible exception of 10.5, the use of *לַעֲמֹ* is limited to Yahweh's punishment of foreigners to liberate his people (10.5,25; 13.5; 26.20, 66.14). Even in the case of 10.5, the word functions to depict Assyria's misuse of her power against Israel. The association of *לַעֲמֹ* with the lips of Yahweh underscores that the function of the word is to carry out curses related to the cursing of Israel in fulfillment of Gen 12.1-3 (cf. 11.4). Yahweh's *לַעֲמֹ* is an expression of his *personal wrath* as it emanates from his lips. It is neither detached nor personified when punishing the *Evaluee* (Assyria) in 30.27.

### 3. *Tongue like a devouring fire*

וּלְשׁוֹנוֹ כְּאֵשׁ אֹכֶלֶת  
(30.27)

A tongue of fire depicted desolation of land as the result of the wrath of Yahweh (5.24; 8.8; 9.18-19 10.22; 28.2, 15,17f; 29.6). In associating fire with the tongue of Yahweh, the wrath of Yahweh is seen as a *personal expression* that he controls. The fire remains with his tongue and is not “poured out.” This is unlike the depiction of Yahweh’s fire against his people in Pre-Exilic texts (9.18-19) where, once poured out, was out of his control.

### 4. *Breath like an overflowing stream reaches the neck*

וְרוּחוֹ כְּנָחַל שׁוֹטֵף עַד־צִנּוֹאר יְהֻצָּה  
(30.28)

“Breath” (*רוּחַ*) is often associated with anger (Job 4.9; Ps 18.16; Judg 8.3; 25.4; Zech 6.8; Prov 16.32; 29.11). In both texts (8.8; 30.28) “breath” and “water” overflow and are used elsewhere to depict destructive forces (15.18; 25.4; 28.2). The text of 30.28 (*וְרוּחוֹ כְּנָחַל שׁוֹטֵף עַד־צִנּוֹאר יְהֻצָּה*) inverts themes from 8.7-8 in the following ways.

First, in both texts (8.7-8;30.28) water reaches the “neck.” In 8.8 (*שֶׁטֶף וְעָבַר עַד־צִנּוֹאר יְגִיעַ*) the “neck” refers to the limits of Jerusalem. That is, the “river” destroyed 46 cities in Judah but could not conquer the head (i.e., Jerusalem).<sup>692</sup> In 30.28 (*וְרוּחוֹ כְּנָחַל שׁוֹטֵף עַד־צִנּוֹאר*), water that reaches the “neck” depicts the image of men about to drown. We suggest the text is portraying the fate of Assyria (11.15) by evoking images of the drowning of Egyptians in Ex 14.

Second, in 8.7 the Lord brought the mighty waters “Assyria” (*וְלָכֵן הָיָה*) (*אֲדֹנָיִי מַעַלָּה עָלֵיהֶם אֶת־מִי הַנָּהָר הַעֲצוּמִים*) to punish Israel. However, in 30.28 Yahweh’s breath itself is the destructive stream.<sup>693</sup> This sustains the notion that Yahweh’s wrath against Assyria is not mediated by a secondary agency as it is when unleashed against Israel.

<sup>692</sup> Though 46 cities were destroyed in the year. Bright 1981, 276; 285ff.

<sup>693</sup> Wildberger 2001, 197-198.

## 5. *Yahweh causes his voice to be heard*

(וְהַשְׁמִיעַ יְהוָה אֶת־הוֹד קוֹלוֹ)

(30.30)

The parallel phrase “Yahweh causes his arm to be seen,” (וְנִחַת זְרוֹעוֹ יִרְאֶה)<sup>694</sup> must be read together with the hardening decree in 6.6-10. We suggest that the author is radically inverting the hardening motif in Is 6 as a means of showing that judgment from Israel is being transferred to Assyria. Notably, a similar chiasmic structure in Is 6 appears to provide the sequence for images of ears and eyes in 30.30. In 6.9-10, the sequence was: *ears- eyes- eyes- ears*. In Is 30.30, Yahweh first makes his voice *heard* and then his arm *seen*. The contrast, of course, lies in what hearing and seeing lead to the people to see and hear. For Israel, granting hearing and sight signals salvation (e.g., 35.5; 42.1-7) but granting hearing and sight to Assyria signals annihilation.

30.30

*Causes to hear*

וְהַשְׁמִיעַ

*His Arm*

וְנִחַת זְרוֹעוֹ

*His Voice*

קוֹלוֹ

*Causes to see*

יִרְאֶה

The text presents the voice of Yahweh in both vv.30-31 (כִּי־מִקּוֹל יְהוָה יִחַת ) (אֲשׁוּר). V.31 serves as the *Grounds* for striking terror into the Assyrians.<sup>695</sup> The former reference to Yahweh’s voice (v.30) emphasizes the revelation of Yahweh’s role as king. The majesty (הוֹד) of Yahweh’s voice is associated with the “splendor, majesty, light and glory which God wears as king.”<sup>696</sup> The voice of Yahweh strikes terror in the Assyrians who are the object of divine wrath (כִּי־מִקּוֹל יְהוָה יִחַת אֲשׁוּר, v.31). As in 30.27-33, Trito-Isaiah uses קוֹל in association with theophanies that reveal the punishment of the enemies of Yahweh (66.6; cf.29.6).<sup>697</sup> In the final form, the Assyrian king impotently raised his ‘great voice’ to reign in Zion and to strike terror into the heart of Judah (36.13; 37.23). The editor sees the historical defeat of Assyria in the Hezekiah narrative as a basis for hope in Yahweh’s kingship in Zion in 30.27-33. While Assyria remained a threat during the time of Josiah, in 621 BCE Assyria was permanently silenced. The theme of Yahweh’s voice functions, along with other motifs (i.e., fear, Zion, rod, staff), to invert the attempt of Assyria to terrorize Israel.

<sup>694</sup> As noted above, the *we-qatal* forms typically follow the הִנֵּה + *qotel* (בָּא) which depicts the events occurring in the immediate future.

<sup>695</sup> (כִּי־מִקּוֹל יְהוָה יִחַת אֲשׁוּר, v.31) As in other wrath passages, קוֹל is used in the sense of battle or judgment (13.2,5; 15.4).

<sup>696</sup> BDB 1977, 217.

<sup>697</sup> In Trito-Isaiah, קוֹל appears three times in association with the Temple mount (66.6; cf. 29.6).

Chart 4.5  
Inversion of Wrath on Assyria & Fulfillment of Promise

Promise of Wrath on Assyria	Fulfillment of Wrath on Assyria
Is 10.24-25	Is 30.30-33
Assyria causes fear in Israel (אֶל־תִּירָא) (voice of 36.13 was impotent.	Yahweh causes fear in Assyria (כִּי־מִקּוֹל יְהוָה יִחַת אַשּׁוּר)
Zion (יִשְׁבַּע צִיּוֹן)	Mt of Yahweh (בְּהַר־יְהוָה)
Rod smites (בַּשֹּׁבֵט יִכָּה)	Rod smites (בַּשֹּׁבֵט יִכָּה::)
Staff lifted up against you (וּמַטֵּהוּ יִשְׁאֵעֲלֶיךָ) (Cf. 10.15-16 (נוף )	Stroke of staff . . . upon them (מַטֵּה מִיֶּסֶדָה אֲשֶׁר (גִּיחַ יְהוָה עָלֵיו (Cf. 10.15-16 (נוף)
Temporal: in a little while wrath ends (כִּי־עוֹד מְעַט)	Temporal: (כִּי־עָרוּךְ מֵאֵתְמוּל)

The explicit inversion suggests three literary strategies. First, the prophetic condemnation of Assyria in the latter era of Isaiah's ministry is fulfilled in 30.32-33 (ca. 621 BCE). Second, the exact parallel order of the *Instruments* of wrath being *lifted* in 10.24-25 by Assyria but by Yahweh in 30.30 sustains the principle of *Lex Talonis*. The fear Assyria caused in Judah is now punished by the terror that Yahweh's voice produces in Assyria. Third, the temporal reference in both texts functions to show that the wrath against Israel has ended (10.24) and the time for the punishment of Assyria has now arrived (10.33).

#### 6. *Yahweh causing his arm to be seen with raging wrath, fire and storm* וַגָּחַת זְרוּעוֹ יִרְאָה (30.30)

In previous wrath-associated passages (5.25-10.4) the יד (hand) of the Lord is stretched out in wrath for Israel to see. Here, the זְרוּעַ (arm) of Yahweh descends for all to see (וַזְרוּעוֹ יִרְאָה). In Deutero-Isaiah, the arm of Yahweh rules for him (40.10) and is directed in wrath against the Babylonians (48.14). Moreover, the arm of Yahweh comes quickly to rule the nations (51.5). Trito-Isaiah associates the arm of the Yahweh with working salvation (59.16). The prepositional ב on אֶף בְּזַעַף אֶף introduces four coordinated noun phrases that depict what accompanies the revealed arm of the Lord.

#### 7. *Raging wrath* בְּזַעַף אֶף (30.30)

The word זַעַף is used only five times in the Hebrew Bible. It is associated with the movement of the raging sea in a storm (2 Chron 28.9; Jon 1.15), the rage of a king as a lion (Prov 16.12) and cruelty (2 Chron 16.10). The lexical unit is bonded phonologically with אֶף //af//. We suggest that the *labials* function as an *onomatopoeia* creating the sound of a windstorm //af// /af// and thereby correspond more closely to the use in 2 Chron 28.9 and Jon 1.15.

#### 8. *Flame of devouring fire*

וְלֶהֱבִיאֵשׁ אוֹכֵלָה  
(30.30)

Images of fire frequently accompany wrath-associated passages (9.17-18). The present text alludes to the light of Israel that will burn and set Assyria on fire (10.16-17).<sup>698</sup> However, it is not Israel that is the fire, but the fire of Israel (i.e., Yahweh) that burns Assyria. The image of fire heightens the portrayal of the burning of the king of Assyria. Associating Yahweh himself with the flame of punishment depicts Yahweh's wrath as personal rather than mediated through a third party.

#### 9. *Rain and downpour and stones of hail*

גִּפְזֵי גֶזֶם וְאֶבֶן פָּרֶד  
(30.30)

The *hapax* גִּפְזֵי means “a driving storm of pelting rain, possibly destructive in nature.”<sup>699</sup> It is a destructive rainstorm as implied by the related verbal form גִּפַּץ, which describes the sound of shattering vessels (Judg 7.19) or of infants (Ps 137.9). In association with the Conquest narratives, וְאֶבֶן פָּרֶד depicts massive cloudbursts of hail that destroy the enemy (cf. Josh 10.11).

#### 10. *Striking Assyria with the appointed rod and staff*

(בַּשֶּׁבֶט יִבֶּה)

(30.31)

(וְהָיָה כָּל מַעֲבֵר מַטֵּה מוֹסָדָה)

(30.32)

The כָּל particle introduces the subject of the clause, namely: every stroke/sweep of the rod of punishment (כָּל מַעֲבֵר). We suggest the paradigmatic choice of מוֹסָדָה is driven by a desire to depict Yahweh's laying the foundation in Zion (מוֹסָד, cf. 58.12; 24.16, 18). In effect, the “rod of foundation/appointment” which is used to punish Assyria's is the *Means* by which Zion's foundation is laid.<sup>700</sup>

The smiting of Assyria with the rod of punishment (מַטֵּה) is depicted as a continual beating of Assyria (cf. 1.5). The continual beating of Israel (1.5; 5.25-10.4) intended to achieve repentance in Israel (וְהָעָם לֹא-יָשָׁב עַד-הַמָּכָהוּ) (9.12). Here, every beating rod of punishment is for retributive purposes and to underscore the completeness of punishment. Moreover, sounds of joy accompany each stroke that Yahweh lays on Assyria (30.32). Joy is also the result of Yahweh's punishment of oppressors in 9.1-6 and Is 13-14. The joy over the striking of Assyria contrasts with the lament of Yahweh as he

<sup>698</sup> Beuken 2000, 182-184.

<sup>699</sup> *SWA* 1997.

<sup>700</sup> Motyer 1993, 252-253; For God as a rock see: 8.14; 17.10; 26.2,4; 27.13; 35.10.

strikes Israel (1.5). In this way, the text discriminates between Yahweh's punishment of Israel and his punishment of Assyria.

### *Agent (Human)*

#### *Conquest through human praise following Passover*

(הַשִּׁיר יְהִיָּה לָכֶם כָּלִיל הַתְּקֵדָשׁ־חָג וְשִׁמְחָת לִבָּב כְּהוֹלֵךְ בְּחֵלִיל לָבוֹא בְּהֶרֶץ־יְהוָה אֶל־צִוֵּר יִשְׂרָאֵל)  
(30.29)

To what degree does Israel participate in the punishment of the king of Assyria? This question requires analysis of what is meant by Israel's arrival at Mt Zion. Yahweh's arrival at Zion<sup>701</sup> occurs simultaneously with the arrival of the people to the Mount of Yahweh/Zion (cf. 2.3)<sup>702</sup> and to the Rock of Israel for a joyous feast (לָבוֹא בְּהֶרֶץ־יְהוָה אֶל־צִוֵּר יִשְׂרָאֵל; v.29).<sup>703</sup> While a subsequent function of the text may have been to signal the return of the exiles to Jerusalem, the theme of arriving at Zion has more parallels with the celebration of Israel's feast (חָג).<sup>704</sup> The use of festival terms, together with references to the Rock of Israel (צִוֵּר) and images of singing with instruments, evoke images of deliverance from Egypt in the Passover celebration (cf. Ex 15.21; Ex 17.1-7).<sup>705</sup> This is further substantiated by the anti-Egyptian rhetoric function of Is 30-31. Of course, this does not imply that the text has a 'one-to-one' correspondence with the Passover. Otherwise, the sacrificial victim would be the king of Assyria (v.33)!<sup>706</sup> Nevertheless, there is a syntactical coordination between Yahweh's blows of the king of Assyria and the praise of his people. Each blow from Yahweh is accompanied by the festal music of Israel (וְהָיָה כָּל מַעֲבַר מִטָּה מוֹסְדָה אֲשֶׁר יִגִּיחַ יְהוָה עָלָיו בְּתַפִּים וּבְכִנּוֹרוֹת (v.32). Syntactically, the association of Israel's festal dancing and the flogging and burning of the king of Assyria is signaled by three בְּ prepositions which function to depict the 'accompanying action' of the main verb (i.e., אֲשֶׁר יִגִּיחַ יְהוָה עָלָיו). Specifically, the three elements that accompany the flogging of the king are:

- the tambourine (בְּתַפִּים)
- the zither (וּבְכִנּוֹרוֹת)

<sup>701</sup> For Zion as a place of refuge: 4.6; 28.15-17; 30.2-3; 57.13; 61.1,6; For the ethical demands of Zion see 41.16; 43.3; 45.11; 47.4; 48.17; 49.7; 55.5; For Zion as the dwelling place of Yahweh see 2.1-4; 8.18; 10.24; 24.23; 47.6; 54.11; The destruction of the oppressor opens the way for the repopulation of Zion in 50.20; 66.8; 12.6; 61.11; 30.29.

<sup>702</sup> Beuken 2000, 179-182.

<sup>704</sup> Wildberger 2001, 199-200.

<sup>705</sup> Ibid., and Motyer 1993, 252-253.

<sup>706</sup> Blenkinsopp argues the goal is the ritual immolation of the Assyrian king in a hearth. Blenkinsopp 2000, 422-423; So, too, Wildberger 199-204; Beuken states the MT avoids associating 'Topheth' with Mt Zion by using a different vocalization (תַּפֶּת instead of תַּפֶּת as in 2 Kings 23.10). See Beuken 2000, 186.



- with battles of shaking (ובמלחמות תנופה)<sup>707</sup>

We suggest that the imagery does not evoke ritualistic dances as a means to punish Assyria. Rather, the text combines the tradition of the Passover and Conquest together in one unified purpose. The reapplication of Passover motifs (Ex 12-15) naturally led the author to reflect on images of the subsequent conquest where music and praise were viewed as a means for Israel to participate in the defeat of her enemies (Josh 6.11). Finally, the destruction of the king of Assyria by burning (30.33) may be a subtle reference to devoting the king to the ‘ban’ (הָרַם) as in the Conquest Tradition (Josh 6.21; cf. 34.2; 37.11).

### ***Punishment (Response-Action)***

#### ***1. The flogging of Assyria***

וְהָיָה כָּל מַעֲבֵר מַטָּה מִיִּסְדָּה אֲשֶׁר יִגִּיחַ יְהוָה עָלָיו בְּתַפִּים וּבְכַנָּרוֹת תְּנוּפָה נִלְחָם-בָּהּ  
(30.32) (Discussed above)

#### ***2. The battle Against Assyria***

(ובמלחמות תנופה נלחם-בה)  
(30.32)

“*With battles of shaking [in a sieve] he fights them.*” Yahweh personally fights (*qatal*, לָחַם) the enemies of his people Assyria. All battles against Zion come to nothing in First Isaiah because Yahweh defends the city (7.1ff; 29.7; 37.9). In Deutero-Isaiah, Yahweh uses both an agent to do his warfare (i.e., Cyrus, מְלַחֵמָה, 42.13) and personally directs his fury against Babylon (וַיִּשְׁפֹּךְ עָלֶיהָ חֲמָה אֲפֹ וַעֲזִזוּ מִלְחָמָה וַתִּלְהַטְהוּ מִסָּבִיב, 42.25). In Trito-Isaiah, Yahweh personally fights the enemies of his persecuted ones (וַיִּהְיֶה לָהֶם, 63.10). In sum, Yahweh’s ‘battle’ (לָחַם) against his people tends to be delegated to others. However, when battling the enemies of his people, Yahweh personally fights *and* uses a third party (13.1-5; 42.13).

#### ***3. The burning of the king of Assyria at Topheth.***

כִּי-עָרוּךְ מֵאַתְמוֹל תִּפְתָּה גַם-הוּא לְמַלְךְ הַיּוֹכֵן הָעֶמִיק הַרְחֵב מִדְרֹתָה אֲשׁ וַעֲצִים הָרִפָּה נִשְׁמַת יְהוָה  
כַּנְחַל גְּפָרִית בַּעֲרָה בָּהּ  
(30.32)

The כִּי clause מֵאַתְמוֹל תִּפְתָּה in v.32 functions as *assertive* כִּי to describe the surety of the punishment. This sense is sustained with three *qatal* verbs that express a “vivid future action or situation, which is not yet a reality but considered a certainty from the speaker’s point of view.”<sup>708</sup> The ‘rhetorical

<sup>707</sup> We opt for “Battles of shaking” because that corresponds to how Assyria was “shaken” in the sieve of destruction. Motyer 1993, 253.

<sup>708</sup> ACH 2003, 55.

future' foresees the place of burning (תִּפְתֵּהָ)<sup>709</sup> as having been predetermined (הוֹכֵן הָעֵמִיק הָרָחֵב). The same aspect is conveyed with the passive *qotel* form קִי־עָרוֹד. Just as the rod of punishment has been appointed (מִטָּה מוֹסִיָּה, v.32), so too, the pit for burning has been established. In this way, the word of the prophet concerning the destiny of Assyria (10.12) decreed by Yahweh (10.5-27) is portrayed as being fulfilled.

The *Evaluee* to be burnt is 'the king' (לְמֶלֶךְ). The reference to 'the king' appears to be an interpretive gloss within the clause (גַּם־הוּא לְמֶלֶךְ הוֹכֵן) (הָעֵמִיק הָרָחֵב מִדְּרָתָהּ) that seeks to explain the practice of child sacrifice offered to the god Molech at תִּפְתֵּהָ.<sup>710</sup> In the Post-Exilic era, the ambiguity of the king's identity enabled the text to speak to the present king/oppressor.

### ***Instruments (of Punishment)***

#### ***1. Rod and staff (See above)***

#### ***2. Abundance of wood***

וְעֵצִים הָרַיָּה  
(v.32).

The image of an ample supply of wood evokes images of the demise of the former glory of Assyria (10.18, וְכָלֶה יָכֹלֶה וְעֵד־בָּשָׂר מִנְּפֶשׁ יַעֲרֹ וְכָרְמָלֹ מִנְּפֶשׁ יַעֲרֹ).<sup>711</sup>

### ***Time (Theological)***

The assertive קִי־עָרוֹד clause and *qatal* forms expressing a 'rhetorical future' in v.33 depict the time of punishment as having arrived. Moreover, the temporal indicator קִי־עָרוֹד links the prophecy in 30.1-26 (esp. v.8) to the fulfillment of prophecy in vv.27-33.<sup>712</sup>

<sup>709</sup> Topheth as the place of burning garbage/child sacrifice. It was also the place where the worst criminals were cremated (Lev 20.14). Smith 2007, 526. Wildberger notes that the pronunciation of Topheth intentionally invoking the word בִּשְׁת (shame) by its vocalization. Wildberger 2001, 203.

<sup>710</sup> למֶלֶךְ ("to the king") is likely a reference to Molech as in 2 Kings 23.10. Blenkinsopp 2000, 424.

<sup>711</sup> Beuken 2000, 179-182.

<sup>712</sup> Sweeney 1996, Loc. 6841.

## 4.4 Introduction to Isaiah 34-35 ('The Little Apocalypse')

For the following reasons, scholars have long recognized the transitional nature of Is 34-35. First, the Great Isaiah Scroll has three blank lines between Is 33 and 34.<sup>713</sup> Second, as Schultz has noted, 90% of the words in Is 34 are repeated in Is 35, some of which are noted below:<sup>714</sup>

Chart 4.6  
Is 34 and Is 35

Is 34	Is 35
Edom (object of wrath)	Israel (saved from wrath)
נָקָם (v.8) 'Day of Vengeance'	נָקָם (v.4) 'Comes with vengeance.'
נָחַל (v.9) 'Streams of Edom'	נָחַל (v.6) 'streams in the desert.'
בְּנֵי תַּיִם 'Shall be a dwelling of jackals' (v.13)	בְּנֵי תַּיִם (v.7) 'dwelling of jackals shall become a swamp.'
אֵין עֹבֵר (v.1) 'None will pass through it.'	לֹא יַעֲבֹר שָׁמָּה (v.8) 'will not pass by there.'

Third, Is 34-35 have been intentionally placed together and function as a literary bridge between themes of judgment in Is 1-33 and themes of restoration in Is 40-66.<sup>715</sup> Is 34 recapitulates themes of judgment and Is 35 recapitulates themes of salvation.<sup>716</sup> In particular, 34.1-17 recycles themes from the judgment of Babylon in 13-14 and from 63.1-6.<sup>717</sup>

## 4.5. Isaiah 34.2

### *Surface Structure of Is 34.2*<sup>718</sup>

#### 34.2

כִּי קֶשֶׁף לַיהוָה עַל-כָּל-הַגּוֹיִם וְחַמָּה עַל-כָּל-צָבָאם הַחֲרִיף הֶחָרֵם וְהַטָּהוּ

kī qeṣēp layhwāh 'al-kol-haggōyim wēḥēmā 'al-kol-ṣēbā'ām  
[Poss] [Loc.....] [Loc.....]  
[Rsn.....]

heḥērīmām nētānām lattābah

<sup>713</sup> It is of interest to note that Watts divides his two-volume commentary according to this division.

See Watts 1985; Watts 1987.

<sup>714</sup> Schultz 2008, 194-210; Alonso-Schökel and Sicre-Diaz 1987, 244-245.

<sup>715</sup> Stromberg 2011a, 14-15.

<sup>716</sup> Ibid., 15-16.

<sup>717</sup> The structure of the oracle against Babylon in Is 13-14 is repeated in the oracle against Edom. In particular: preparation for combat (13.2-4//34.1); Slaughter of the nations (13.5-9,14-19//34.2-3); Cosmic upheaval (13.10-13//34.5b-8); turning the landscape into a desert (13.26//34.9-10); wild beasts/demons (34.11-15). Williamson is here drawing on Vermeylen in 2009b, 217-220.

<sup>718</sup> *AFPM*: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; grammar [gam gram]

## Frame Elements

### Event (Literary Genre)

Is 34.1-5 is a *prophecy concerning a foreign nation* characterized by imperatives and motifs regarding the ‘Day of Yahweh’ (כִּי יוֹם נִקְמָה לַיהוָה v.8). Imperatives occur at the beginning (v.1) and the end (v.16) of the section: (הִקְשִׁיבוּ, ‘Draw near,’ הִקְשִׁיבוּ, ‘harken’ in v.1; דְּרֹשׁוּ ‘seek,’ v.16; וְקִרְאוּ ‘read,’ v. 2, 16). Moreover, the imperatives in 34.16 indicate that the prophecy was intended as *instruction* (דְּרֹשׁוּ מֵעַל-סֵפֶר יְהוָה). Thus, the text as a whole has been labeled as a *prophetic instruction concerning the nations*. The *summons/call to attention* in v.1 to ‘draw near’ (הִקְשִׁיבוּ) and ‘harken’ (הִקְשִׁיבוּ) is directed to the nations (גוֹיִם), peoples (וְלֵאמִים),<sup>719</sup> the earth (הָאָרֶץ) and, all that fills the world (תִּבְלָל). Even though the sentence is limited to Edom (v.3), Beuken notes that the function of the ‘*summons/call to attention*’ in *prophetic instruction* “serves as a warning to all the nations that Yahweh exercises power over them.”<sup>720</sup> The elements within the text correspond to the *Punishment* frame. The *purpose* of the prophecy is to *teach Israel that Edom’s fate is the fate of all nations*.<sup>721</sup>

### Purpose

1. *To teach Israel that Edom’s fate is a paradigm for all nations.*

2. *To confirm the prophetic word of prophecy*

דְּרֹשׁוּ מֵעַל-סֵפֶר יְהוָה  
(34.16)

The text invites the readers to seek and read in the book of Yahweh. It is hard to imagine the nations reading the book of Yahweh, as Beuken notes. “What was intended to be a lesson for the nation (i.e., the fate of Edom, the progeny of Esau) ought to be taken into account by Israel, the progeny of Jacob.”<sup>722</sup>

The glossators imperative to “seek and read ( וְקִרְאוּ and דְּרֹשׁוּ ) in the book of Yahweh” intends to confirm the truthfulness of the prophecy previously uttered concerning Edom. However, the identity of the book itself is undefined. Blenkinsopp, following Clements, suggests that the feminine forms and suffixes (אִשָּׁה רְעוּתָהּ לֹא פָקְדוּ) ‘not one of them is missing’) in v.16 remit back to the poem with the feminine suffixes in v.11).<sup>723</sup> Most plausibly, the ‘book of Yahweh’ refers to the prophecy of

<sup>719</sup> Is 41.1; 49.1; 43.4; 51.4; 51.4; 55.4; 60.2; 64.8.

<sup>720</sup> Ibid.

<sup>721</sup> Beuken 2000, 288.

<sup>722</sup> Ibid..

<sup>723</sup> See discussion in Blenkinsopp, 2000, 454.

13.21-22, which listed similar animals that would take over the site of Babylon (cf. Jer 50.39-40).<sup>724</sup> The fulfillment of the word that none of the animals would be missing. The phrase כִּי־כִי הָיָה וְרוּחוֹ הָיָה קִבְּצָן in v.16 associates the fulfillment of the prophecy with the word and Spirit of Yahweh evoking the Flood tradition in Gen 6.19-22 (cf. 55.11).

### ***Time (Historical)***

Is 34 is a Post-Exilic reflection on themes found in both Deutero and Trito-Isaiah (especially, Is 63).<sup>725</sup> The chapter reflects ideologies at work in the final redaction of Isaiah. Lack of historical reference makes the exact occasion too difficult to determine.

### ***Evaluee***

*Nations, Edom, and Hosts of Heaven under the 'Ban' (חֶרֶם)*

(כִּי קָצַף לַיהוָה עַל־כָּל־הַגּוֹיִם וְחֶמֶה עַל־כָּל־צְבָאָם הַחֲרִימָם נִתְּנָם לְטֹבַח)  
(34.2)

(הִנֵּה עַל־אֲדָוִים תִּדְ וְעַל־עַם חֲרָמִי לְמִשְׁפָּט)  
(34.5)

The objects of judgment are introduced in the first of four substantiations for the call to attention in 34.2. That is: 'listen, draw near' *because* Yahweh's rage is upon the nations and the hosts of heaven.<sup>726</sup> More concretely, the nations (כָּל־הַגּוֹיִם) hosts of heaven (כָּל־צְבָאָם) and Edom (אֲדָוִים) have been placed under 'the ban' (חֶרֶם) in v.2 (הַחֲרִימָם) and v.5 (וְעַל־עַם חֲרָמִי).

1) *Edom: a paradigm of all nations under the 'ban'*

(הִנֵּה עַל־אֲדָוִים תִּדְ וְעַל־עַם חֲרָמִי לְמִשְׁפָּט)  
(34:5)

The sword of Yahweh descends "upon the people of my ban (וְעַל־עַם חֲרָמִי)" (cf. Josh 6.21). Edom is devoted to destruction. The phonological association of Edom (אֲדָוִים) with 'blood' (דָּם) is repeated three times in vv.3-6) poetically underscores the fate of Edom and all people. In total, the sound //am// recurs 13 times throughout vv.2-8 (צָבָאָם, הַחֲרִימָם, נִתְּנָם v.2; בְּאִשָּׁם v.3 מְדָמָם v.4, צָבָאָם v.4, דָּם v.5, מְדָם v.6, אֲרָצָם מְדָם וְעִפְרָם v.7, נָקָם v.8) echoing the sound of blood.

We note that the punishment of Edom functions as a paradigm for all peoples and nations (cf. 34.1). The phonological parallel between אֲדָוִים and אָדָם underscores the potential of Edom to eschatologically represent all of

<sup>724</sup> Smith 2007, 576.

<sup>725</sup> Stromberg 2011b, 15; Sweeney argues that the context reflects the fifth-century displacement of Edom by the Nabateans. Sweeney 1996, Loc 7609.

<sup>726</sup> Sweeney 1996, Loc 7652-7686.

humanity.<sup>727</sup> Williamson has noted the symbolic function of Edom in Post-Exilic texts as well. Drawing on Begg's analysis, he writes:

The insertion of chapter 34 reflects a Post-Exilic development of the identity of the enemy of God's people (from Babylon to Edom, possibly viewed typologically and owes its position to the desire to reinterpret the Babylon of chapter 13 in Edomic terms before the main 'Babylonian section of the books in chapters 40-55 is read.<sup>728</sup>

In sum, it is clear that Edom functions as the archetypal enemy of the people of Yahweh. In light of the possibility that Is 34 is shaped by 63.1-6, where Edom is used to characterize 'brothers of Jacob within the community that were persecuting the righteous, the symbolic function of 'Edom' has now been extended to apply to every enemy of the people of Yahweh (foreign and domestic).<sup>729</sup>

## 2. *Hosts of heaven and the sky*

(וְנִמְקוּ כָּל-צָבָא הַשָּׁמַיִם וְנִגְלוּ כִסְפֵּי הַשָּׁמַיִם וְכָל-צָבָאָם יִבֹּל כְּנֶבֶל עֵלֶּה מִגֶּפֶן וְכִנְבֵּלֶת מִתְאֲנֶה)  
(34.4)

The objects of Yahweh's punishment are the hosts of heaven (כָּל-צָבָא הַשָּׁמַיִם) (34.2,4). In Ancient Near Eastern parallels, gods are given stations in the heavens. Worship of astral deities is routinely forbidden in deuteronomic texts (Deut 4.19; 17.3; 2 Kings 17.16; 21.3,5; 23.4ff) and are frequently the objects of judgment within Isaiah (Is 3.10, 13; 51.6; 65.17; 66.22; cf. Jer 2.10, 30f; Ps 102.27).<sup>730</sup> While Yahweh is not referred to as Yahweh of Hosts here as elsewhere (נָאֵם יְהוָה צְבָאוֹת, 14.22), he alone is portrayed as sovereign over all powers of heaven. The logic of Yahweh punishing the hosts of heaven before punishing the oppressors of his people is sustained in Deutero-Isaiah where Israel is liberated only after Yahweh has judged the deities who oppress them (41.21; cf. 40.26 where 'hosts' is a reference to Israel in Exile).

## *Place*

*Bozhra and Edom* (vv.5,6,9).

(כִּי יָבֹחַ לַיהוָה בְּבִצְרָה וְטִבַּח גִּדּוֹל בְּאֶרֶץ אֲדוֹם)  
(Is 34.6)

<sup>727</sup> Alonso-Schökel and Diaz-Sicre, 1987, 244.

<sup>728</sup> Williamson 1996, 221.

<sup>729</sup> Childs 2001, 516.

<sup>730</sup> Beuken 2000, 294.

בְּבִצְרָה from בִּזְר means ‘inaccessible.’ (22.10)<sup>731</sup> (cf. Gen 36.33; Jer 49.13,22; Amos 1.2). Edomite Bozrah was 1022 meters above sea level (45 kilometers north of Petra).<sup>732</sup> The location on the top of the mountain with steep cliffs secured Bozrah as a strongly fortified city place in north Edom.

## Reason

### 1. To execute justice on Edom

(לְמִשְׁפָּט)  
(34.5)

The text only gives the purpose for punishing Edom and does not describe *why* Edom was punished. We note below that the absence of reasons is due to the text’s emphasis on the present punishment.

The *lamed infinitive of purpose* indicates the reason for Yahweh’s judgment on Edom. Beuken notes that the application of justice has played a significant role in Yahweh’s dealing with Israel in 28-33 (28.17; 30.18; 32.1,7,16; 33.5). Juxtaposing Is 34 with 28-33 renders the sense that “Yahweh applies this measure to both Israel and the nations alike.”<sup>733</sup> However, we note that the context indicates that the measure is not applied equally. Justice upon Edom is irreversible while justice in Israel is restorative. Yahweh’s application of justice to Edom sustains the effort of Deutero-Isaiah to rebuild Yahweh’s image as a God of justice to those suffering under foreign domination (Is 40.27). The expectation the exiles had for Yahweh to act in justice is now realized in Is 34.5.

### 2. To execute vengeance and repayment to the nations in justice for Zion

(כִּי יוֹם נָקָם לַיהוָה שְׁנַת שְׁלֹמִים לְרִיב צִיּוֹן)  
(34.8)

The third basis for listening to the summons in 34.1 is introduced by the clause in 34.8. The nations are summoned to listen because Yahweh has a day of נָקָם. The structural parallel with the word for wrath (קֶצֶף) implies that נָקָם should be understood as a wrath-associated lexical unit.

כִּי קֶצֶף לַיהוָה (34.2)

כִּי יוֹם נָקָם לַיהוָה (34.8)

שְׁנַת שְׁלֹמִים לְרִיב צִיּוֹן (34.8)

The core sense of נָקָם conveys the idea of legal retribution. The last part of v.8 (שְׁנַת שְׁלֹמִים, ‘year of repayment’) parallels with the phrase יוֹם נָקָם (‘Day of Vengeance’) and indicates actions to achieve balance in the cosmos again

<sup>731</sup> Ibid. 294-295.

<sup>732</sup> Walton, Chavalas, Matthews 2000, 634.

<sup>733</sup> Beuken 2000, 295.

(שְׁלוֹמִים, Hos 9.7-8; Mic 7.3; cf. Is 1.23; Ps 91.8).<sup>734</sup> Both words (נָקָם and שְׁלוֹמִים), specify that Yahweh's נָקָם (v.2) is controlled by punitive measures and is neither random nor capricious.<sup>735</sup>

The purpose in of the Day of Vengeance (נָקָם) and the year of (שְׁלוֹמִים) is indicated by the *lamed infinitive of purpose* (לְרַיֵּב צִיּוֹן). The term (רִיב) provides the context for a particular forensic/legal nuance.<sup>736</sup> In Proto-Isaiah, Yahweh contended against his people because of their lack of justice in the courts and oppression of his people (3.11). In Deutero-Isaiah, Yahweh's disputes against the gods (41.21) or Babylon (49.25; 50.8; 51.22) who held his people captive. Here, in 34.8 Yahweh vindicates Zion by punishing the nations for crimes against his people.

The specific reason for the repayment of Edom's crimes is not specified. Wildberger conjectures that it was Edom's unfriendly actions when Jerusalem was destroyed (cf. Lam 4.21). However, the symbolic function of Edom does not require one specific crime. Blenkinsopp writes:

While anti-Edomite animosity was real enough, it is possible that both here and in 63:1-6 (Edom is trodden down in the winepress) Edom has already come to stand for domestic enemies as deserving of vituperation as the historical Edom. The day of Yahveh's vengeance (*yôm nāqām* cf. 61:2; 63:4; Jer 46:10) is in the function of Zion's legal brief against Edom (8); similarly in 62:10–63:6 the salvation of Jerusalem is proclaimed against the backdrop of the destruction of Edom, and in Mal 1:2-5 Yahveh demonstrates his predilection for Jacob (Judah) by his rejection of Esau (Edom).<sup>737</sup>

The lack of historical specificity regarding the crimes of Edom underscores the eschatological nature of the text. It now functions as a symbol of Yahweh's universal punishment of crimes against his people. For this reason, it is likely that Is 34 was placed next to Is 33, which likewise lacks historical specifics. Assyria is no longer the specific referent. Rather, all nations that assault Zion (33.1-6) are left desolated (vv.7-9) when God intervenes in judgment to eliminate sinners and provide security for the righteous (vv.10-16) under his rule in Jerusalem (vv.17-24).<sup>738</sup>

Beuken, likewise, has noted the significance of juxtaposing Is 33 and 34. He observes that throughout Is 28-33, Zion is depicted as the beneficiary of Yahweh's salvation (28.16; 29.8; 30.19; 31.4,9; 33.5, 14,20). This being the case, the purpose of Yahweh's repayment of Edom in 34.8 "brings this

<sup>734</sup> Wildberger 2001, 332. The only other place where 'year' (שָׁנָה) occurs with נָקָם is in Trito-Isaiah (61.2; 63.4).

<sup>735</sup> Sauer 1997f, "נָקָם *nqm* to avenge," *TLOT*, 768.

<sup>736</sup> Especially, *to contend forensically, to plead a cause*, followed by an accus. of the person whose cause is pleaded, Isa. 1.17; 51.22. *G-T* 2003, 767; See also Sauer 1997f, "נָקָם *nqm* to avenge," *TLOT*, 768.

<sup>737</sup> Blenkinsopp 2000, 453.

<sup>738</sup> Alonso-Schökel and Sicre-Diaz 1987, 239.



major textual complex (Is 28-33) to an appropriate conclusion. Edom's judgment is seen from the perspective of Zion and for her benefit.<sup>739</sup>

### *Agent*

The sole *Agent* of Edom's punishment is Yahweh who is depicted in vv.2-8 with four nominal clauses noted in summary fashion below. Yahweh is also referred to in the third-person in v.16 (סֵפֶר יְהוָה) (פִּי-יְהוָה הוּא צִוָּה וְרוּחוֹ הוּא קִבְּצוֹ, סֵפֶר יְהוָה). Each of the four nominal clauses in vv.2-8 is characterized by the *lamed preposition* affixed to the Yahweh's name (לַיהוָה).

- (v.2) כִּי קֶצֶף לַיהוָה
- (v.6) חֲרָב לַיהוָה
- (v.6) זֶבַח לַיהוָה
- (v.8) יוֹם נָקָם לַיהוָה

#### 1. *Yahweh is enraged (קֶצֶף) and furious (חֲמָה)*

כִּי קֶצֶף לַיהוָה עַל-כָּל-הַגּוֹיִם וְחֲמָה עַל-כָּל-צָבָאָם  
(34.2)

The two wrath-related nouns (קֶצֶף and חֲמָה) function as a predicate subject. "Yahweh is enraged and furious against all the hosts of heaven."<sup>740</sup> The clause functions as the first basis for the summons to the nations (i.e., listen *because* Yahweh is enraged and furious). In 34.2, the first noun (קֶצֶף) expresses the emotion of Yahweh internally (cf. 47.6; 54.8-9; 57.16,17; 64.10; 64.4-8; Jer 10.10; 21.5; 21.5; 32.37; 50.13; Zec 1.2,15; 7.12). The second noun (חֲמָה) directs Yahweh's emotion of wrath toward the people (cf. 59.9; 60.10).

קֶצֶף is used as both a noun and a verb depicts "intense displeasure that leads to sudden outbursts of anger that often leads to actions against the object."<sup>741</sup> As a noun with Yahweh as the *Experiencer*, קֶצֶף occurs in 34.2; 54.9 and 60.10. In both 54.9-10 and 60.10, קֶצֶף, stimulated by Israel's sin is something momentary that gives way to Yahweh's favor to Israel (מִקֶּצֶף עָלֶיךָ, 59.9; בְּקֶצֶפִי, 60.10). So, too, as a verb with Yahweh as the subject, קֶצֶף depicts Yahweh's momentary rage (47.6; 54.8-9; 57.16,17) or the desire for Yahweh's קֶצֶף to be momentary (64.5,9). Thus, in each case where Israel is the stimulus to Yahweh's קֶצֶף, the temporal nature of the emotion contrasts with his mercy. When it is directed toward Edom, as in 34.2, there is no indication of mercy for Edom that follows.

The noun (חֲמָה) is used in latter isaianic texts (27.4; 42.25; 51.13 2x; 51.17,22; 59.18; 63.3, 5; 63.6; 66.15). The core meaning of the חֲמָה is to be hot with excitation or agitation as if under the effects of wine (Hos 7.5). It is

<sup>739</sup> As is clear by the use of similar terms שָׁלוֹם (63.8); גְּאוּלִּים (63.4); רָצוֹן (61.2). Beuken 2000, 297-298.

<sup>740</sup> קֶצֶף לַיהוָה employs the *estimative lamed* affixed to the name of Yahweh to express the perception held by the object of the preposition. ACH 2003, 114.

for this reason, חֲמָה is frequently associated with metaphors that merge themes of drunkenness, blood, and war. As with קֶצֶף, the חֲמָה of Yahweh is temporary when directed toward his people. In both 27.4 and 51.13 (2x), the חֲמָה in Yahweh or the חֲמָה of oppressors is depicted as having ‘disappeared.’ In 51.22, the חֲמָה of Yahweh is transferred from Israel to the oppressors in a ‘cup of חֲמָה.’ As with קֶצֶף, the חֲמָה of Yahweh against the enemies of his people (59.18; 63.3,5,6; 66.15) leads to complete destruction.

As noted, the two terms (חֲמָה and קֶצֶף) in 34.2 are used primarily in Deutero and Trito-Isaiah. In the present position, the terms anticipate the theme of judgment on the nations found in the second half of the Book of Isaiah. The fact, Beuken suggests, that in latter texts there is only an “actualization of the judgment and not the motivation behind it, makes it evident that it was assuming something real.”<sup>742</sup> Simply put, the absence of reasons implies the text focuses on the present execution of judgment.

## 2. *Yahweh has a sword that has drunk in the heavens and descended on Edom*

(כִּי־רוּתָהּ בְּשָׁמַיִם חֲרָבָי הִנֵּה עַל־אֲדָמָה תִּרְדּוּ וְעַל־עַם חֲרָמִי לְמִשְׁפָּט)

(34.5)

(וְחֲרָב לִיהוָה)

(36.6)

In 34.5, the sword of Yahweh (חֲרָבָי, cf. 35.6) is personified and portrayed as having drunk in the heavens (רוּתָהּ, *qatal*) and as having descended (תִּרְדּוּ, *yiqtol*) upon Edom. The personification of the sword does not distance Yahweh from his *Instrument* of wrath because Yahweh himself calls it “my sword” (חֲרָבָי). The fact that Yahweh has a sword that has ‘drunk’ in the heavens and descends upon Edom functions as the second basis for the summons to the nations (i.e., listen *because* Yahweh has a sword).

The sword is depicted as “having drunk in the heavens” (רוּתָהּ).<sup>743</sup> The personification of drunk arrows and swords that eat flesh is also found in Deut 32.41-43; Jer 12.12; Jer 46.10; Ezek 21.<sup>744</sup> In Is 31.8, a divine sword devours Assyrians (וְחֲרָב לֹא־אָדָם תֹּאכְלֶנּוּ). Here, in 34.5 there is a great slaughter in the heavens. The sequence of the sword first judging the heavens and then descending is best taken as Yahweh judging the gods of Edom/cosmos before his judgment of those who worshiped them. This heightens the sense of encroaching judgment.

## 3. *Yahweh has a sacrifice and slaughter in Bozrah*

(וְזִבַּח לִיהוָה בְּבֹצְרָה)

(34.6)

<sup>742</sup> Beuken 2000, 293.

<sup>743</sup> כִּי־אֵתֵרָא in Qumran Isa(a) and Targum read “will be seen” instead of the MT “has drunk”. The LXX supports the MT.

<sup>744</sup> Oswalt 1986, 608.

Having descended upon Edom, the sword is filled with the blood of sacrificial animals such as rams and lambs (34.6). The image of sacrifice (זֶבַח) is extended to function as metaphor for Yahweh slaughtering hostile nations where God devours the flesh of the victims (Is 34.6; Jer 46.10; Ezek 39.17,19; Zeph 1.7,8)

The sacrifice (זֶבַח) in Bozrah merges the images of Yahweh's sword/warfare themes of sacrifice (i.e., 'the blood and fat pieces went to the altar for God' Ex 12.22; 24.8; Lev 3.16,17; 7.23-27; Lev 8.23.<sup>745</sup> The image of the blood-drinking sword depicts Yahweh drinking and eating what belongs to him alone.<sup>746</sup> The sacrifice, however, is not ordinary sacrifice. In addition to the ordinary animals used in sacrificial feasts, lambs (כְּרִים), goats (עֲתוּדִים) and rams (בָּלִיֹּת) (vv.6-7; cf Num 7.17; Jer 51.40), the mention of the wild steer (רְאֵמִים v.7) is unique. The reference to רְאֵמִים in v.7 expands the vision of the greatness of Yahweh.<sup>747</sup> The greatness of the slaughter (וְטֶבַח, v.6), Wildberger notes, "outweighs Solomon's offering at the dedication of the temple (1 Kings 8.63) for which only oxen (בָּקָר) and sheep (צֹאן) are mentioned."<sup>748</sup>

The animals indicated, wild oxen (רְאֵם), bulls (פָּר) and mighty animals (אֲבִיר), evoke images of the princes of Edom (Ps 50:13, עֲתוּדִים).<sup>749</sup> The imagery corresponds to the language of deities eating the blood and fat of their victims in Ancient Near Eastern warfare.<sup>750</sup> As Wildberger notes, "not even what is otherwise used as an image to depict irresistible strength, will be able to withstand the sword of Yahweh."<sup>751</sup> He alone is depicted as the "Mighty One of Israel" (Is 1.24; 9.1-6). In contrast to the king of Assyria who claimed to be like a bull and pull down the mighty ones (וְאֹרִיד כְּאַבִּיר יוֹשְׁבֵי, 10.13), Yahweh slaughters the mighty animals and bulls (i.e., kings of the earth).

#### 4. *Yahweh has a day of vengeance and recompense*

(כִּי יוֹם נָקָם לַיהוָה שָׁנָת שְׁלֹמִים)  
(34.8) (See discussion above)

#### 5. *Yahweh has a book*

(סֵפֶר יְהוָה)  
(34.6) (See discussion below)

<sup>745</sup> BDB 1997, 257-258.

<sup>746</sup> Motyer 1993, 271.

<sup>747</sup> Wildberger 2001, 330.

<sup>748</sup> Ibid.

<sup>749</sup> BDB 1977, 7.

<sup>750</sup> Ugaritic accounts depict similar images such as: mountain venues; harvest metaphors of feeding on captives; drinking the blood of captives; wading in blood; drunkenness and laughter. Hess 2007, 101; Motyer 1993, 270-271.

<sup>751</sup> Wildberger 2001, 330.

6. *Yahweh's mouth commands the animals/demons to come to Edom and His Spirit gathers them*

(כִּי־פִי הוּא צִוָּה וְרוּחוֹ הוּא קִבְּצָן:)

(34.16) (See discussion below)

### ***Response-Action (Punishment)***

*Devoted to the ban (חרם)*

(וְחָמָה עַל־כָּל־צִבְאָם הַחֲרִימָם וְנָתַנָּם לַטֹּבַח)

(34.2)

(וְעַל־עַם חֲרָמִי לְמִשְׁפָּט:)

(34.5)

The results of Yahweh's sword and punishment of Edom are depicted as consequences of being devoted to the ban חָרַם. In 34.2 Yahweh dedicates Edom to the 'ban' (הַחֲרִימָם, *qatal*) which results in his 'giving them over' for the purpose of 'slaughter' (וְנָתַנָּם לַטֹּבַח, *qatal* + *lamed infinitive of purpose*). In 34.5, the same word (חָרַם) is used to depict the people of Edom who are devoted to destruction, an expression of his justice (וְעַל־עַם חֲרָמִי לְמִשְׁפָּט). In both cases, the *qatal* verbs depict the present state of affairs. The 'slaughter' merges with images of sacrifice and warfare. The theme of חָרַם evokes images of the Conquest tradition where the spoils of war are given to God. Blenkinsopp notes:

the language is also suggestive of the ban or *herem*, a dreadful feature of warfare among the small Cisjordanian and Transjordanian tribal states, according to which all the survivors of a defeat in battle were butchered as an offering to the deity of the winning side.<sup>752</sup>

What is in view is the elimination of the memory of evil. This purpose motivates the 'ban' and language of slaughter (cf. 13-14.23; 30.27-33). For this reason, Wildberger notes, Israel is not promised Edom's territory.<sup>753</sup> However, unlike Israel that lived in areas devoted to the 'ban', Edom will never be inhabited by humans.

### ***Results (of Punishment)***

1. *The hosts of heaven will rot, be rolled up and wither*

(וְנִמְקוּ כָל־צִבְאָה הַשָּׁמַיִם וְנִגְלִי כִסְפָּר הַשָּׁמַיִם וְכָל־צִבְאָם יָבוֹל כְּנֹבֶל עָלָה מִגָּפֶן וְכִנְבֹּלֶת מִתְאַנָּה)

(34.4)

<sup>752</sup> Blenkinsopp 2008, 452; Pritchard 1969, *ANET*, 320.

<sup>753</sup> Wildberger 2001, 329.

The ‘hosts of heaven’ were discussed above as objects of wrath (יְחֻזָּה עַל-כָּל־ v.2). The following section specifies the nature of their destruction underscored in 34.3. In effect, the hosts of heaven will rot, be rolled up like a scroll and wither. Their corruption is linked up with the corruption of Edom.<sup>754</sup>

## 2. *Heavens will will rot*

(וְנִמְקוּ כָּל-צִבְיֹת הַשָּׁמַיִם)  
(34.4)

The hosts of heaven will ‘rot’ (וְנִמְקוּ). This should not be taken as a reference to ontological nothingness.<sup>755</sup> Smith’s notes that the word heightens the atmosphere of death: “the sickening scene pictures death everywhere, the horrible stench of rotting flesh and blood flowing like water all over the land . . . is a ghastly picture of horror from the destruction.”<sup>756</sup> The rotting away of the hosts of heaven pictures the death of the gods of Edom as precursors to the death in Bozrah.

## 3. *Heavens will be rolled up*

(וְנִגְלוּ כִסְפֵּי הַשָּׁמַיִם)  
(34.4)

In 13.5, Yahweh used the hosts of heavens as *Instruments* of his wrath against Babylon (13.5). Here, the hosts are the objects of his judgment. The ‘rolling up of the sky’ is a unique motif to the Hebrew Bible that may suggest a polemic against astral deities. The sky itself is also depicted as a deity. In a similar way, the Babylonian epic states Anu “is the sky god, and the horizon is divided into three paths that connect Anu, Enlil, and Ea.”<sup>757</sup> The motif of the sky as a scroll (כִּסְפֵּי) functions as an *inclusio* with 34.16. This *inclusio* heightens the sense that the prophecy against Edom in the ‘book of Yahweh’ includes astral deities. Depicting the sky as being “rolled up” as a scroll (גָּלַל, *weqatal*) evokes images of judgment in the immediate future (Zech 5.1,2; Ezek 2.9). The verb גָּלַל (“rolled up”) is associated with judgment against Israel in 9.4. Jeremiah uses the verb to depict the “rolling down” of the Chaldean mountain (Jer 51.4).

## 4. *Heavens will wither*

(יִבֹּל, כָּנָבַל, וְכִנְבָּלָת)  
(34.4)

<sup>754</sup> Motyer 1993, 270-271.

<sup>755</sup> *SWA* 1997.

<sup>756</sup> Smith 2007, 572.

<sup>757</sup> Walton, Chavalas, Matthews 2000, 624.

The *epexegetical waw* on the noun phrase (וְכָל-צָבָאָם) elaborates what it means for the hosts to be judged and rolled up like a scroll. That is, they will wither. The second clause compares the withering of the hosts to leaves from a fig or vine (מִגֵּץ וּכְנַבֶּלֶת מִתְאַנָּה). The choice of the word “wither” (יָבֹל) is an odd way to describe what happens to the hosts of heaven.<sup>758</sup> However, the word is frequently used to depict powers that fight against Yahweh and can be applied to elements that are not strictly vegetation (24.4; 40.8). Moreover, the association between “wither” (יָבֹל) and a fig tree (כְּנַבֶּל) is established phonologically.<sup>759</sup> The image is consistent with depictions of proud empires that come to an end.

Within Isaiah the word נָבַל depict objects of wrath at key junctures within Isaiah: Ephraim/Israel in 28.1,4; Babylon in 40.8; cosmos/earth in 24.4. In Trito-Isaiah, the word is used to describe the confessing community that withers as a result of sin (64.5; cf. 1.30, 5.1-4).

### 5. Desecration of slaughtered bodies

(וְחָלְלֵיהֶם יִשְׁלְכוּ וּפְגֵרֵיהֶם יֵעָלֶה בְּאֲשָׁם)  
(34.3)

Just as it is not clear who throws the bodies out (יִשְׁלְכוּ, *hophal, yiqtol*), neither are the corpses identified (חָלָל, cf. 22:2). The bodies are so desecrated that the names of the people who throw them out are not even worth mentioning!<sup>760</sup> The impossibility of burial results in a putrid stench from the smell of rotting corpses. The בְּאֲשׁ (“stench”) of the corpses is said to rise (יֵעָלֶה, *yiqtol, anticipated action*).<sup>761</sup> The depiction is of corpses (פְּגָרָה) piled high is used to portray the results of the wrath of Yahweh against Israel (5.26), the Assyrians (37.39) and the king of Babylon, who is covered with dead bodies (פְּגָרָה, 14.9).

### 6. Mountains decay with the blood of the dead

(וְנִמְסוּ הָרִים בְּדַמָּם)  
(34.2)

The *weqatal* (וְנִמְסוּ, *niphal*) depicts the *consequence* of the slaughtering. The root נִמַּס carries the sense of ‘decay.’ The word was used to depict the “melting of the hearts” in Babylon (13.7; 19.1) and the Assyrians “melting away” from sickness (נִמַּס נֶפֶשׁ) in 10.18. The mountains where the gods of Edom were worshiped are now decayed with the blood of their worshippers.

<sup>758</sup> Wildberger 2001, 313.

<sup>759</sup> Note the recurring //ל// sound with the a-class vowel (cf. 34.4).

<sup>760</sup> שָׁלַךְ used of casting out the dead (cf. Amos 83).

<sup>761</sup> BDB 1997, 93; Beuken 2000, 294.

## 7. Devastated land (34.9-15)

The descriptions of the devastated land are mediated with *weqatal* forms (13x in vv.9-15). The first *weqatal* forms in v.7 (וַיִּרְדּוּ, “and oxen shall fall”; וַיִּרְוּתָהּ, “and land shall be soaked with blood”) were interrupted by the nominal clause in 34.8. In 34.9 the *weqatal* forms resume function as predictive discourse.<sup>762</sup> The verbal structure depicting the results on the land of Edom is noted below.

Chart 4.7  
Verbal Structure: Devastation of Land in Is 34.9-15

וְנִהְפְכוּ	<i>weqatal</i>	“and shall be turned. . . to pitch (v.9)”
וְהָיְתָה	<i>weqatal</i>	“shall become –her land-(pitch) (v.9)”
בְּעֻרָה:	<i>qotel</i>	“burning” (v.9)
לֹא תִכְבֶּה	<i>neg.yiqtol</i>	“not be quenched (v.10)”
תִּתְרַב	<i>yiqtol</i>	“shall lie waste” (v.10)
אֵין עֹבֵר	<i>qotel</i>	“none will pass through it” (v.10)
וַיִּרְשׁוּהָ	<i>weqatal</i>	“but shall possess it” (v.11)
יִשְׁכְּנוּ-בָהּ	<i>yiqtol</i>	“shall dwell in it” (v.11)
וְנִתְּנָה	<i>weqatal</i>	“shall stretch” (v.11)
יִקְרְאוּ	<i>yiqtol</i>	“they shall name it” (v.12)
יִהְיֶה	<i>yiqtol</i>	“shall be nothing (v.12)”
וְעָלְתָה	<i>weqatal</i>	“shall grow over its strongholds.”
וְהָיְתָה	<i>weqatal</i>	“shall be- haunt of jackals (v.13)”
וּפְגִישׁוּ	<i>weqatal</i>	“and shall meet wild beasts... (v.14)”
יִקְרָא	<i>yiqtol</i>	“shall cry” (v.14)
הַרְגִּיעָה	<i>qatal</i>	“shall alight – a night hag Lilith- (v.14)”
וּמִצְאָהּ	<i>weqatal</i>	“and find. . . (v.14)”
קִנְיָהּ	<i>qatal</i>	“shall nest” (v.15)
וּתְמַלִּיט	<i>wayyiqtol</i>	“and lay” (v.15)
וּבִקְשָׁהּ	<i>weqatal</i>	“and hatch” (v.15)
וּדְגָרָהּ	<i>weqatal</i>	“and gather” (v.15)
נִקְבְּצוּ	<i>qatal</i>	“and be gathered-kites” (v.15)
דִּרְשׁוּ	<i>impv.</i>	“seek” (v.16)
וְקִרְאוּ	<i>we+impv</i>	“read” (v.16)
נִעְדְּרָה	<i>weqatal (neg)</i>	“shall not be missing” (v.16)
לֹא יִשְׁכְּדוּ	<i>qatal</i>	“shall not see in vain or miss” (v.16)
צִוָּהּ	<i>qatal</i>	“has commanded” (v.16)
קִבְּצוּ:	<i>qatal</i>	“has gathered” (16)
וְהוֹאִי-פִיל	<i>weqatal</i>	“has cast” (v.17)
חֶלְקֶתָהּ	<i>qatal</i>	“has portioned it out” (v.17)
יִירְשׁוּהָ	<i>yiqtol</i>	“shall possess it” (v.17)
יִשְׁכְּנוּ-בָהּ	<i>yiqtol</i>	“shall dwell in it” (v.17)

The results of the topical destruction discussed below are as follows:

<sup>762</sup> Del Barco 2001, 117.

*Desolation of the land: pitch, fire, lack of vegetation*

(וְהַפְּכוּ נְחֹלִיהָ לְזֶפֶת וְעַפְרָהּ לְגַפְרִית וְהַיִּתָּה אֶרְצָהּ לְזֶפֶת בְּעָרָה)

(34.9)

(לֵילָה וַיּוֹמֶם לֹא תִכְבֶּה לְעוֹלָם יַעֲלֶה עֲשָׁנָה)

(34.10)

*8. Edom overthrown*

(34.9-10)

The destruction of Sodom and Gomorrah (Gen 19.24-29) is drawn upon to depict the destruction of Edom in vv.9-10 (cf. Deut 29.22; Is 1.7-9; 13.19; Jer 20.16; 49.18; 50.40; Amos 4.11; Jon 3.4; Lam 4.6). The verb הָפַךְ (*qatal, niph'al*) is also used in Gen 19.25 to portray God's overthrowing of Sodom and Gomorrah and their environs ( וַיִּהְפֹּךְ אֶת-הָעָרִים הָאֵל וְאֶת כָּל-הַבְּכֹר וְאֶת כָּל-יִשְׁבֵּי ) (19.25; Deut. 29.22).<sup>763</sup>

*9. Streams into pitch: no vegetation*

(34.9)

Turning the streams and the land of Edom into זֶפֶת ("pitch") (2x in v.9) and Edom's soil into גַּפְרִית ("brimstone")<sup>764</sup> results in the impossibility of vegetation on the עָפָר ("soil"). The wadis of Edom will be turned to pitch, while Israel's barren land will have plenty of water (35.6).<sup>765</sup>

*10. Unquenchable fire in an eternal wasteland*

(34.9)

The burning pitch (בְּעָרָה in v.9, *qotel*) is complemented by the image of unquenchable fire in 34.10 (לֹא תִכְבֶּה לְעוֹלָם). The fire and smoke continue "night and day" לַיְלָה וַיּוֹמֶם in the eternal (מְדוּרָה לְדוֹר) wasteland of Edom (תָּרַב).<sup>766</sup> In the final form of Isaiah, the "unquenchable fire" (לֹא תִכְבֶּה) functions to bind the first and last part of Isaiah together. Beuken notes that 1.31 (וְאֵין מְכַבֶּה, "and none to quench them") functions as an *inclusio* at the book level with 66.24 (וְאֵשׁ לֹא תִכְבֶּה, "and their fire shall not be quenched").<sup>767</sup> The occurrence of the same word and theme at the beginning, middle and end of the final form of Isaiah (i.e., Is 1; 34; 66) suggests an intentional move by the final editor of the Book of Isaiah. The wrath of Yahweh expressed through fire is a central theme of Isaiah. The phrase לְנֶצַח ("forever and ever") reapplies images of Babylon's destruction to

<sup>763</sup> Similar motifs and language in the Syrian Sefire Treaty A2 (750 BCE) where Arpad is turned into a mound for desert animals. Hardy and OT 2008, A 32.

<sup>764</sup> BDB 1977, 172.

<sup>765</sup> Blenkinsopp 2000, 450.

<sup>766</sup> Burning sulfur was a common smell in the region and associated with divine wrath. Moreover, the region was a dry place devoid of water. See Walton, Chavalas, Matthews 2000, 694; G-T 2003, 302.

<sup>767</sup> Beuken 2000, 209.



Babylon to Edom (13.20).<sup>768</sup> In effect, what was localized judgment (Babylon) is now extended to all nations represented in Edom.

11. *Entrance of unclean birds, animals, and demons*

(וִירְשׁוּהָ קִצְתֵּי וְקִפּוּדֵי וַיִּנְשׂוּרָהּ וְעֶרְבֵי יִשְׁכְּנוּ-בָהּ)  
(34.11a; 17)

The summoning of unclean birds and animals to occupy Edom is the theme of theme of vv.11-17. This may be seen structurally in the *inclusio* that begins and ends the section with the same phrase, namely: יִשְׁכְּנוּ-בָהּ (v.11a; v.17b).<sup>769</sup> As in Is 13, the list of twelve species (an idealized number according to Beuken) in Is 34 is a combination of real and mythological-demonic animals said to embody the chaos of an uninhabitable area.<sup>770</sup> Is 34 expands the list in Is 13 to include the unclean animals in Lev 11.15-18; Deut 14.13-17.<sup>771</sup> The priestly concern with the unclean animals underscores that the text was redacted in the Second-Temple Era. Moreover, Beuken notes that Is 34.11 brings the ‘hawk and the porcupine’ from the prophecy against Nineveh in Zephaniah 2.14 (ca. before 612 BCE). In including these animals in the list, the editor of Is 34.11,13-15 intended to show the sin and destiny of Bozrah/Edom v.6 as a continuation of the sin and destiny of the Assyrian capital.<sup>772</sup> Beuken notes:

[with] the set of references to Zeph 2.14; Is 13.21f and Deut 14.13-17 the redaction has been able to achieve an equation of Edom with Nineveh and Babylon and to portray the desolate land after the judgment as the most abominable place because all the unclean and ominous animals which are forbidden by the relevant canon in the Law will dwell there. In addition to this, a contrast with Zion is created by several words for dwelling place which are used elsewhere in PI for that city (cf. ‘haunt’ [הַיָּהוּדָה] in v.13b with 32.18; 33.20; 35.7; ‘resting-place’ [מִקְנֵי] in v.14b with 28.12; 32.18; ‘shadow’ [בְּצֵלָה] in v. 15a with 4.6; 25.4f; 32.2).<sup>773</sup>

Finally, the entrance of unclean animals into Edom contrasts with the vision of paradise in 11.6-7 contains a list of animals contrary to those in Is 34.<sup>774</sup> In summary, peaceful animals characterize the restoration of Israel while

<sup>768</sup> Ibid.

<sup>769</sup> Ibid.

<sup>770</sup> No distinction between animals and demons as is noted by the occurrence of Lilith. Wildberger 2001, 335-337. Blenkinsopp 2000, 453. Seijas de los Ríos-Zarzosa notes that the only reference to Lilith in the Hebrew Bible occurs in 34.14 where it is associated with other beasts and spirits that devastate the earth on the day of wrath. Seijas de los Ríos-Zarzosa 2002, 175.

<sup>771</sup> Beuken 2000, 301.

<sup>772</sup> Ibid.

<sup>773</sup> Beuken 2000, 301.

<sup>774</sup> Alonso-Schökel and Sicre-Diaz 1987, 247.

Yahweh's wrath against the nations is characterized by terrorizing animal/demons.

Chart 4.8  
Animals of Wrath in Is 13; Is 34.11-15<sup>775</sup>

Is 34:11-15	Deut 14	Zeph 2:14	Is 13-14
קֶאֱת - Hawk	קֶאֱת	קֶאֱת	
קִפּוֹד - Porcupine		קִפּוֹד	קִפּוֹד (14.23)
יָנֹשׁוּף - Owl	יָנֹשׁוּף		
עֶרֶב - Raven	עֶרֶב		
תָּן - Jackals			תָּן
יַעֲנָה (בְּנוֹת) - Ostriches	יַעֲנָה		יַעֲנָה
צִי - Wild beasts			צִי (plural)
אֵי - Hyenas			אֵי (plural)
שָׂעִיר - Satyr (hairy goat demon)			שָׂעִיר
לִילִית - Lilith			
קִפּוֹד - Arrow-snake			
דִּיּוֹת - Kite	דִּיּוֹת		
			אֵת (13.21-Owl)

## 12. Return to chaos

(וְנָטָה עָלֶיהָ קוֹרֵתָהּ וְאַבְנֵי־בְהוֹ)  
(34.11)

Yahweh stretches the “line of confusion and the plummet of chaos” over the nobles of Edom. The image is set in contrast to Yahweh stretching the line and plummet of justice and righteousness over the city of Zion in 26.17 (וְשָׂמַתִּי מִשְׁפָּט לְקוֹ וַיַּצְדִּיקָהּ לְמִשְׁקָלָהּ). The editor draws on the image of the *Chaoskampf* in Gen 1.2 (וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ). Unlike Eden that was shaped to make creation habitable for humans, the land of Edom is uninhabitable and characterized as a world without order. Blenkinsopp notes:

devoid of human inhabitants, the land becomes once again the habitat of wild life. Among the names of twelve species of creatures to which Edom is, so to speak, juridically handed over (by means of the measuring line and stones, whatever purpose the latter served).<sup>776</sup>

In contrast to the state of primordial chaos that characterizes Edom, Yahweh creates the reality of Eden for his people (35) and transforms deserts into Eden (51.3).

<sup>775</sup> Ibid.

<sup>776</sup> Blenkinsopp 2000, 453.

### 13. *Breakdown of social order*

(חֲרִיבָה וְאִי־שָׁם מְלוּכָה יִקְרָאוּ וְכָל־שָׂרֵיהָ יִהְיוּ אָפָס)

(34.12)

(וְעִלְתָּה אֶרְמְנֶיהָ סִיָּים קָמוּשׁ וְחֹזֶה בְּמִבְצָרֶיהָ)

(34.13)

The removal of leadership was a result of Yahweh's wrath upon Israel in earlier texts (8.21; 9.6; 17.2; 32.1; 33.22). In contrast to Yahweh's intervention and provision of Davidite leadership, Edom will have no leaders that may be chosen to serve as king (3.6; 7.14; 9.1-6; 11; 32).<sup>777</sup> Moreover, there will be no palaces or strongholds (אַרְמוֹן) in which kings may reign (Is 17.3; 25.2; 23.13; 25.12).<sup>778</sup> Royal leadership in Edom has come to an end.

### 14. *Wasteland*

(סִיָּים קָמוּשׁ וְחֹזֶה)

(34.13a)

Nettles and thistles grow inside the fortresses and palaces of Edom, which is a common motif of destruction in Isaiah (5.17; 13.20-22; 14.22-23; 17.2; 27.10; 34.14).<sup>779</sup> In the same way, Yahweh turned his garden Judah into a land of thistles and thorns (5.1-7). However, he restored his garden in Is 27.2-6. Edom will never be restored

### *Time (Theological)*

“Day of Vengeance, Year of Repayment.”

(כִּי יוֹם נָקָם לַיהוָה וְשָׁנַת שְׁלוּמִים לָרִיב צִיּוֹן)

(34.8)

## 4.6 Introduction to Isaiah 36-39 (Historical Appendix)

In the final form, the destruction of Edom is substantiated by the inclusion of the historical appendix of Is 36-39 that narrates the destruction of Assyria. Is 39 introduces Babylon of the Eighth-Century BCE and describes Babylon of the Sixth-Century BCE as the invader that will destroy and exile Jerusalem. This anticipates the context of Is 40-55. The juxtaposition of the historical appendix narrating the destruction of Assyria functions to substantiate claims of Deutero-Isaiah that Babylon will also be destroyed.

Traditionally, scholars have assumed that Is 36-39 borrowed from 2 Kings 18.13-20:19, a synoptic passage. Nevertheless, there are significant differences: 1) Is 38 contains a psalm that the Kings narrative does not record; 2) The narrative in Kings does not end with the announcement of

<sup>777</sup> Oswalt 1986, 613.

<sup>778</sup> BDB 1977, 74.

<sup>779</sup> Blenkinsopp 2000, 453.

exile to Babylon (cf. Is 39).<sup>780</sup> 2 Kings portrays Hezekiah as paying tribute to Sennacherib (cf. 2 Kings 18.14-16) whereas, Is 37.36-37 portrays the defeat of Assyria.<sup>781</sup> Regardless of the direction of influence, it is clear that the text of Isaiah manipulates various levels of the narrative in Kings for its purposes.<sup>782</sup>

From the standpoint of higher criticism, the majority consensus has been that three sources converge in Is 36-39 as summarized in the chart below: *Source A*; *Source B1* and *Source B2*. The division of the text into these sources has been motivated by duplications of key events, which are thought to portray contradictory perspectives. Given the contradictions, the sources were believed to have circulated independently from one another.

Chart 4.9  
Redaction of Is 36-39 in light of 2 Kings 18.13-20.19<sup>783</sup>

Source A	Source B1	Source B2
2 Kings 18.13-20.19	"More historical."	"More theological/Post-exilic from 7 <sup>th</sup> cent
Is 36.1 Historical Report (Summary of 2 King 18.13-14)	Is 36.1-Is 37.9a & 37-38	Is 37.9b-36
Diplomatic Missions from Assyria	Is 36.1-2	Is 37.9b
Hezekiah Visits the Temple	Is 37.1	Is 37.14
Messages from Isaiah	Is 37.6	Is 37.21
Contradictions	36.10 Assyrian idea of Yahweh	37.7 & 36 Isaiah's prophecy

The traditional view that the B1 and B2 existed independently is difficult to sustain, given the evidence of their interdependency. In particular, recent analysis has shown that B2 draws upon B1 and other Pre-Exilic texts of Isaiah. The following chart is a summary of Beuken's analysis.<sup>784</sup>

Interdependency of B2 and B1 in Is 36-39

Theme	B2	B1 & Other Pre-Exilic texts
Inviolability of Zion	37.35	31.5
Trust	37.10	31.1 (Is 32.9-11)
Sovereignty over nations	37.16-20	Is 8.9; 14.26; 17.26; 17.12; 29.7
Mythical fall of Assyria	37.36	8.8-10 (Dtr reworking)
Biggest opponent to Assyria	Hezekiah	Yahweh

In light of the interdependency of sources and our presupposition of *Fortschreibung* as a phenomenon in the composition of Isaiah, we will explore how Is 37.21-35 (from 'so-called B2') develops the theme of wrath

<sup>780</sup> Stromberg 2011a, 16; Beuken 2000, 336-339.

<sup>781</sup> Beuken 2000, 336-339.

<sup>782</sup> Konkel 1993, 462-463.

<sup>783</sup> See discussion in Beuken 2000, 336-339.

in dialogue with associated texts. Is 37.21-35 is discussed here because it depicts the ‘battle rage’ of Sennacherib.

## 4.7 Isaiah 37.28,29,32

### *Surface Structure of Is 37.28,29, 32*<sup>785</sup>

#### Is 37.28-29

וְשִׁבְתֶּכָּה וְצִאָתָהּ וּבֹאָהּ יִדְעָתִי וְאֵת הַתְּרָזוֹן אֵלַי׃

יֵשׁוּ הַתְּרָזוֹן אֵלַי וְשִׁאֲנָנִה עָלַי בְּאִזְגִּי וְשִׁמְתִּי חֲחִי בְּאֶפְדִּי וּמִתְגִּי בְּשִׁפְתֵיךְ וְהִשִּׁיבְתִּיךְ בְּדֶרֶךְ אֲשֶׁר-בָּאתָ בָּהּ׃

wēšibtēkā wēšē' tēkā ūbō' ākā yādā' tī  
[InCst] [InCst] [InCst]

wē'ēt hitēraggezkā 'ēlāy  
[InCst] [IDO]

ya'an hitraggezkā 'ēlay wēša' ānankā 'ālā bē' oznāy  
[InfCon] [Loc] [Loc.....]  
[Rsn.....]

wēšamtī hahî bē' appekā ūmitgiy bišpātēkā  
[Loc.....] [Loc.....]

wahāšibōtīkā badderek 'āšer-bā' tā bāh  
[Loc.....]

#### Is 37.32

כִּי מִירֹשְׁלַם תֵּצֵא שְׂאֲרֵיית וּפְלִיטָה מִהֶרַץ צִיּוֹן קִנְאֵת יְהוָה צְבָאוֹת תַּעֲשֶׂה-יָדָת׃

kī mîrûšālam tēšē' šē'erit ūpēlēṭā mēhar šiyyôn  
[Mvt.....] [Mvt.....]

[Rsn.....]

qin' at yēhwā šēbā' ōt ta 'āše-zzō' t

s

### *Frame Elements*

#### *Event (Literary Genre)*

Is 37.21-35 is a *prophetic judgment speech* against an individual (i.e., Sennacherib). Within the text, vv.22-29 contains characteristics of a *taunt song* mediated by Isaiah. V.30-35 is a *salvation oracle* given to Hezekiah.<sup>786</sup>

The judgment against Sennacherib corresponds to the *Punishment* frame.

#### *Time (Historical)*

<sup>785</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; gam grammar [gam gram]; Infinitive Construt Gramar [InCst]; Indirect Object [IDO]

<sup>786</sup> Sweeney 1996, Loc 8253.

The Hezekiah narrative of Is 36-39 merges two campaigns of Sennacherib together: the campaign against Judah in 701 BCE and Sennacherib's campaigns against Pharaoh Tirhakah of Egypt in 696-688 BCE (cf. 2 Kings 18.13-16; 2 Kings 18.17-19.36). Merging the two campaigns together has the effect of underscoring the immediate effect of Isaiah's prophetic word. The predicted death of Sennacherib during his campaign against Judah in 701 BCE occurs 20 years later (ca. 681 BCE).<sup>787</sup>

### *Agent (of Punishment)*

Yahweh as the *Agent* of punishment is depicted in the following ways.

1. *Yahweh 'the God of Israel' who answers because (אֲשֶׁר) Hezekiah prayed*  
(כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר הִתְפַּלֵּלְתָּ אֵלַי אֶל-סִנְחֶרִיב מֶלֶךְ אַשּׁוּר)  
(37.21)  
(וְהָהֵבֶר אֲשֶׁר-דִּבֶּר יְהוָה עָלָיו)  
(37.22)

Yahweh announces the punishment to Sennacherib is addressed to Sennacherib, but Hezekiah is the intended audience. Yahweh's speech to Hezekiah emphasizes his personal response to Hezekiah's prayer (הִתְפַּלֵּלְתָּ אֵלַי) in v.21. Smith notes that the title, "God of Israel" (יְהוָה אֱלֹהֵי יִשְׂרָאֵל) was used in Hezekiah's prayer (37.16). The text is making a connection with the prayer of 37 and assuring Hezekiah that his God has answered.<sup>788</sup>

The first-person self-referencing of Yahweh (אֲשֶׁר הִתְפַּלֵּלְתָּ אֵלַי) in response to Hezekiah's prayer for healing (38.5) underscores Yahweh's personal commitment to withhold his wrath when the king responds in prayer.

Within the narrative, Hezekiah's answered prayer contrasts with the implied inability of Nisroch to answer Sennacherib's prayer (37.38).<sup>789</sup> However, prayer is not an explicit theme in 37.38. Rather, the impotence of the Assyrian god makes Sennacherib's boasts about controlling gods and Yahweh seem ridiculous. Within the final form, the prayer of Hezekiah contrasts with Ahaz's lack of prayer when faced with the Syro-Ephraimite crisis (Is 7.1-14).

2. *Yahweh the Holy One of Israel, the object of Sennacherib's mockery*  
(אֶת-מִי חִרְפָּתָּ וְגִדְפָּתָּ וְעַל-מִי הָרִימוּתָּהָ קוֹל וְתִשָּׂא מְרוֹם עֵינָיו אֶל-קְדוֹשׁ יִשְׂרָאֵל)  
(37.23)

Yahweh's double interrogative logically builds up evidence against Sennacherib by asking rhetorical questions (v.23a) and then answering the

<sup>787</sup> Beuken 2000, 340.

<sup>788</sup> Smith, 2007, 623-624.

<sup>789</sup> Beuken 2000, 372-373

questions (vv.23b-24).<sup>790</sup> The response of Yahweh sustains the presentation of a God who hears exactly what Hezekiah had prayed. This is indicated by the reuse of the words הרף, ‘mocking’ (37.4,17) and נדף, ‘reviling, blaspheming’ (37.6).<sup>791</sup> The changed reference from מי to ישׂרָאֵל highlights a thematically important characterization of Yahweh in Isaiah.<sup>792</sup> In the immediate context, the title relates Yahweh’s response to Hezekiah’s prayer where he invoked Yahweh of hosts, the God of Israel (37.16).<sup>793</sup> Moreover, the title (אֱלֹהֵי-קְדוֹשׁ יִשְׂרָאֵל) functions to indict Sennacherib for daring to approach the Holy One of Israel sacrilegiously.

In light of the larger context, the use of rhetorical questions by Yahweh to address Sennacherib contrasts with Sennacherib’s questions in Is 10.5-19; 36.5-7,10,18-20; 37.11-12. The rhetorical questions function to characterize Sennacherib as mocking the holiness of Yahweh of Israel who alone controls history.<sup>794</sup>

### 3. *Yahweh determines history and brings it to pass, not Assyria.*

הָלוֹא-שָׁמַעְתָּ לְמַרְחֹק אוֹתָהּ עָשִׂיתִי מִיָּמִי קֶדֶם וַיִּצְרַתִּיהָ עָתָה הִבֵּאתִיהָ וְתִהְיֶה לְהַשְׁאֹת גְּלִים נָצִים (עָרִים בְּצָרוֹת)  
(37.26)

Yahweh asserts that he alone is the *Agent* behind Assyria’s military advances (cf. 5.26). He called nations them from ‘afar’ (לְמַרְחֹק, 5.26), and he planned it from “of old” (לְקִדְמוֹת). The statement from Yahweh seems unwarranted given that Rabshakeh claims Yahweh sent him (36.10). According to Blenkinsopp and others, the speech placed in Rabshakeh’s mouth was the editor’s way of expressing disagreement with the deuteronomistic orthodoxy of Hezekiah in which the king was praised for his destruction of high places (2 Kings 18.3-7 cf. 2 Chron 31.1).<sup>795</sup>

In any case, the present text asserts that no oracle had been given to Assyria and they acted without knowing Yahweh had directed their campaigns. In light of the final form, however, reading these two texts together renders a different sense for the context of 37.26. Sennacherib is belittled all the more for the following reason: even Rabshakeh, with inferior status to Sennacherib, knows more than ignorant Sennacherib!

Within the present text, what Yahweh determines from long ago (הָלוֹא-שָׁמַעְתָּ לְמַרְחֹק אוֹתָהּ עָשִׂיתִי מִיָּמִי קֶדֶם, 37.26) infers that Yahweh has predetermined Sennacherib’s steps (37.26-27) but it also looks forward to the restoration promised to Hezekiah in 37.20. Phonologically, the direct object

<sup>790</sup> GKC 1910, 362-363; Beuken 2000, 372-373. See also Smith 2007, 623-624.

<sup>791</sup> Ibid.

<sup>792</sup> R-W 2012, 334.

<sup>793</sup> Alonso-Schökel and Sicre-Diaz 1987, 257.

<sup>794</sup> Seitz 1993, 247.

<sup>795</sup> Blenkinsopp 2008, 472.

marker (“I determined it from long ago,” אֶתְּהָא) anticipates the ‘sign’ (הָאוֹת) in 37.30.

It is widely recognized today that texts such as 37.26 shape Deutero-Isaiah’s presentation of Yahweh’s sovereignty over history. Terms such as שָׁמַעְתָּ, “have you not heard”; עָשֵׂיתִי, “I determined it”; וַיִּצְרַתִּיהָ, “I planned it”; הֵבֵאתִיָּהּ, “I bring it to pass” are frequently used in First-Isaiah to depict Yahweh’s shaping of the events of history.<sup>796</sup>

As Wildberger notes, the ‘proof from prophecy’ mode affirmed by Yahweh in 37.26 is characteristic of Deutero-Isaiah’s way of describing the greatness of Yahweh (41.21-29; 43.8-13; 44.6-8; 45.20-22; 46.8-11).<sup>797</sup> Earlier texts in First Isaiah shaped Deutero-Isaiah’s presentation of history as well. We noted in our analysis of 8.23 that Yahweh’s control over the “first” and the “last” functioned as a basis for Yahweh title as the “First and the Last” (44.6). Commenting on the function of 37.26 within the final form of Isaiah, C. Seitz writes:

Yahweh’s fundamental uniqueness and control over the nations in Second Isaiah as based on just such a text as this; that is, the relationship is the reverse of that held by critical opinion, forward from “First” to “Second” Isaiah. This is why the confession of God’s uniqueness in chapters 40–55 is so frequently accompanied by an appeal to “former things” (esp. 43:8–13; 44:6–8; 45:20–21). By “enclosing” the narratives of Jerusalem’s deliverance in 701 B.C. within the broader “second” Isaiah perspective (chaps. 33–34; 40–66), Jerusalem’s deliverance becomes a trust-worthy example of God’s ongoing care and concern for Zion. It is a “former thing” that testifies to God’s sovereignty over the nations; to his uniqueness as a God who fulfills his word spoken beforehand, revealed to Israel alone; and to his abiding concern for Zion’s welfare.<sup>798</sup>

In this way, the text changes the function of Yahweh’s ability to predetermine the course of history. Yahweh’s predestination of Assyria to execute his wrath (10.5ff) now establishes the trustworthiness of Yahweh’s promise to shift his wrath to Sennacherib. Finally, in both 37.26ff and Deutero-Isaiah, those who are presumed by Israel to control history are belittled by Yahweh’s speech (37; 41.21ff). However, similar questions to his people in Exile (הֲלוֹא יִצְעָתָא אֶם-לֹא שָׁמַעְתָּ אֶל־הוֹי עוֹלָם, 40.28) function to instill confidence.

<sup>796</sup> עָשֵׂיתִי and וַיִּצְרַתִּיהָ are associated with determining history 5.5; 9.6; 10.23; 12.5; 17.5; 25.1,6; 28.21; 33.13; 37.32; 38.7,15; “to plan” bringing it to pass (22.11; 27.11; 29.16). Beuken 2000, 364-365.

<sup>797</sup> Wildberger 2001, 407, 433.

<sup>798</sup> Seitz 1993, 251.



4. *Yahweh knows everything about Sennacherib's activity and his raging.*

(וְשִׁבְתֶּהָ וְצִאֲתָהּ וּבֹאֶתָּה יִדְעֵתִי וְאֵת הַתְּרָגְזָה אֵלַי)  
(37.28)

Yahweh is portrayed as knowing and directing all of Sennacherib's activities. The *qatal* (יָדַעְתִּי) emphasizes Yahweh's complete knowledge of Sennacherib's activities from 'beginning to end'.<sup>799</sup> To know the future implies the ability to intervene in history. The phrase of "coming, going" is common in the Hebrew Bible (cf. Deut 28.6; 1 Kings 3.7; Pss 121.8, 139.2). Young notes the unique addition of the phrase 'sitting' (וְשִׁבְתֶּהָ).<sup>800</sup> The raging (וְהַתְּרָגְזָה) of Sennacherib is discussed below.

5. *Yahweh redirects Sennacherib*

יַעַן הַתְּרָגְזָה אֵלַי וְשִׁנְנֶהָ עָלָהּ בְּאֶזְנֵי וְשִׁמְתִּי חֲזִי בְּאֶפֶס וּמִתְגִּי בְּשַׁפְתֶּיךָ וְהִשִּׁיבְתִּידָּ בְּדֶרֶךְ אֲשֶׁר-  
(בָּאתָ בָּהּ)  
(37.29) (See discussion below)

6. *Yahweh zeals protects the throne of David and leads to the restoration of Israel*

(כִּי מִירוּשָׁלַם תֵּצֵא שְׂאֲרֵית וּפְלִיטָה מִדֶּהָר צִיּוֹן קִנְיָתָ יְהוָה צְבָאוֹת תַּעֲשֶׂה-זֹאת)  
(37.32)

The preservation of the small remnant of Judah is a result of the "zeal" (קִנְיָתָ) of the Yahweh of Hosts. קִנְיָתָ can refer to either "disordered human passion or a righteously motivated zeal."<sup>801</sup> The word occurs only five times in Isaiah (9.6; 26.11; 37.22; 42.13; 63.15). In 9.6 and 37.22, קִנְיָתָ is the passion of Yahweh for Israel "behind the decisive turn in redemptive history." Is 9.6 places Yahweh's zeal in the service of the coming of the Davidite ruler. Is 37.22 relates Yahweh's zeal to the restoration of the remnant.<sup>802</sup>

7. *Yahweh who defends the city*

(לֵכֶן כֹּה-אָמַר יְהוָה אֱלֹהֵי-מִלְחָמָה אֲשֹׁר לֹא יָבֹא אֶל-הָעִיר הַזֹּאת)  
(37.33)

Yahweh's name functions as an *inclusio* around his promise to defend the city from Sennacherib who will not come into the city (יְהוָה אֱלֹהֵי-מִלְחָמָה, v.33) and (נֶאֱמַר-יְהוָה, v.34). The reason for Yahweh's defense of the city is his reputation and his promises to David (וְגִבּוֹתַי עַל-הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעַן דָּוִד עַבְדִּי, v.35).

<sup>799</sup> ACH 2003, 54-55.

<sup>800</sup> Young 1969, 245.

<sup>801</sup> Anderson 2014, *LTW*.

<sup>802</sup> Peels 1997b "קנא # 7861," *NIDOTTE*, 939.

### ***Agent (Angelic)***

(וַיִּצְאֵהוּ מִלִּצְחָה יְהוָה וַיִּפְּחֵהוּ בְּמַחְנֵה אֲשׁוּר מֵאַחַד וְשָׁמַיִם וְהַמָּשָׁה אֶלְיָה)  
(37.36)

Yahweh is *צָבָאוֹת* (v.32). Therefore, it is natural for him to send one of his ‘hosts’ as his agent of wrath. The angel of Yahweh (מִלִּצְחָה יְהוָה) smote (נָכָה, *wayyiqtol*) 185,000 Assyrians (cf. 2 Kings 10.35).<sup>803</sup> The verb נָכָה is frequently used to depict expressions of wrath.<sup>804</sup> Its particular use to depict Assyrian aggression toward Israel (10.24; 14.6; 14.29; 27.7) is now inverted. The promise of Assyria being ‘terror-stricken’ when Yahweh smites them (30.31; 31.8) is now fulfilled. Not only does the angel of Yahweh smite them (37.36) but Sennacherib’s sons strike down their father (37.38). Yahweh’s smiting of his people is temporary and restorative (9.12) but his smiting of Assyria is final.

In light of the narrative, Yahweh’s agent is seen in parallel to Sennacherib’s agent (37.9, 24). While Sennacherib’s proud messenger (מִלִּצְחָה) provoked Yahweh to wrath, Yahweh (מִלִּצְחָה) punished Sennacherib’s army fatally (cf. 37.9, 24).<sup>805</sup> We suggest that Yahweh’s use of an agent here does not seem to be occasioned by a depersonalization of wrath as when punishing Israel (cf. 10.5). Rather, using an agent shows Yahweh’s superiority over Sennacherib. Yahweh’s מִלִּצְחָה accomplishes Yahweh’s purposes. Sennacherib’s agent accomplishes nothing.

### ***Agent (Human)***

וַיְהִי הוּא מִשְׁתַּחֲוִיָּה בֵּיתוֹ נִסְרָה אֶלְהֵיוֹ וְאֶדְרָמֶלֶךְ וְשָׂרָאֶצֶר בְּנֵי הַכֹּהֵן בְּחָרֵב וְהָמָה נִמְלְטוּ אֶרֶץ  
(אֶרֶץ וַיִּמְלֹךְ אֶסְרֵחְדֹּן בְּנוֹ מִחֲתָיו)  
(37.38)

Sennacherib’s sons fulfilled Isaiah’s prophetic word (20 years later) when they killed their father. The event is also narrated in the *Babylonian Chronicle* (III, Lines 34-38):<sup>806</sup>

681 BCE: On 20th Tebet Sennacherib king of Assyria – his son killed him in a revolt. For [24] years Sennacherib ruled over Assyria. From 20th Tebet until 2nd Adar the revolt continued in Assyria. On [1/2]8th Adar Esarhaddon, his son, ascended the throne of Assyria.<sup>807</sup>

<sup>803</sup> Blenkinsopp 2000, 478.

<sup>804</sup> See discussions on 5.25; 9.12; 10.20,24; 14.6,29; 27.7; 30.31; 49; 10; 50.6; 53.4; 57.17; 58.4; 60.10; 66.3.

<sup>805</sup> Smith 2007, 632.

<sup>806</sup> Millard 1997, 467 (cf. 2 Kings 19.37; Is 37.38).

<sup>807</sup> Ibid.

Beuken has insightfully observed the inversion of themes introduced with the king's provocative questions: "Where are the gods of . . . ?" (36:19f.; 37:12f) "now turns back on his own self."<sup>808</sup> The god of Nisroch, unlike the God of Hezekiah, is unable to rescue Sennacherib.

### ***Purpose (of Punishment)***

*For Yahweh's sake and the sake of his servant David*

(וַגִּנּוּתִי עַל־הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעַנִּי וּלְמַעַן דָּוִד עַבְדִּי)  
(37.35)

The preposition 'לְמַעַנִּי וּלְמַעַן' functions to show that Yahweh punishes Assyria to defend the city. He acts for his own sake first and then for the sake of David. In the present context, Sennacherib's belittling of the Davidic king is particularly offensive to Yahweh whose identity merges with David.

In Deutero-Isaiah, Yahweh's intervention in forgiving sin (43.25), deferring his anger (48.9) or intervening in history (41.20; 42.21; 45.3; 48.11) is accomplished for the sake of his own name. The convergence of Yahweh's actions for his own sake and the sake of David in 37.35 is a deuteronomistic principle (1 Kings 11.13, 34; 15.4; 2 Kings 8.9).<sup>809</sup> The promises to the Davidic dynasty are anticipated in Pre-Exilic texts (Is 7.1-14; 9.6; 16.5; cf. 2 Sam 7). These promises to David are democratized in the Exilic period (55.3).<sup>810</sup>

### ***Reasons (for Punishment) = Evaluate (Depiction)***

Yahweh's reasons for the punishment of Sennacherib escalate in the Assyrian speeches (36.4-10; 36.12-20; 37.10-13). In the final form, the function of the speeches serves both to indict the Assyrian king and to serve as a contrast with the piety of Hezekiah (37.3-7,14-20).<sup>811</sup> The following reasons lead to the punishment of Sennacherib:

#### First Speech (36.4-10):

##### *1. Rabshakeh depicted as a "great king" and belittles Yahweh's Davidic king*

הַגְדּוֹל מֶלֶךְ אַשּׁוּר

Just like the messenger of Sennacherib and the angel of Yahweh were depicted as opponents in 37.36, Rabshakeh and Isaiah are depicted as

<sup>808</sup> Beuken 2000, 375.

<sup>809</sup> Blenkinsopp 2000, 478.

<sup>810</sup> As noted throughout monograph of Williamson 1998.

<sup>811</sup> Beuken 2000, 376-379.

‘secondary opponents.’<sup>812</sup> Each secondary opponent functions as a foil to depict the primary opponents, Yahweh and Sennacherib.

It was customary for Assyrian kings to define themselves as ‘great kings.’<sup>813</sup> In Isaiah, the claim is particularly offensive given Yahweh's exclusive claim to kingship (cf. 6.5; 8.21; 41.21-22; 44.6) and Yahweh's commitment to his Davidite king (9.6; 11; 32.1).

## 2. *Rabshakeh depicts the speech of the Davidic king as worthless*

(אֲמַרְתִּי אֲדֹכֶרֶת שְׁפֹתָיִם עֲצָה וּגְבוּרָה לְמַלְחָמָה)  
(36.5)

Portraying the words of Hezekiah as ‘worthless’ contrasts with the depiction of the ideal Davidite whose words will slay the wicked in 11.4 (וְהָכָה-אֶרֶץ) (בְּשֹׁכֶט פִּי וּבְרוּחַ שְׁפָתַי יָמִית רָשָׁע). Moreover, the strategy (עֲצָה) of the ideal Davidite is successful (11.2) because God's עֲצָה cannot be changed (19.17). Rather, the plans of Assyria against Jerusalem will not succeed (8.10). Deutero-Isaiah sustains the certainty of Yahweh's עֲצָה (40.13; 44.26; 46.11) rooted in the words of Yahweh (55.11). Apocalyptic literature describes Yahweh's עֲצָה as wonderful (25.1; cf. 28.29).

## 3. *Distortion of Yahweh's intent for centralized cult worship*

אֲשֶׁר הִסִּיר חֲזָקָתוֹ אֶת-בְּמִלְחָמוֹ וְאֶת-מִזְבְּחֹתָיו וַיֹּאמֶר לַיהוָה וְלִירוּשָׁלַם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה (תִּשְׁתַּחֲוֶה)  
(36.7)

Rabshakeh contends that Yahweh is not to be trusted because Hezekiah has destroyed his ‘high places’ and commanded centralized worship. The accusation implies either ignorance or a critique of the deuteronomistic ideology (2 Kings 18.1-17; cf. 2 Chron 30.14; 31:1). Barker's suggestion that Rabshakeh and Isaiah share the same perspective contradicts the intent of the final form of the text, which pairs the two as “secondary opponents.”<sup>814</sup>

## 4. *Equating trust in Yahweh to trust in Egypt*

(וַאֲיֵךְ תָּשִׁיב אֶת פְּנֵי פֶתַח אֶתֶד עֲבָדֵי אֲדֹנָי הַקִּטְנִים וְתִבְטַח לָךְ עַל-מִצְרַיִם לָרֶכֶב וּלְפָרָשִׁים)  
(36.9)

Rabshakeh's claim that it is useless to trust in Egypt (19.1-15; 28.14-22; 30.1-7) is, of course, partly true. However, the sense of the text implies that Israel's trust in Egypt is just as futile as Judah's trust in Yahweh.

<sup>812</sup> Barker 2001, 31-42.

<sup>813</sup> Oswalt 1986, 634.

<sup>814</sup> Beuken 2000, 376-379; Barker 2001, 31-42.

##### 5. *Distorting Yahweh's command.*

וַעֲתָהּ הַמְבַלְעָדִי יְהוָה עָלֵי יָדִי עַל־הָאָרֶץ הַזֹּאת לְהַשְׁחִיתָהּ יְהוָה אֱמַר אֵלֵי עָלֶה אֶל־הָאָרֶץ (הַזֹּאת וְהַשְׁחִיתָהּ)  
(36.10)

Rabshakeh claims that Yahweh told him to destroy the city. His appeal to his military strength depicts the pride of Assyria by distorting Yahweh's command. In the Ancient Near East, gods were frequently viewed as decreeing the destruction of cities.<sup>815</sup> So, as Wildberger notes, such thoughts "could not have been rejected out of hand (see 5.26ff; 7.18ff; 10.5ff; Is 41.25)."<sup>816</sup> Nevertheless, Rabshakeh's claims distort the idea of Yahweh sends Assyria (10.5-19).<sup>817</sup> In particular, we suggest that the claim that Yahweh had sent Assyria to 'destroy' (לְהַשְׁחִיתָהּ) Jerusalem is viewed as overstepping Yahweh's command in 10.7 (וְהוּא לֹא־כֵן יִדְמָה וּלְכַבֹּד לֹא־כֵן יִחַשֵׁב בִּי) (לְהַשְׁמִיד בְּלִכְבֹּד וּלְהַכְרִית גּוֹיִם לֹא מַעֲט).

##### Second Speech of Rabshakeh (36.12-20)

##### 6. *Claiming that Yahweh is equal to other gods and cannot deliver*

(מִי בְּכָל־אֱלֹהֵי הָאָרְצוֹת הָאֵלֶּה אֲשֶׁר־הִצִּילוּ אֶת־אֲרָצָם מִיַּד־כִּי־נִצִּיל יְהוָה אֶת־יְרוּשָׁלַם מִיָּדִי)  
(36.20)

The second speech of Rabshakeh (36.12-20) equates Yahweh to other gods who cannot deliver. Michael Press has concluded that the rhetorical question "Where are the gods?" (36.19) is best interpreted in the literal sense.<sup>818</sup> Thus, the Assyrian belief that idols were not symbols but actual vectors of the deity on earth was applied to Yahweh. That is, destroying Yahweh would be as simple as removing an idol of Yahweh. Such a perspective reveals that Rabshakeh has no understanding of the cult of Yahweh, which has no idols (נִצֵּל, 36.20).

The emphasis on no god being able to deliver (נִצֵּל) from Assyria is particularly emphasized as it appears nine times when depicting Assyrian boasts in 36.14-37.12. The claim particularly belittles Yahweh who alone can deliver. As Beuken notes, depicting Yahweh as just another god who cannot save "has now climaxed to Sennacherib laying claim to divine power."<sup>819</sup> If these gods could not deliver, "how can Yahweh do any better?" (cf. 10.10). The plethora of words that belittle Yahweh's ability to deliver leads to the cry of Hezekiah for salvation (הוֹשִׁיעֵנִי) in 37.20, which is synonymous with נִצֵּל. Yahweh responds with an assertion that he will indeed

<sup>815</sup> Blenkinsopp 2000, 471; Pritchard 1969, *ANET*, 315, 320.

<sup>816</sup> Wildberger 2001, 395.

<sup>817</sup> Seitz 1993, 244-246.

<sup>818</sup> M. Press 2014, 201-223.

<sup>819</sup> Beuken 2000, 352.

deliver and save the city that Assyria threatens ( וּמִכָּפֶר מֶלֶךְ-אַשּׁוּר אֲצִילָהּ וְאֵת הָעִיר ( 38.6). הַזֹּאת וְגִנוּתִי עַל-הָעִיר הַזֹּאת

Yahweh's deliverance of the city had been anticipated in 31.5 ( וְהָצִיל ) (פֶּסַח וְהַמְלִיט). Rabshakeh has misinterpreted Yahweh. No one can deliver but unless God ordains it (5.29). However, Yahweh can deliver (19.20). It is not Yahweh who is incapable of delivering his people but Assyria (20.6)!

A similar pattern of Yahweh's deliverance is logically developed in Deutero-Isaiah. There, too, no one could deliver unless salvation was pre-ordained by Yahweh (cf. 44.22 and 5.29). But when Yahweh intends to deliver he is able to liberate (43.13; 50.2), unlike the impotent idols of Babylon (44.20; 57.13). In this respect, both Rabshakeh and Yahweh share a similar perspective on idols. None can deliver! However, Assyria does not realize that her gods that cannot deliver.

#### 7. *Depicting Sennacherib as the giver of fertile land*

אֶל-תְּשֻׁמְעוּ אֶל-הַזִּקְנָהוּ סִכִּי כֹה אָמַר הַמֶּלֶךְ אֲשׁוּר עָשׂוּ-אֶתִּי בְּרָכָה וַצֵּאוּ אֵלַי וְאִכְלוּ אִישׁ-גִּפְנוֹ ( וְאִישׁ תִּאֲנֹתוּ וְשָׂתוּ אִישׁ מִי-בֹרֵוֹ ) (36.16)

Sennacherib offer of fertile land subtly lays claim to that which only Yahweh can do. Yahweh alone gives land to his people and, that land cannot be exchanged (Gen 27.28; Num 18.12).

#### Third Speech (37.10-13)

#### 8. *Sennacherib accuses Yahweh of treachery*

The climax of Assyrian hubris is Sennacherib accusing Yahweh of treachery. Rabshakeh had accused Hezekiah of treachery, now Sennacherib escalates his blasphemy by accusing Yahweh of treachery (cf. 36.18,20; 37.10).<sup>820</sup> In stating that Yahweh deceives his people by calling them to trust (בָּטַח) in him, Yahweh is consistently depicted as one who can be trusted to have peace (26.3-4). Trusting in Yahweh implies not trusting in alliances that pretend to deliver from threats (30.12).

#### 9. *Sennacherib mocks and reviles Yahweh*

( אֶת-מִי תִרְפֹּת וְגִדְּפֹת וְעַל-מִי הָרִימוּתָהּ קוֹל וְתִשָּׂא מְרוֹם עֵינֶיהָ אֶל-קִדְוֹשׁ יִשְׂרָאֵל ) (37.23)

The rhetorical questions indict Sennacherib for mocking (תָּרַף) and reviling (גִּדַּף) Yahweh (cf. Num 15.30; 2 Kings 19.6; Ezek 20.27) and lifting up his “eyes on high.” A frequent stimulus to the wrath of Yahweh is mocking

<sup>820</sup> Even though Rabshakeh speaks, they are the words of Sennacherib ( פְּלִדְבְּרֵי סִנְחַרִּיב אֲשֶׁר שָׁלַח לְהִתְרַף ) אֶלְתֵּימָם

Yahweh (10.8,13; 14.13; 29.15; 30.10 16; 36.14). As is the case in 37.23, Yahweh quotes the words of those who mock him to build a case against the mockers (Is 5.19; 7.12; 8.19f; 9.8; 19.11; 28.15).

#### 10. *Sennacherib ascends to the heights of heaven*

(וְאֶכְרַת קוֹמַת אֲרָזִי מִבְּחַר בְּרִשְׁיוֹ וְאֶבּוֹא מִרוֹם קִצּוֹ יַעַר בְּרָמְלֹו)  
(37:23-25)

Beuken notes that the speaker has exceeded everything considered high (i.e., ‘trees,’ 14.8; ‘mountains,’ 2.14; ‘far recesses,’ 14.13,15; ‘Lebanon,’ 2.13; 10.34; 14.8; 29.17; 60.13; ‘tallest cedars,’ Is 10:33; Ezek 19.11; 31.5. This, he argues, underscores that Yahweh alone is high and lifted up (6.1; 57.15) and shares his lofty position with no one (Is 2; 13-14; 22.16).<sup>821</sup>

#### 11. *Sennacherib as drying up the waters*

(אֲנִי קִרְתִּי וְשִׁתִּיתִי מַיִם וְאֶחָרַב בְּכַף־פַּעַמִּי כָּל יְאֵרֵי מִצְרָיִם)  
(37:25)

Yahweh alone can dry up the streams of Egypt (11.15; 19.6; Ex 12-15). Sennacherib’s ‘drying up the waters’ characterizes the king as attempting to control water, which is a work of Yahweh alone (5.22; 21.5; 22.13; 24.9; 29.8; 36.12,16). In contrast to God’s concern that his people drink (41.17; 61.8f; 65.13), Sennacherib is portrayed as believing all the waters in the world are at his disposal (Is 19.5f; 44.27; 50.2; 51.10).<sup>822</sup>

#### 12. *Sennacherib’s raging pride against Yahweh*

(וְשִׁבְתָּהּ וְצִאֲתָהּ וּבּוֹאָהּ יִדְעָתִי וְאֵת הַתְּרַגְּזוֹתַי אֵלָי  
(יַעַן הַתְּרַגְּזוֹתַי אֵלָי וְשִׁבְתָּהּ עָלַי בְּאֶזְגִּי וְשִׁמְתִּי חֹחִי בְּאֶפְדִּי וּמִתְגִּי בְּשִׁפְתֵּיךָ וְהִשִּׁיבְתִּידָהּ בְּדֶרֶךְ אֲשֶׁר־)  
(בָּאֲתָהּ בָּהּ)  
(37.28b-29)

The theme of raging (רָגַז, 2x) is emphasized in vv.28-29.<sup>823</sup> The word implies a ‘violent physical reaction’ or an excitement produced from rage of battle (2 Kings 19.27f; Is 37.28ff).<sup>824</sup> As rage (הַתְּרַגְּזוֹתַי) parallels with pride (וְשִׁבְתָּהּ), the sense communicated is a violent lashing out at Yahweh motivated by hubris (cf. Is 13-14.23).

<sup>821</sup> Beuken 2000, 364-365.

<sup>822</sup> Ibid., 364-367.

<sup>823</sup> It is not a dittography but intended for emphasis. Ibid., 368. The duplicate is omitted in Qumran Isa(a). See discussion in Watts 1987, 41.

<sup>824</sup> HOL 2000, 332.

## ***Response-Action (Punishment)***

### *Yahweh controls Assyria*

(וְשִׁמְתִי חֲזִי בְּאַפִּי וּמִתְּגִי בְּשִׁפְתֶיךָ וְהִשְׁיבֹתִיךָ בְּדֶרֶךְ אֲשֶׁר-בָּאתָ בָּהּ)  
(37.29)

Yahweh is depicted as controlling Assyria as one would control a horse by putting a bit in his mouth and turning him back on the path from which he came.<sup>825</sup> The irony of Yahweh taming Sennacherib like a horse inverts the Assyria claims to greatness.<sup>826</sup> Rabshakeh had offered 2,000 horses if Judah could find riders for them (36.8). Moreover, Sennacherib had asserted he would ascend the heavens with his chariots (וְתֵאָמַר בְּרֵב רֶכְבִּי אֲנִי עֲלֵיתִי) (37.24). Yahweh controls the king as one would control a domesticated horse.<sup>827</sup>

## ***Consequence (for Israel)***

### *1. Escalation of harvest ('the sign' הָאוֹת)*

(וְהָיָה הָאוֹת אֲכֹל הַשָּׁנָה סָפִיתָ וּבַשָּׁנָה הַשְּׁנִית שָׁתִים וּבַשָּׁנָה הַשְּׁלִישִׁית זֶרְעוּ וְקָצְרוּ וְנִטְעוּ)  
(כְּרָמִים וְאֲכֹל פְּרִיָם)  
(37.30)

The sign that Assyria will be punished and Yahweh will intervene with restoration is defined in temporal terms. More concretely, the sign indicates that three years will pass before a full restoration of harvest crops occur (cf. Lev 25.11). In the first year the harvest the land produces by volunteer growth. That is, without human activity. The second year will be a small harvest from seeds that fell after the first year's harvest was gathered. Finally, the third year will be a harvest-miracle that proves Yahweh has again visited his people. Wildberger notes that this is a possible allusion to the return of Yahweh to his vineyard (5.1-4; 27.2-5).<sup>828</sup>

Within the final form of Isaiah, the 'sign' (אוֹת) of agricultural harvest signals the return to the land, the reversal of the era of wrath, and the restoration of Israel/Judah through the promised Davidite. J. Stromberg writes:

[The sign of 37.30-32] is based on the royal promise of ch 9 and echoing the Immanuel remnant of ch.7, becomes the basis for the remnant of 65-66, a remnant that would enjoy the royal promises of ch 11. Not only do these allusions reaffirm the Davidic promises after exile, but they also further draw the royal oracles of chapters 9 and

<sup>825</sup> Wildberger 2001, 428.

<sup>826</sup> Alonso-Schökel and Sicre-Diaz 1987, 117.

<sup>827</sup> In Assyrian sources, Ashurbanipal is said to have pierced the cheeks of Vate, king of Ishmael with a sharp tool. See Walton, Chavalas and Matthews 2000, 406.

<sup>828</sup> Wildberger 2001, 430.



11:1 into a book-wide narrative strategy thematizing the literary future through the use of the divine sign. Thus, the sign of the remnant (אִת) is given in 7.15,22; 37.30-32 and Is 66.19; “Zeal of Lord will do this” is stated in 9.7; 37.30-32.<sup>829</sup>

To build on Stromberg’s conclusion, we suggest that in the context of ‘battle rage’ (7.14; 37.20-22) functions to underscore the temporal aspect of Yahweh’s wrath directed toward his people. This implies that human rage is short-lived and inconsequential. Divine rage against the enemies of Israel is eternal (cf. 66).

Chart 4.10  
Temporal Markers of Human Battle Anger against Judah/Israel<sup>830</sup>

Text & Frame	Threat	Response	Result	Agent of Yahweh’s wrath
Ahaz narrative 7.4 כְּחַר אֵף <i>fury</i>	Syro-Ephraimite threat Jerusalem	Sign (7.14) Three years/13 years	Destroy Israel/Syria  Remnant of Israel returns to the Davidite ruler	Assyria
16.11 עֲבָרָה <i>pride/insolence</i>	Moab seeks refugee	Temporal maker (three years)	Very few left	??
20.3 -no wrath word used.	Assyrians will carry away Egyptians	Sign (Isaiah barefoot and naked for three years)	Persuade Judah to not trust in Egypt against Assyria	Assyria
38.7,22 -no wrath word used	Hezekiah’s sickness	Sign (sundial) *three days eliminated from 2 Kgs		
Hezekiah narrative 37.21 רָגַז <i>proud rage</i>	Sennacherib of Assyria attacks Jerusalem	Sign (three years)	Remnant takes root in the land	-Sends rumor - Sennacherib sons murder him.

Given the temporal use of אִת in Isaiah, we suggest: אִת in Proto-Isaiah functions to show that human ‘battle rage’ is temporal. Regarding the literary strategy for the book of Isaiah as a whole: the function of אִת conveys the end of the ‘era of wrath’ (i.e., Exile) and looks forward to restoration in the land (37.29-32). Finally, in 66.19 (וְשָׂמְתִי בָהֶם אִת וְשָׁלַחְתִּי מֵהֶם פְּלִיטִים אֶל-הַגּוֹיִם) the אִת reverses the role of the nations (הַגּוֹיִם) that came as an expression of Yahweh’s wrath Is 5.26. The standard in 5.26 (גֵּס לְגוֹיִם) is replaced with a sign (אִת) in 66.19.

<sup>829</sup> Stromberg 2011a, 126.

<sup>830</sup> The reference of going to the temple after three days is eliminated in Isaiah because three days does not fit the typological application in Isaiah. See discussion on Ackroyd’s thesis in Beuken 2000, 403-405.

## 2. *Renewed occupation of Jerusalem in Post-Exilic times*

(וְיִסְפָּה פְּלִיטָת בֵּית־יְהוּדָה הַנִּשְׁאָרָה שְׂרֵשׁ לְמִטָּה וְעֲשֶׂה פָּרִי לְמַעֲלָה)

(37.31)

(כִּי מִירוּשָׁלַם תֵּצֵא שְׂאֵרֵיit וּפְלִיטָה מִהָר צִיּוֹן קִנְיַת יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹאת)

(37.32)

The promise of the remnant returning to occupy Jerusalem functions to depict the end of the exile ('era of wrath') following the events of 587 BCE (cf. Ezra 9.8; Neh 1.2).<sup>831</sup> Moreover, the defeat of the Assyrians in 36-39 functions as a theological basis to establish trust in the faithfulness of Yahweh. Yahweh can be trusted to liberate his people from Babylon as promised in Is 40-55. The defeat of the agents of wrath (Assyria) in 36-39 functions to instill faith in the exiles that the era of wrath (i.e., Exile) has now come to an end (40.1-2).

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<sup>831</sup> Beuken 2000, 370-371.

## CHAPTER 5: WRATH IN ISAIAH 40-55

### 5.1 Introduction to Isaiah 40-55

The deportations of the Israelites under Tiglath-Pileser (ca. 740 BCE) and Sargon II/Shalmaneser V (ca. 722 BCE) were a precursor to the deportations of Judeans by Babylonians in the Sixth-Century.<sup>832</sup> In 612 BCE Nineveh fell to Babylon and by the year 605 BCE Babylon had controlled the territory of Judah. Nebuchadnezzar II of Babylon deported King Jehoiachin and elites in 597 BCE while two further deportations of Judeans are dated to 587/586 and 582/581 BCE (2 Kings 24.14; 2 Kings 25.11; 2 Chron 36.20; Jer 52.28-30; Dan 1.3). The events were interpreted as the fulfillment of Isaiah's prophecies in Is 36.6ff. The Babylonian Captivity led to doubts about the willingness and ability of Yahweh to liberate his people (Is 40.27) who were now without king, land or Temple (2 Kings 24-25; 1 Chron 36). As Hanson notes:

the Jewish community of the latter half of the sixth-century B.C.E. was neither robust nor secure. As a result of the devastating attack of the Babylonian armies earlier in that century, a large segment of the population of Judah now dwelled as captives and exiles along the banks of the Euphrates, surrounded by worshipers of Marduk and Nebo and the other members of the Babylonian pantheon.<sup>833</sup>

Consequently, the events of the Sixth-Century BCE provided an opportunity for Deutero-Isaiah to reconstruct the image of Yahweh for the Judeans.<sup>834</sup> For this reason, Deutero-Isaiah (Is 40-55) contains some of the most majestic descriptions of Yahweh in all of the Hebrew Bible. In 539 BCE, Cyrus of Persia conquered Babylon and issued a decree permitting the return of the Judeans to their land to rebuild the Temple and walls (Ezra-Neh; 2 Chron 36).

From the perspective of Deutero-Isaiah, Yahweh was behind the events of Cyrus moving history for the benefit of his people. In the final form, the events depicted in Is 40-55 are strategically placed following Is 36-39. This placement suggests the editor intended the Babylonian Exile to be understood as a fulfillment of Isaiah's prophecies. C. Seitz observes that 39 is:

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<sup>832</sup> The Assyrian captivity and deportations were before this and occurred between 740-722 BCE under Tiglath-Pileser III in 740 (1 Chron 5.26) and Sargon II/Shalmaneser V in 722 BCE (2 Kings 15.29; 17.3-6; 18.11-12). Bright 1981, 327-330, 332.

<sup>833</sup> Hanson, 1995, 1.

<sup>834</sup> Croatto 1994.

concerned with a more important issue than Hezekiah's deportment, namely, the coming transition from Assyrian defeat to Babylonian fulfillment of the larger plan of God concerning the whole earth [in 40-55]<sup>835</sup>

Moreover, defeat of the Assyrians in Is 36-39 functions as a theological basis to establish trust in the faithfulness of Yahweh to liberate his people from Babylon as promised in Is 40-55.<sup>836</sup> The defeat of the agents of wrath (Assyria) in Is 36-39, functions to instill faith in the exiles that the era of wrath (i.e. Exile) has now come to an end (40.1-2).

Thematically, Is 40-48 is notably different than Is 49-55. Babylon is no longer mentioned after Is 48.20.<sup>837</sup> The promised annihilation of her posterity (13-14.23b; 47) is implied. Is 49-55 focuses more on internal matters once Babylon is no longer a threat to the people of God.<sup>838</sup>

## 5.2 Isaiah 41.11

### *Surface Structure of Is 41.11*<sup>839</sup>

הוּ יִבְשֹׁוּ וַיִּכְלְמוּ כָּל הַנְּחָרִים בְּהוּ יִהְיֶה כְּאִזּוֹ וַיֵּאבְדּוּ אֲנָשֵׁי רִיבָה:

hēn [Loc]	yēbōšû	wēyikkolmû	kōl	hanneḥērîm	bāk
yiḥēyû	kē'ayin [Cmp..]	wēyō'ḥēdû	'anšê	rîbekā	

### *Frame Elements*

#### *Introduction to Is 41.1-29*

In Is 41.1-29, the nations are summoned to testify that Yahweh is the agent behind Cyrus of Persia (559-530 BCE) in his conquest of Babylon (cf. 44.28; 45.1). This affirmation answers the question in 41.4 “Who has done this?”; “Who made these things happen?” (מִי-פָעַל וַעֲשֶׂה). The answer is given by Yahweh himself, “I Yahweh, the First and the Last, I am he” (אֲנִי יְהוָה רִאשׁוֹן וְאַחֲרִיתִי).<sup>840</sup>

<sup>835</sup> Seitz 1993, 266.

<sup>836</sup> Seitz 1988, 105-126.

<sup>837</sup> Begg 1989, 121-125.

<sup>838</sup> Blenkinsopp 2002, 295-296.

<sup>839</sup> *AFPM*: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origin [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; grammar [gam gram]

### *Event (Literary Genre)*

The wrath-associated verse in 41.11 (הַנִּחָרִים) is part of the larger literary unit of 41.8-13. As a whole, Is 41 begins and ends with a prophetic call to a judicial assembly (vv.1,21, 'רִיב'). The first session of judgment occurs in vv.4b-5 and the second session occurs in vv.24-29.<sup>840</sup> The wrath-associated lexeme (הַנִּחָרִים) defines those who are 'contending' (אֶנְשֵׁי רִיבָה) with Israel (v.11). As Hanson notes, the effect of the 'legal proceeding' is to belittle the efforts of Babylonian cults and gods. In effect, belittling them underscores that "despite the heroic efforts of those who create their images and officiate over their rituals— [they] are nothing, leaving God as the sole power in the universe."<sup>841</sup> Within this larger context, 41.8-16 functions as a *salvation oracle*.<sup>842</sup> The belittling of the Babylonian gods strengthens the promise of salvation to the exiles.<sup>843</sup> *Salvation oracles* are typically introduced with a 'do-not fear' formula. Following the formula there is a statement from a priest or cultic official assuring divine favor.<sup>844</sup> The text heightens the promise of divine favor depicting Yahweh himself as the one giving the assurance. The various aspects of the *salvation oracle* and its substantiation are highlighted in the verbal structure of 41.8-13 below:

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<sup>840</sup> Hanson 1995, 33.

<sup>841</sup> Ibid., 33.

<sup>842</sup> Goldingay and Payne 2006, 154.

<sup>843</sup> Similar salvation oracles found in 41.8-13, 4-16; 43.1-4, 5-7; 44.1-5 (perhaps 54.1-6).

<sup>844</sup> VanGemen 1995, 139-156.

## Chart 5.1

### Verbal Structure of Is 41.8-13

*Introduction of speech toward Israel (vv.8-9)*

(וְאַתָּה יִשְׂרָאֵל) The waw *adversative* in v.8 “but You, Israel”<sup>845</sup> marks a contrast with vv.1-7<sup>846</sup> distinguishing his people from the workers of idols.

*Encouragement to not be afraid (vv. 10a and 13b)*

*Jussives: (v.10)*

אַל-תִּירָא (*fear not* . . .)

אַל-תִּשְׁתָּע (*be not dismayed*. . .)

*Jussive (v.13b)*

אַל-תִּירָא (*Fear not* . . .)

*Substantiation/reason to “not fear” in the present relationship (v.10a; v.13)*

Stated in nominal clauses:

v.10a (כִּי עִמָּדֶי-אֲנִי) *For I am with you*

v.10a (כִּי-אֲנִי אֱלֹהֶיךָ) *For I am your God*

v.13 (כִּי אֲנִי יְהוָה אֱלֹהֶיךָ) *For I am Yahweh your God*

Stated with *qatal* clauses.

v.8 (בָּחַרְתִּיךָ) *I choose you*

v.9 (הִחֲזַקְתִּיךָ) *I took you from the furthest corners of the earth*

v.9 (קָרָאתִיךָ) *I called you*

v.10 (אֶמְצָתִיךָ) *I strengthen you*

v.10 (עֲזָרְתִּיךָ) *I help you*

v.10 (עֲזָרְתִּיךָ) *I uphold you*

*Implication of grounds in vv.8-10 for future acts (vv.11-12)*

This section is characterized by *yiqtol* verbs.

v.11 (יִבְשׁוּ וְיִכְלְמוּ) *‘They will be ashamed and confused.’*

v.11 (יִהְיוּ כְאֵין וְיִאבְדּוּ) *‘They will be as nothing and perish.’*

v.11 (תִּבְקְשׁוּם וְלֹא תִמְצְאוּם) *‘You will seek them and not find them.’*

The *yiqtol*s depict the shame and disappearance of the oppressors as events that will happen in the immediate future.<sup>847</sup> The events are substantiated by the nominal clauses “I am with you; I am your God” (v.10a; vv.8-9,13) and by the actions depicted in the *qatal* verbal clauses (vv.8-9). The first three *qatal* forms (בָּחַרְתִּיךָ) “I choose”; “I took” (הִחֲזַקְתִּיךָ); “I called” (קָרָאתִיךָ) describe events from a past perspective. The following three *qatal* forms (“I strengthen you” (אֶמְצָתִיךָ); “I help you” (עֲזָרְתִּיךָ); “I uphold you” (עֲזָרְתִּיךָ)) express the current state of affairs or condition that result in the covenantal relationship and divine actions that benefit the people of God.<sup>848</sup>

<sup>845</sup> J-M 2006, 563.

<sup>846</sup> Goldingay and Payne 2006, 159.

<sup>847</sup> VNK 2000, 147.

<sup>848</sup> Ibid., 145.

### Conclusion (v.13)

V.13 repeats the assurance of salvation (אֶל־תִּירָא). Here, the “fear not/dismay not” receives a second substantiation using five words/phrases from vv.8,10. This underscores the *grounds* for ‘not fearing’ as the theme of the entire passage.<sup>849</sup>

vv. 8, 10	v.13
אֶל־תִּירָא	אֶל־תִּירָא
חֹזֶק	חֹזֶק
בְּיָמִין	יְמִינָהּ
אֱלֹהֶיהָ	אֱלֹהֶיהָ
אֶפְרַיִם	אֲנִי עֶזְרָתֶיהָ

In the following section, we relate the structure the *salvation oracle* discussed above to the *Cause-Emotion* frame in which “an Agent [Yahweh] acts to cause an Experiencer [Exiles] to feel an emotion [‘Do not fear’].” [FNI].

### Agent

Yahweh, by his covenantal relationship with Israel (vv.10,13) and his actions on their behalf (vv.8-11), purposefully arouses the emotional state of reassurance. Yahweh identifies himself with the title “I am the First, and I am the Last” (אֲנִי יְהוָה רִאשׁוֹן וְאַחֲרֵיכֵן) in v.4 to answer the question posed regarding Cyrus (מִי הָעֵיר מִמְּזִרָה). The self-identifying first-person proform (אֲנִי) occurs in v.4; v.10 (2x); v.13 (2x) and v.14. The recurrent use of the first-person with Yahweh as the subject occurs 19 times in the span of six verses. Goldingay and Payne note the significance of the repetition use of “I.”:

The two Hebrew words for ‘I’ in fact occur with unparalleled frequency in Isaiah 41–49, mostly referring to Yahweh (41:4, 10, 13, 14, 17; 42:6, 8, 9; 43:2, 3, 4, 5, 10, 11, 12, 13, 15, 25; 44:6, 24; 45:2, 3, 5, 6, 7, 8, 12, 13, 18, 19, 21, 22; 46:4, 9; 48:12, 13, 15, 16, 17; 49:15, 18, 23, 25, 26). No other prophet or other book gives the ‘I’ of Yahweh such prominence. It suggests the supreme prominence in these chapters of the personal speaking of Yahweh directly and personally addressing Israel. The ‘I’ is thus set over against the ‘you’ of Israel but also set over against the other powers that might claim authority over Jacob-Israel, or whose authority the people might be tempted to recognize.<sup>850</sup>

<sup>849</sup> Westermann 1969, 73.

<sup>850</sup> Goldingay and Payne 2006, 163.

Thus, the repetitive use of the first-person defining Yahweh establishes the supremacy of Yahweh over the Cyrus event and generates the relational dynamic necessary to persuade Israel.

### ***Experienter***

Israel is the entity that Yahweh causes to ‘not-fear.’ They are addressed intimately by Yahweh who repeats the second-person singular proform 19 times. The following clauses depict Israel and relate to the *Manner* in which Yahweh persuades Israel to ‘not-fear.’

- v.8 (וְאַתָּה יִשְׂרָאֵל עַבְדִּי) “*But you, Israel, my servant.*”
- v.8 (יַעֲקֹב אֲשֶׁר בָּחַרְתִּיךָ) “*Jacob, whom I choose you.*”
- v.8 (זֶרַע אַבְרָהָם אֲהַבִּי) “*Seed of Abraham, whom I love.*”
- v.9 (מִקְצֹת הָאָרֶץ) “*Taken from ends of the earth.*”
- v.9 (אֶצִּיל) “*Called from farthest corners of the earth.*”
- v.9 (עַבְדִּי־אָתָּה) “*My servant.*”

### ***Manner***

The depiction of Israel functions to instill hope in Yahweh's intervention, which will lead to the annihilation of Israel's enemies. In effect, Yahweh's past promises in electing Israel are the primary means by which Yahweh persuades Israel to not fear. The identity of Israel as the servant is fronted for emphasis in both v.8 and v.9. This functions as an *inclusio* surrounding all other descriptions.

- v.8 (וְאַתָּה יִשְׂרָאֵל עַבְדִּי)
- v.9 (עַבְדִּי־אָתָּה)

Underscoring the role of Israel as the servant (עַבְדִּי) emphasizes that her election (בָּחַרְתִּיךָ) has a purpose just as Abraham's election did (זֶרַע אַבְרָהָם אֲהַבִּי). In the same way that Abraham was taken from the ‘farthest ends of the earth’ (מִקְצֹת הָאָרֶץ), so too, Israel is called out of the idolatrous land of the Chaldeans for a purpose. The fact that Israel's election for the purpose of service is emphasized functions to give hope that she has a future.

1. *Yahweh contrasts the disappearance of men enraged at Israel with the appearance of Israel as ‘servant’. Yahweh declares the non-existence of Babylonian gods.*

- v.8 (וְאַתָּה יִשְׂרָאֵל עַבְדִּי)
- v.8 (יַעֲקֹב אֲשֶׁר בָּחַרְתִּיךָ)
- v.9 (עַבְדִּי־אָתָּה)



The identity of Israel as the ‘servant’ in 41.8-11 anticipates the mission of the servant of Yahweh (עבד יהוה) figure in the so-called ‘servant songs’ of 42.1-4; 49.1-6; 50.4-9; 52.12-53.12.<sup>851</sup> Historically, the atomization of the songs has failed to locate the function of the songs within their larger literary context. However, the figure of the servant in its present location functions to generate the emotion of ‘not-fearing’ in two interrelated ways.

First, Yahweh announces the disappearance of Israel’s foes and of his foes, the idols. Both 41.8-11 and the first servant-song of 42.1-4 are preceded by anti-idol polemics.<sup>852</sup> The belittling of the idol-makers in 41.7 precedes the identification of Israel as the servant in 41.8ff (וְאַתָּה יִשְׂרָאֵל עֲבָדִי (יַעֲקֹב)). Is 41.21-29 registers Yahweh judicial case against the idols themselves just before the first servant song of 42.1-4.

Before the announcement of Israel as ‘servant,’ the foe’s of Israel cease to exist. In Is 41.7, the phrase “all incensed against you” (כָּל הַנִּנְחָרִים בָּךְ), and the parallel clause “men of your contention (אֲנָשֵׁי רִיבֶךָ) shall be as nothing and perish” (וְהָיוּ כְאֵין וְיִאבְדּוּ אֲנָשֵׁי רִיבֶךָ), are followed by the servant’s introduction (41.11). While הַנִּנְחָרִים depicts the rage of Israel’s enemies, the term אֲנָשֵׁי רִיבֶךָ is suggestive of legal complaints against Israel “within the context of international relations and offenses against treaty relationships.”<sup>853</sup> Goldingay and Payne note that four images of the “assailants increase in intensity, moving from rage (הַנִּנְחָרִים) to arraignment (אֲנָשֵׁי רִיבֶךָ) to attack (אֲנָשֵׁי מִצְחָדֶךָ) to battle (אֲנָשֵׁי מִלְחָמָתֶךָ).<sup>854</sup> Though the exact nature of dispute against Israel is unspecified, it is clear that they will no longer pose a threat to Israel.<sup>855</sup> The removal of Israel’s foes prepares Israel for her role as a servant (41.8; 42.1ff).<sup>856</sup>

Likewise, Is 41.24 (הֲיֹ-אֵתָם מֵאִין וּפְעֻלָּתָם מֵאֲפֶס) declares Yahweh’s foes to be nothing before the declaration of Israel as a servant (42.1). Israel’s foes *will be* nothing in the immediate future (יִהְיֶה, *yiqtol*) but Yahweh’s foes (i.e. gods) *are presently* nothing (*nominal clause*, 41.24). While the foes of Israel are enraged at Israel, the foes of Yahweh are incapable of activity. Moreover, the phrase in 45.24 (כָּל הַנִּנְחָרִים בִּי) functions to show that Israel’s foes in 41.11 (הַנִּנְחָרִים) are Yahweh’s foes. Israel’s battles belong to Yahweh.

<sup>851</sup> Goldingay 1979, 289-299.

<sup>852</sup> Ibid.

<sup>853</sup> Goldingay and Payne 2006, 165-167.

<sup>854</sup> Ibid.

<sup>855</sup> Ibid.

<sup>856</sup> As Westermann noted, the theme of vv.11-12 is brought out by the clustering of verbs related to the theme of “perishing” (וְיִאבְדּוּ). Westerman 1969, 72-73.

Chart 5.2  
Polemic against Gods in Is 41.

Is.41.7-41.12	Is 41.21-42.4
Polemic against idol makers 41.7 ↓ ‘But You, Israel, are my servant’ (וְאַתָּה יִשְׂרָאֵל עַבְדִּי) (41.8) ↓ ‘Israel’s foes will be as nothing’ (יִהְיוּ כְאֵין וְיֹאבְדוּ אֲנָשֵׁי רִיבָךְ) (41.11) תִּבְקָשׁם וְלֹא תִמְצָאָם אֲנָשֵׁי מִצְרָתְךָ יִהְיוּ כְאֵין וְכַאֲפֹס אֲנָשֵׁי מִלְחָמָתְךָ (41.12)	Polemic against gods/idols (42.21-29) ↓ Behold, ‘you are nothing.’ (הֵן אַתֶּם מֵאִין וּפְעֻלָּתְכֶם מֵאֲפֵעַ) (42.24) ↓ ‘Behold, my Servant.’ (הֵן עַבְדִּי) (42.1)

R. Clifford has also noted the contrast between Israel’s existence as the servant versus the non-existence of the gods and oppressors. He argues that the inability of the idols/icons to mediate the presence of their corresponding gods (e.g., 41.21) functions as a foil to depict Israel as an icon of Yahweh. Yahweh *is* able mediate his presence (49.3) through his icon Israel. Thus, the primary opponents are seen as Yahweh and the gods, while the secondary opponents are the idols and Israel.<sup>857</sup> So too, S. Dille has contrasted the silence of the idols/gods with the noise that Yahweh makes in the metaphor of a pregnant woman or man of war.<sup>858</sup> Yahweh’s noise speaks history into existence. In sum, the *Manner* in which Yahweh persuades Israel to ‘not-fear’ is by contrasting his existence with the non-existence of gods. The present non-existence of gods substantiates the future promise of the annihilation of Israel’s foes whose actions are religiously legitimated by the gods.

The theme of the disappearance of the oppressors of Israel and Yahweh’s foes is similar to the theme in Is 27.2-6. In 27.2-6 Yahweh looks for the foes of his vineyard but is not able to find them. In both sections, there is an absence of those who *war* against the people (מִלְחָמָה, 27.4 // אֲנָשֵׁי מִלְחָמָתְךָ, 41.12).

The second way the present form of the text encourages Israel to ‘not-fear’ is seen in the literary progression of themes related to the figure of the ‘servant of Yahweh.’ In effect, the missional identity of Israel as servant implies the reversal of her present experience of alienation and wrath in the Exile. In light of the juxtaposition of anti-idol polemics and the commissioning of Israel as servant, it becomes clear that the removal of obstacles comes before the commissioning of the servant. The ‘men of wrath’ and their idols must first cease to exist before Israel’s commission as the servant.

<sup>857</sup> Clifford 1980, 450-464.

<sup>858</sup> Dille 2004. I have discussed the themes in this section in Moser 2006.

If 41.8-11 emphasizes the election of Israel/Jacob for mission, 42.1-4 depicts the ideal vision of Israel. What Israel should be in 42.1-4 is not experienced in the present reality of the Exile. R. Melugin notes that the servant is to be an agent of מִשְׁפָּט (42.1,4) but has not experienced מִשְׁפָּט (40.27). Neither will the servant administer the justice of Yahweh until 49.4. The servant is to give sight to the blind (42.7; 49.6) but is presently blind (42.19). The servant is called to be a covenant (42.6) but has broken the covenant (24.5). Israel is to liberate the captives (42.7) but is trapped as a prisoner (42.18-22).<sup>859</sup> Melugin suggests that the portrayal of Israel bringing about realities that she has not yet experienced implies a reversal of destiny that reaffirms Yahweh's intervention. This identity transformation functions to substantiate the grounds for 'not-fearing'.<sup>860</sup>

## 2. *Yahweh reaffirms his past covenant with Abraham with his descendants in Exile*

(וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע אַבְרָהָם אֱהָיָה)  
(41.8)

(אֲשֶׁר הִחְזַקְתִּיךָ מִקְצֹת הָאָרֶץ וּמֵאַצִּילֶיךָ קִרְאָתִיךָ וְאָמַר לְךָ עַבְדִּי--אַתָּה בְּחַרְתִּיךָ וְלֹא מֵאַסְתִּיךָ)  
(41.9)

Those in Exile are addressed as servant-Israel, chosen-Jacob and as the 'seed of Abraham.' The interface of themes of election with that of 'servant' is characteristic of Deutero-Isaiah (41.8, 9; 42.1, 19; 43.10; 44.1, 2; 45.4) and underscores that Israel's election was for missional purposes. Identifying Yahweh's election of those in Exile with the election of Abraham functions to reassure his people. Abraham was also called the servant of Yahweh (Gen 26.24; Deut 9.27; Ps 105.42). Just like the seed of Abraham continues, so does Yahweh's love for the seed of Abraham (זֶרַע אַבְרָהָם אֱהָיָה). The speech to Israel as Abraham responds to Israel's complaint, namely: Israel believed she was not recognized as the seed of Abraham because the promises of restoration have been delayed (cf. 63.16). Yahweh's speech reassures the exiles of the enduring promise made to Abraham.

The following clause in v.9 (הִחְזַקְתִּיךָ מִקְצֹת הָאָרֶץ), likewise, harkens back to Abraham. Just like Abraham who was called from Ur of the Chaldees (Gen 12), the seed of Abraham will be taken from the 'ends of the earth' as well. Though it is common to interpret this as a reference to the Jewish diaspora, the emphasis of the text indicates that 'from the ends of the earth' is a reference to Babylon. We suggest that the larger context of Abraham leaving his idols to follow Yahweh to the land of promise provides a thematic background to the anti-idol polemic that precedes the election (41.8) and commissioning of the servant (42.1 ff).

<sup>859</sup> The imprisonment (מִסְגֵּר, אֲסִיר) of the servant Israel in Exile is best taken as a reference to the experience of the Exile rather than a specific place. See Mariano Gómez Aranda, 54.

<sup>860</sup> Melugin 1991, 21-36. See my summary of this theme in Moser 2006, 209-213 and 2012, 217-239.

Finally, we suggest that the reference to Abraham not only created a sense of identity but reactivates Yahweh's promise to Abraham to curse those who curse Israel (Gen 12.1-3). Yahweh will make good on this promise and cause Israel's enemies to disappear. In effect, the emergence of 'exilic Abraham' (41.8) signals that those currently cursing and attacking Israel (41.9-10) will be cursed by Yahweh. This curse is finally realized in Yahweh's malediction of Babylon in Is 47.

### 3. *Yahweh reaffirms his presence with his people*

(עֲמִידָה-אֶנִּי)  
(41.10,13)

The presence of Yahweh with his people is the basis for reassurance. His presence echoes themes from Proto-Isaiah (7.14; 8.8,10). As in texts depicting the Syro-Ephraimite conflict, the destruction of Judah's foes is juxtaposed with texts describing the presence of Yahweh. However, in Is 41.10,13, the nominal phases depict Yahweh's current presence with his people and do not relegate his presence to a future time.

### 4. *Yahweh will shame and confound the 'men of wrath.'*

(יְבֹשׁוּ וַיִּכְלְמוּ)  
(41.11)

The clause with two *yiqtol*s, יְבֹשׁוּ וַיִּכְלְמוּ, forms a hendiadys<sup>861</sup> (cf. 45.7, 24; 54.7). The precise difference between בּוֹשׁ<sup>862</sup> and כָּלַם is not altogether clear. However, "בוֹשׁ has more of an emotional nuance, but כָּלַם properly relates to the disgrace of being accused, or after a conviction, being denounced, and only gradually does the word then acquire a more subjective meaning."<sup>863</sup> Despite the lack of specificity, the legal overtones underscore the principle of a just punishment for those who contend against Israel. The legal arraignment of the exiles will result in the legal shame of the 'men of wrath.'

Within the Book of Isaiah, 41.11 signals a significant turn in the depiction of who is being shamed. The threat had been pronounced against Israel in the context of her dependence on Egypt (30.3ff). Now, however, Babylon and her idols that legitimated her oppressive tactics will be shamed (42.17; 44.9,11; 45.16ff). In contrast, those who trust in Yahweh will not be put to shame (49.23; 50.7; 54.4).<sup>864</sup>

<sup>861</sup> Goldingay and Payne 2006, 165.

<sup>862</sup> The verb (בוֹשׁ) was initially used in critiques of cultic practices but was employed in "proclamations of judgment (Is 1.29; 19.9; 41.11; 65.13; 66.5; Jer 15.9; 20.11; Ezek 16.63; 32.30; 36.32; etc.) directed either at foreign nations or at Israel, but also in promises of salvation for Israel (annihilation of the enemy; esp. since Deutero-Isaiah, Isa 45.17, 24; 49.23; 54.4. F. Stolz 1997a, "בוֹשׁ bōš to be ashamed," *TLOT*, 206.

<sup>863</sup> Koole 1997, 161.

<sup>864</sup> Ibid.

The theme of shaming and confounding the enemies of Babylon in 41.11 is strikingly similar to 45.24 where the ‘men incensed at Yahweh’ are shamed. 45.24 reads: *עָדִיךָ יָבוֹא וַיִּבְשּׁוּ כָל הַנִּנְחָרִים בּוֹ*: “unto him (Yahweh) shall come and be ashamed all who are incensed against him.”<sup>865</sup> The parallels are striking:

41.11 הָיוּ יִבְשּׁוּ וַיִּכְלְמוּ כָל הַנִּנְחָרִים בּוֹ  
 45.24 יָבוֹא וַיִּבְשּׁוּ כָל הַנִּנְחָרִים בּוֹ

As noted previously, the foes that disappeared for Israel are summoned to appear before Yahweh and will be ashamed and confounded.<sup>866</sup> Here, “they are summoned before God’s judgment and will not escape condemnation.”<sup>867</sup> The righteous descendants, however, will be saved. The contrast between shaming ( *וַיִּכְלְמוּ בָלָם*, v.17) and salvation ( *יִשְׁרָאֵל נוֹשָׁע בִּיהוָה הַשּׁוֹעֵת* ) (v.18) is continued in 45.16 and 45.25: The raising up of Cyrus (45.1ff) results in vindication for Israel. Those in Exile will be neither shamed nor confounded ( *לֹא-תִבְשּׁוּ וְלֹא-תִכְלְמוּ עַד-עוֹלָמִי עַד*, v.17b) once Yahweh vindicates them.<sup>868</sup>

To recapitulate, in Is 41.11-12 the disappearance of men incensed at Israel ( *הַנִּנְחָרִים* ) is a basis for not fearing and a preparatory measure to clear the obstacles for the mission of the servant. In Is 45, however, the depiction of the men of incensed ( *הַנִּנְחָרִים* ) before Yahweh underscores his intent for universal recognition in the Cyrus event (Is 45.1-25). Both texts depict the rage of men as inconsequential.

### 5.3 Isaiah 42.13

#### *Surface Structure of Is 42.13*<sup>869</sup>

יְהוָה כְּגִבּוֹר יֵצֵא כְּאִישׁ מִלֶּחֶמֶת יַעֲרִיב קִנְאָה יִרְעַע אֶת-יִצְרָאֵל עַל-אֲבֹתָיו וְהִתְגַּבֵּר

yhwh	kaggibbôr	yēṣēʾ	kēʾîš	milhāmôt	yāʾîr	qinʾâ
	[Cmp.....]		[Cmp.....]			
yāriʾa	ʾāp-yašrîaḥ	ʾal-ʾōyēbāyw	yitgabbār			
	[Incl.....]	[Ref.....]				

<sup>865</sup> LXX has ‘keep away from here (oi ἀπορίζοντες ἐαυτούς) from ἡρῶν; Tg (*the Gentiles* who were stirred up against his people shall give thanks and be ashamed of their idols).

<sup>866</sup> Goldingay and Payne 2006, 61.

<sup>867</sup> Koole 1997, 493.

<sup>868</sup> Smith 2009, 280; Goldingay and Payne 2006, 61.

<sup>869</sup> *AFPM*: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; *gam* grammar [gam gram]; Includer [Incl]; Reference Grammar [Ref]

## Introduction to Is 42.10-13

Is 42.13 concludes the hymn of 42.10-13.<sup>870</sup> The hymn of vv.10-13 in its final form responds to the work of Yahweh in commissioning his servant (42.1-7) for the work of justice (מִשְׁפָּט לְגוֹיִם, vv.1,4) in all nations. The theme of shouting and singing from all of creation is continued in v.13 where Yahweh shouts as the divine warrior.<sup>871</sup> The depiction of Yahweh as a divine warrior is also thematically related to the following section (42.14ff) where Yahweh is depicted in violent terms (Ex 11,4; Judg 5.4; 2 Sam 5.24; Pss 44.10; 66.12; 108,12). The hymn is characterized by a series of unbroken *jussives/yiqtol*s that follow the imperative in v.10 as noted below.

Chart 5.3 Verbal Structure of 42.10-12		
v.10a	שִׁירוּ <i>imperatives</i> (sing!)	
v.11	יִשָּׂאוּ	<i>yiqtol</i> ('let them lift up')
	תִּשְׁבּוּ	<i>yiqtol</i> ('those dwelling')
	יִרְנְנוּ	<i>yiqtol</i> ('let them sing')
	יִצְהָרוּ	<i>yiqtol</i> ('let them shout')
v.12	יִשְׁמְחוּ	<i>yiqtol</i> ('let them sing')
	יִגִּידוּ	<i>yiqtol</i> ('let them declare')
v.13:	יֵצֵא	<i>yiqtol</i> ('will go out')
	יַעֲרִיר	<i>yiqtol</i> ('will stir up')
	יִרְעֵעַ	<i>yiqtol</i> ('will shout')
	יִצְרִיחַ	<i>yiqtol</i> ('will raise battle cry')
	יִתְגַּבֵּר	<i>yiqtol</i> ('will work as warrior')

## Frame Elements

### Event (Literary Genre)

Westermann labeled Is 42.10-13 as an *eschatological hymn of praise* (cf. 44.23; 45.8; 48.20; 49.13).<sup>872</sup> However, hymns of praise typically employ the כִּי clause followed by *qatal* forms that substantiate the praise (cf. Pss 95; 96), which are not found in vv.10-13. However, Koole has noted that the lack of a כִּי is not exceptional and grounds for praise exclusively in the *qatal* do not characterize the *hymn of praise* in 44.23ff. The depiction of Yahweh as the divine warrior functions as the grounds for the hymn of praise.<sup>873</sup> In this way, the grounds for praise in vv.10-12 bracket the hymn itself. 42.8-9 is a hymn of self-praise by Yahweh for his intervention in history through the servant (42.1-7). Following the hymn of praise in vv.10-13, more grounds for praise are given, namely: Yahweh's emergence as a divine warrior. As the hymn of praise of Deutero-Isaiah in 12.1-6, this text corresponds to the *Judgment Communication*.

<sup>870</sup> The MT views vv. 10-13 as a separate unit.

<sup>871</sup> Every term in 42.10-12 takes up a term in 42.1-9, as noted in Goldingay and Payne 2006, 232-233.

<sup>872</sup> Westermann 1969, 12.

<sup>873</sup> Koole, 1997, 242ff.

### ***Time (Historical)***

The setting of 42.8-13 is the Babylonian Exile. The series of *yigtols* depict the near immediacy of Yahweh's intervention as a warrior against Babylon. Thus, the occasion of the text is immediately before the collapse of Babylon (539 BCE).

### ***Communicator***

Deutero-Isaiah. The prophet issues the imperatives to sing in 42.10-11.

### ***Addressee***

Those who sing/shout in praise (שִׁירוּ) to Yahweh include all living organisms from “the ends of the earth” (מִקְצֵה הָאָרֶץ), “the sea” (הַיָּם וּמִלְאֵי אֵיִם וְיִשְׁבֵּיהֶם), “the deserts and their cities that inhabit Kedar” (מִדְבָּר וְעָרָיו חֲצֵרִים תִּשָּׁב קֶדָר), “the inhabitants of Sela” (יֹשְׁבֵי סֵלַע) and the “coastlands” (מִקְצֵה הָאָרֶץ; בְּאֵיִם) (cf. 41.16; 49.13; 51.2,11; 55.12; 42.11; 44.23; 48.20; 52.8-9; 54.1). The cosmic symphony includes both people, living and non-living organisms. The hymn depicts the same responses that characterize Deutero-Isaiah's hymn of praise in Is 12.1-6.<sup>874</sup>

### ***Evaluee***

The *Evaluee* of the hymn of praise is Yahweh whose name is the indirect object of the imperative (לִיהוָה) v.10. Yahweh's name is repeated in v.12a as the direct object (יַעֲשִׂמוּ לִיהוָה) and is fronted for emphasis in v.13 (יְהוָה כְּגִבּוֹר). The emphasis serves the purpose of the universal recognition of Yahweh. He exclusively holds the rights to glory and praise (וְכְבוֹדִי לְאַתֶּר לֹא־) (אֲתֹן וְתִהְיֶה לְפָסִילִים: cf. v.8).

### ***Medium***

*“The medium identifies a physical or abstract entity in which judgment is conveyed.” [FNI].*

The *Medium* is a new (חֲדָשׁ, v.10) hymn of praise (vv.10-12). The use of חֲדָשׁ in v.10 links the present grounds for praise in Yahweh's self-praise for his intervention in history through the servant (וְחֲדָשׁוֹת אֲנִי מַעֲשֶׂה, v.9) that was announced by Yahweh alone.<sup>875</sup> Yahweh's ‘new work’ is compared to vegetation (43.19) that springs up. In particular, the ‘new work’ relates to the liberation of the exiles from Babylon through Cyrus that happens

<sup>874</sup> Williamson 2009b, 105-107.

<sup>875</sup> Moser 2015, 103-129.

unexpectedly (48.6). The ‘new announcement’ of Yahweh’s work in history is associated with the reversal of the decree of hardening (48.6-8). In effect, Yahweh withheld knowledge of his work in history from the exiles to prevent the abuse of foreknowledge (48.8b).

In Trito-Isaiah, שִׁדְּוָה is used to express the realities of the vindicated Post-Exilic community (i.e., they are given a ‘new name’ from Yahweh, 62.2). Is 65.17 associates the new work of Yahweh with the renewal of heavens and earth that is celebrated in Jerusalem (65.17). Finally, the newness of heavens and earth is the grounds for hope in the perpetual posterity of the Post-Exilic community (66.2).

### ***Reason (for Praise)***

The reasons for praise to Yahweh are seen in the following clauses that depict the actions of Yahweh as a divine warrior:

#### ***1. Yahweh goes forth like a warrior***

יְהוָה כְּגִבּוֹר יֵצֵא  
(42.13)

The name יְהוָה is fronted for emphasis before the predicate. The depiction of Yahweh as a warrior (כְּגִבּוֹר) functions as a lexical *inclusio* around the verse (as a noun v.13a and as a verb in v.13b, *yiqtol-hithpael*).<sup>876</sup>

v.13a: (כְּגִבּוֹר)

v.13b: (יֵצֵא)

The LXX eliminates the appearance of Yahweh as a man of war with “κύριος ὁ θεὸς τῶν δυνάμεων ἐξελεύσεται καὶ συντρίψει πόλεμον” depicting Yahweh as crushing war rather than starting war (as in Ex 15.3).<sup>877</sup> In Ex 15.3 and Ps 24:8 Yahweh is called a warrior. In divine warrior texts, Yahweh is frequently depicted as fighting alone (Is 28.21; 30.30-31; 31.4; 59.16-18; 63.3-4).<sup>878</sup>

The adjective (גִּבּוֹר) “mighty” occurs in Is 3.2 to depict the objects of wrath (“mighty men,” “mighty in drink”) as the *Stimulus* to divine wrath. In 13.3, Yahweh calls his “mighty ones” (the Medes) against Babylon. When used of Yahweh, the adjective (גִּבּוֹר) describes the Davidite who bears the name “Mighty God” (אֱלֹהֵי גִבּוֹר, 9:6). So, too, in 10.21 the remnant returns to the “Mighty God” (אֱלֹהֵי גִבּוֹר). In this way, Deutero-Isaiah reactivates the promises given to the Davidite.<sup>879</sup>

<sup>876</sup> BDB 1977, 149.

<sup>877</sup> Goldingay and Payne 2006, 241-242.

<sup>878</sup> Oswalt 1998, 125.

<sup>879</sup> Ibid.



We suggest that the present text of 42.13 influenced 63.15 where both the noun and the associated word “zeal” reoccurs (קִנְיָהּ וְגִבּוֹרֶתָּהּ). In 63.1, the Post-Exilic community longs for the revelation of Yahweh’s strength and zeal against Edom. They desire that the zeal that led to the collapse of Babylon be stirred against the Post-Exilic enemies.

## 2. *Yahweh stirs up his rage as a warrior*

כָּאִישׁ מִלְחָמוֹת יַעֲרִיר קִנְיָהּ  
(42.13)

The *yiqtol-hiphil* can be reflective and here the verb depicts Yahweh stirring himself to war. Yahweh’s “stirs his fury” (יַעֲרִיר) for battle. This underscores his commitment to destroy Israel’s enemies (2 Chron 21.16; Job 17.8; Is 51.17; 64.6ff). While Yahweh stirs Cyrus, here in 42.13, Yahweh stirs his fury (קִנְיָהּ) (45.13).<sup>880</sup> Fury/zeal (קִנְיָהּ) can be used as a word for anger depicting a response when something that belongs to someone has been violated.<sup>881</sup> In particular, קִנְיָהּ is Yahweh’s response to the lack of justice for his covenant community.<sup>882</sup> Thus, in each instance where קִנְיָהּ is associated with anger (9.6; 37.32; 59.17; 63.15), what belongs to Yahweh has been violated, namely: the throne of Jerusalem (9.6; 37.32); those held captive (42.13)<sup>883</sup> and, the marginalized Post-Exilic community (59.17; 63.15). Yahweh’s קִנְיָהּ is directed toward enemies of Israel who threaten to destabilize Jerusalem (9.6; 37.32) but also toward the apostates within Post-Exilic Israel (59.17; 63.15).<sup>884</sup> This underscores that קִנְיָהּ does not only apply to Yahweh’s fury against foreign enemies of Israel but also against apostates.<sup>885</sup>

## 3. *Yahweh shouting and raising a battle cry in rage*

(יִרְעֵ אֶרֶץ-יִצְרָיִם)  
(42.13)

Like warriors, Yahweh shouts in battle (1 Sam 4.5; 17.52; Josh 6.5; Is 13.1-5; Is 44.23). We suggest, the particle (אֶרֶץ) evokes images of Yahweh’s wrath by employing the homophone אֶרֶץ (5.25). The phonological atmosphere is also

<sup>880</sup> Koole 1997, 249.

<sup>881</sup> In the present context, קִנְיָהּ is associated with anger in both God and humans. In texts like Deut 29.19; Ezek 5.13 the “fury is aimed at Israel because of their covenant status. They belong to Yahweh in a special sense, and so fervent is his love that intense passion is aroused when the covenant does not respond in loyal obedience.” Baloian 1992, 18.

<sup>882</sup> The motif of his zeal for the elect, Baloian notes, is seen in 14 texts: Is 9.6; 26.11; 37.32; 42.13; 59.17. Ibid.

<sup>883</sup> Though I. Ezra says jealousy is aroused because the Babylonians that worship Baal. Ezra 1873, 190.

<sup>884</sup> The larger context presumes a violation of Yahweh’s right to execute justice in the world. Koole 1997, 249ff.

<sup>885</sup> Contra Baloian who sees the text only as depictive of wrath against foreign enemies. Baloian 1992, 182.

enhanced with the repetition of similar sounding verbs that merge images of Yahweh's rousing and his shouting (נִצְרִיחַ, נִרְיֵעַ, נִעִיר).<sup>886</sup>

### 3. *Yahweh preforms like a warrior against his enemies.*

(עַל־אֹיְבָיו יִתְגַּבֵּר)

(42.13)

The enemies (אֹיְבִי) are the objects of Yahweh's rage. The abuse what/who belongs to Yahweh. The word אֹיְבִי (third-person reference) implies that the enemies of those in exile have become the enemies of Yahweh.

This reverses the way in which enemies relate to Yahweh's wrath in Proto-Isaiah. In 9.10, Yahweh stirred up enemies against Israel (אֶת־אֹיְבָיו) as the *Instruments* of his wrath. Here, the enemies of Israel in Exile are the objects of Yahweh's wrath. In contrast to Yahweh's use of instruments (enemies) when punishing his people, Is 42.13 depicts Yahweh as personally punishing the enemies of his people. When the enemies are Yahweh's enemies, Yahweh fights (cf. 42.13, אֹיְבָיו; 1.24, אֶנְהָם מִצָּרֵי וְאֶנְקָמָה, מֵאֹיְבָיו). He personally fights the enemies of his people without an intermediary in Trito-Isaiah (59.18; 62.8; 63.10; 66.6,14).

## 5.4 Isaiah 42.25

### *Surface Structure of Is 42.25*<sup>887</sup>

וַיִּשְׁפֹּךְ עָלָיו חֲמָה אֲפֹרְזוֹ מִלְחָמָה וְתַלְהָטָהּ מִסָּבִיב וְלֹא יָדָע וְתַבְעֲרֵבֶנּוּ וְלֹא־יִשְׁעִים עַל־לֵב: פ

wayyīšpōk	‘ālāyw	hēmā	’appōw	we‘ēzûz	milhāmā	
	[Loc.....]					
wattēlahāṭēhū	missābīb	wēlō’ yādā’	wattīb	’ar-bō	wēlō’-yāsīm	‘al-lēb
		[Mvt.....]			[Loc]	[Loc...]
						p̄

### *Introduction to Is 42.18-25*

Is 42.25 is part of the larger literary unit of 42.18-25.<sup>888</sup> The central concern of 42.18-25 is to express that Yahweh's wrath, experienced in the Exile, failed in its didactic intent. As Childs summarizes "the exile did not work."<sup>889</sup> Goldingay and Payne have suggested that the very literary

<sup>886</sup> Goldingay and Payne 2006, 241-242.

<sup>887</sup> *AFPM*: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; grammar [gam gram]; Includer [Incl]; Reference Grammar [Ref]

<sup>888</sup> Koole 1997, 263.

<sup>889</sup> Childs 2001, 334.

structure of the text emphasizes the inability of both Yahweh and the people to come to an agreement regarding the purpose of the Exile.

#### Chart 5.4 Structure of Is 42.18-25<sup>890</sup>

18-19	Introduction (עֲשֵׂה)
20	Two negatives: <i>the servant's incapacity</i> (who? מִי (2x); 2 negatives (לֹא, וְלֹא) 2 x (עֲשֵׂה, v.20, 2x))
21-22a	Positive: Yahweh's initiative vs. 21 Yahweh's magnifies his (תְּנֶה) for the sake of his righteousness (לְמַעַן צְדָקָה)
22b	Two negatives: <i>the people's inability</i> vs. 22 contrast statement (וְהוּא־עַם) (plunder) (שָׁבַר) spoil [לְבִי וְאֵין מִצִּיל מִשָּׁרָה] cf 5.30; 8.1) 23-24abα The central questions: who? מִי (2x) (שָׁבַר//cf. שָׁבַר in .22)
24bβ	Two negatives: <i>the people's unresponsiveness</i> v.23 (שָׁבַר, spoil) (עֲשֵׂה) – would not 2 לֹא negatives v.24) (תְּנֶה); (עֲשֵׂה)
25a	Positive: Yahweh's reaction
25b	Two negatives: the people's unresponsiveness

Reflecting on the literary structure, Goldingay and Payne note: “One effect of these interwoven chiasms is to underline the circularity of the section. It gets nowhere. The structure reflects and suggests the fact that this is true of Yhwh and of the people.”<sup>891</sup> Regardless of the legitimacy of the correspondence between literary structure and thematic development, there can be no doubt that the text emphasizes the profound inability of those in Exile to understand the purposes of Yahweh.

We suggest that Is 42.20-25 intended to show that the hardening decree was still in effect during the Exile and that themes were shaped by a reuse key terms from Is 6.9ff. In effect, Is 6.9-10 is a vehicle for Deutero-Isaiah's reflection on the inability of the people to understand Yahweh's purpose in the Exile (42.25). The basic sequence of ‘hearing’ followed by ‘seeing’ with an emphasis on the hardness of heart is preserved in both sections. Moreover, both Is 6 and 42 employ an *inclusio* with the theme of ‘listening.’ The emphasis on the *Torah* suggests a reapplication of Isaiah's prophetic *Torah* to the context of the Exile.<sup>892</sup> In effect, the words of Isaiah have not been heeded. The following chart details the similarity of themes and their logical sequence in Is 6 and Is 42:

<sup>890</sup> Goldingay and Payne 2006, 245.

<sup>891</sup> Ibid., 257.

<sup>892</sup> Koole 1997, 264.

Chart 5.5  
The Reuse of Hardening Themes from Is 6 in Is 42.18-25

Is 6	Is 42
<p><b>v.9</b>  שמע → שמע → (בין) hearing  ראה → ראה → (ידע) seeing  <i>not hearing → not seeing</i></p> <p><b>v.10</b>  לב → און → עין → עין → און → לב</p> <p>heart (לב)  ears (און)  eyes (עין)  eyes (עין)  ears (און)  heart (לב)</p> <p><i>Emphasis is on inability to see (central) because of the condition of the heart (inclusion)</i></p> <p><i>Inclusio: hearing/ears (v.9; v.10)</i>  <i>Central focus: not seeing</i></p> <p><i>Hardness of heart</i>  v.9; v.10 2x (לב)</p>	<p><b>v.18</b>  חרש → שמע hearing  עור → ראה seeing  <i>deaf-blind</i></p> <p><b>v.19</b>  עור (עבד) → חרש (מלאך) blind → deaf  עור (שלם) → עור (עבד) blind → blind  blind עור (like my servant עבד)  deaf חרש (like messenger מלאך)  blind עור (like one dedicated שלם)  blind עור (like my servant עבד)</p> <p>* phonological assonance (עור) and (עבד)</p> <p><i>Emphasis is on not seeing</i></p> <p><b>v.20</b>  ראה → רב → שמע sees much → <i>doesn't hear</i>  און → פקח → שמע open ears → <i>does not observe</i>  <b>Emphasis: not seeing → not hearing</b></p> <p><i>Inclusio: hearing/ears (v.18, v.20)</i>  <i>Central focus: not seeing</i></p> <p>v.23: ear (און), listen (שמע)  v.24: listen (שמע)  v.25: not understand (ידע)  v.25: did not take it to heart (לב)</p>
<p>-Israel: "We do not want to see" (5.19)  ↓  [my works in history]  -Reject Torah (5.24) → wrath (5.26)  ↓  Punishment  ↓  - Yahweh: "You, won't be able to see" (6.9)</p>	<p>-Israel: "Yahweh, You cannot see!" (40.27)  [our plight in exile]  ↓  -Yahweh: "No, You cannot see!" (42.18-20)  [exile/wrath was my punishment]  -Disobey Torah → wrath (42.24-25)  ↓  Didactic</p>
<b>Burns (6.13)</b>	<b>Burns (42.25)</b>
<b>Purpose of wrath: punishment</b>	<b>Purpose of wrath: didactic</b>
Lexical repetition of שמע and rejection of Torah תורה (5.24) suggest Dtr perspective on Exile	Lexical repetition (שמע) and rejection of Torah תורה (42.24) is Dtr perspective on Exile

## ***Frame Elements***

### ***Event (Literary Genre)***

The literary genre of 42.18-25 has many characteristics of ‘dispute or judgment’ literature. However, the interrogatives (מָה, vv.19,23,24), as well as the frequent shift in speakers, make it difficult to categorize the literary form with absolute precision.

vv.18-20: Yahweh  
vv.21-23 Prophet  
vv.24a 1<sup>st</sup> person plural  
vv.24b -25: Prophet

Nevertheless, the nature of the text as a ‘disputation’ is evident enough.<sup>893</sup> The charge against Yahweh that he had forgotten his people’s justice (Is 40.27) forms the ideological basis for the dispute of the people in 42.18-25, namely: God is blind and deaf. The lament and charge of the community drives Yahweh’s response in 42.18ff. Yahweh retorts that Israel is blind (וְהַעֲוִירִים) and deaf (וְהַחֲרָשִׁים שָׁמְעוּ).<sup>894</sup> Westermann captures the sense of Yahweh’s dispute with his people in this way: “I am not the one who is blind and deaf to your lot. . . . rather, it is *you* who are blind and deaf in that you fail to see and observe and understand what came about here, and why it came about.”<sup>895</sup>

The disputation tone of 42.18-25 corresponds to *Punishment* frame but is not an *announcement of punishment*. Rather, it reflects on the purposes of punishment.

### ***Evaluatee and Reasons (for Punishment)***

The text depicts Israel/Jacob (יִשְׂרָאֵל, v.24) in Babylonian captivity as the object of Yahweh’s punishment. Unlike other texts, the prophet includes himself (תַּעֲבֹדוּ) among those who sinned against Yahweh (v.24b). They are judged in their capacity as the servant of Yahweh (עַבְדִּי), as the one sent by Yahweh (בְּמִלְאָתִי) and dedicated to him (בְּמִשְׁלָם) (v.18). Their disobedience and consequential state is characterized in the following way:

1. *Israel is blind and deaf*  
(וְהַעֲוִירִים/וְהַחֲרָשִׁים)  
(vv.18-20)

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<sup>893</sup> Koole 1997, 264.

<sup>894</sup> Westermann 1969, 109 (cf. 43.22-28); Alonso-Schökel and Sicre-Diaz 1987, 291.

<sup>895</sup> Ibid.

The two vocatives (וְהַעֲנִיִּים/הַחֲרָשִׁים) in v.18a are fronted before the predicate and thus emphasize the spiritual condition of Israel/Jacob. Commanding the deaf to hear (שְׁמָעוּ) and the blind to see (הִבִּיטוּ לְרֵאוֹתַי) with the imperatives (הַחֲרָשִׁים שְׁמָעוּ וְהַעֲנִיִּים הִבִּיטוּ לְרֵאוֹתַי) in v.18 is associated with listening to and opening one's eyes to the *Torah* of Yahweh.

#### Chart 5.6

##### Structure 42.21-24

- v.21: וְלֹא יִשְׁמָעוּ: 'but did not hear.'  
 v.21: יַגְדִּיל תּוֹרָה וַיֵּאָדָּר 'Yahweh makes his Torah glorious.'  
 v.23: מִי יִשְׁמָע לְאַחֲרָיו 'who will hear for the time to come?'  
 v.24: וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ 'Whose Torah they would not obey.'

Israel sees many works of Yahweh in history (רְאוּת רַבּוֹת וְלֹא תִשְׁמַר פְּקוּדֵי אֲזִנִּים) but does not obey. 42.21-24, though influenced by the language of Deuteronomy (Deut 3.21; 4.3,9; 11.7; 28.34,67; cf. Ps 78.11; cf. Is 43.16ff), is clearly an adaptation of Is 6 where "hearing they do not perceive and seeing they do not see" (שָׁמְעוּ שְׁמוֹעַ וְאַל-תִּבְיִנוּ וּרְאוּ וְאַל-תִּדְעוּ) (6.9ff). However, while Is 6 attributed the inability of the people to perceive Yahweh, Deutero-Isaiah exonerates Yahweh and blames the people. Moreover, in Is 6 the hardening was to last until the devastation of the land (v.13). Here, in Is 42.18-25 the hardening is linked to a spiritual disposition.

#### 2. *Israel confesses her sin*

(הִלָּא יְהוָה זֶה הִטָּאֵנוּ לוֹ וְלֹא-אָבֹי בְּדַרְכֵי הַלֹּדֶה וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ)  
 (42.24)

Israel's blindness and deafness is depicted as willful (unlike 6.9ff). The repetitive use of the third-person plural form (בְּתוֹרָתוֹ; בְּדַרְכֵי, לוֹ) in v.24 indicates that the rebellion is against Yahweh. Three clauses are given depicting the unwillingness of Israel. The first clause (הִלָּא יְהוָה זֶה הִטָּאֵנוּ לוֹ) is stated in the form of a confession that includes the prophet (cf. 6.1-5; 53.6).<sup>896</sup> The confession, stated with a *qatal* form, describes sin in the past time frame and specifies that the sin resulted in the Exile (וַיִּשְׁפָּד in v.25a is a *consequential wayyiqtol*). In 42.24, הִטָּא is associated with disobedience to God's word.<sup>897</sup>

#### 3. *Israel was unwilling to walk in Yahweh's ways*

(וְלֹא-אָבֹי בְּדַרְכֵי הַלֹּדֶה)  
 (וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ)  
 (42.24)

<sup>896</sup> הִטָּא occurs 593 times in the Hebrew Bible with a wide range of meaning. A. Luc 1997, "הִטָּא (#2627)", *NIDOTTE*, 87-93.

<sup>897</sup> Koole 1997, 279. Koole interprets the preterite as a reference to earlier generations.

The prophet seems to distance himself from the generation of those who were unwilling to walk in Yahweh's ways. In the first clause (וְלֹא־אָבִי בְּדַרְכָּיו (הֵלֹךְ)), one expects the infinitive absolute to come first. However, the inverted order of words makes the assertion all the stronger.<sup>898</sup>

The theme of being willing to walk in Yahweh's ways or listen to his *Torah* is developed variously throughout Isaiah. In particular, three other texts underscore the theme of being willing to obey *Torah* as in 42.25, namely: Is 1.19; 28.12 and 30.9.<sup>899</sup> The latter two passages link 'willingness' to 'listening.' In each text the object of consent/hearing is the prophetic *Torah* (cf. 1.19).<sup>900</sup> Judah was unwilling to listen to the prophetic warning and learn from the mistakes of Israel in 28.12. Then, in 30.9, Judah is depicted as being reluctant to listen to the prophetic *Torah*. Instead, Judah depends upon Egypt for help against Assyria (Is 30.9).<sup>901</sup>

- 28.12: (וְזֹאת הַמִּרְגָּעָה וְלֹא אָבִיא שְׁמוֹעַ)  
(and this rest, but they were not willing to hear)
- 30.9: (לֹא־אָבִי שְׁמוֹעַ תּוֹרַת יְהוָה)  
but not willing to listen to *Torah*
- 42.25: וְלֹא־אָבִי בְּדַרְכָּיו הֵלֹךְ  
but not willing to in his ways walk  
וְלֹא שָׁמְעוּ בְּתוֹרַתִּי  
Nor listen to his *Torah*

All three texts have been influenced by the theme of 'being willing' (אָבִיא) to walk in Yahweh's ways from Deut (Deut 3.21; 4.3,9; 7.19; 10.21; 11.7; 29.1-4) though this does not imply a distinctively deuteronomistic expression.<sup>902</sup>

In particular, Deutero-Isaiah emphasizes the disposition of the heart.<sup>903</sup> Whereas Deut 29.1-4 attributes the lack of spiritual perception to Yahweh's passivity and 6.9ff attributes hardness to Yahweh's active decree, Deutero-Isaiah exonerates Yahweh and blames the people. The sequence of 42.16 and 42.24 indicates that Yahweh leads the blind on a path they do not know (42.16).<sup>904</sup> However, the blind do not want to know the path! (42.24; cf. 2.3).<sup>905</sup>

<sup>898</sup> J-M 2006, 123; Keil and Delitzsch 1996, 423.

<sup>899</sup> The recurring use of the infinitive associated with common lexical stock suggests that both 28.12 and 30.9 shape the perspective in 42.24c. Williamson 2009b, 89-90.

<sup>900</sup> Goldingay and Payne 2006, 255.

<sup>901</sup> *Torah* is used five times in DI: 42.4; 42.21; 51.4; 51.7. Walking in Yahweh's ways is parallel to 'keeping his commandments' in (Deut 8.6; 10.12; 11.22; 19.9). Texts like 30.9 and 42.25 undoubtedly remit to one another and correspond 'Torah' to 'ways.' In 30.15 Judah is not willing to trust in Yahweh but rather trusts in Egypt. Williamson 2009b, 89-90.

<sup>902</sup> Goldingay and Payne 2006, 255.

<sup>903</sup> Koole 1997, 279. Williamson suggests that Prov 28.9 may have influenced the sense of the word here. Williamson 1996, 89-90.

<sup>904</sup> 42.16. (וְהוֹלַקְתִּי עוֹרִים בְּדֶרֶךְ לֹא יָדְעוּ בְּנִיכּוֹת לֹא־יָדְעוּ)

<sup>905</sup> 42.24. (וְלֹא יָדְעוּ וְתַבְעֲרֵבֵן וְלֹא־יָשִׁים עַל־לֵב)

Despite Yahweh's offer to teach his people his paths (48.17), even in Exile, the wicked persisted in walking in their own paths (55.7). Only an individual/remnant was willing to learn from Yahweh (50.4-9), confess turning from Yahweh's paths (53.6) and determine to walk in the way of holiness (35.8). Proto-Isaiah was much more specific in identifying that walking in Yahweh's ways implied a turning from false political alliances (8.11; 30.11; cf. 3.12).

In Trito-Isaiah, 'shepherds' (56.11) lead the Post-Exilic community to walk in ways of unacceptable cultic practices that provoke Yahweh's wrath (58.2; 64.4; 65.2; 66.3). Though the righteous remnant yearns for a reversal of the hardening decree, it is still perceived to be in effect in Post-Exilic times (63.17; 6.9). However, in 63.17-18 Yahweh's didactic purposes in the Exile and the hardening are finally understood. The acknowledgment of divine hardening substantiates the eschatological prayer for a theophany of Yahweh.

#### 4. *Israel would not heed Yahweh's Torah*

(וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ)  
(42.24)

Israel did not obey the *Torah* תּוֹרָה (cf. Deut 3.21; 4.3, 9; 7.19; 10.21; 11.7; Deut 29.1-4).

The thought is reminiscent of Deuteronomy and likely influenced by it. Deuteronomy and Deuteronomistic writings speak with distinctive frequency of 'walking in his ways' (e.g. Deut 8:6; 10:12; 11:22; 19:9; 26:17; 28:9; 30:16) and of course of *tôrāh* and 'listening,' and of 'not consenting'. 'To walk' is here infinitive absolute (again) rather than Deuteronomy's infinitive construct, and the words reverse Deuteronomy's order. Deuteronomy does not speak of listening to *tôrāh* but rather of listening to (b) Yhwh's voice or words. Indeed, the distinctive phrase here in v. 24, literally 'listen to (b) his *tôrāh*,' is difficult to parallel anywhere in the OT. Deuteronomy's typical phrase is 'listen to Yhwh's voice.' Once again, then, it seems that the prophet's assessment corresponds to Deuteronomy without being distinctively Deuteronomistic in expression. Indeed, the *tôrāh* the people is here said to have ignored is likely to be that of prophets such as Isaiah more than that of Moses.<sup>906</sup>

Indeed, the use of the word *Torah* in Proto-Isaiah corresponds to the prophetic words of Isaiah in the midst of the Syro-Ephraimite conflict (8.16,19) and his words in the anti-Egyptian polemic (30-31). Deutero-Isaiah employs the term five times to carry the words of Isaiah from the Eighth-

<sup>906</sup> Goldingay and Payne 2006, 268.



Century into a new period.<sup>907</sup> Thus, the use of *Torah* functions to identify a new era for Isaiah's oracles.

5. *Israel did not understand and continued to be unwilling to learn that the Exile was Yahweh's wrath.*

(מִלְחָמָה וְתִלְהֻטָּהּ מִסְבִּיב וְלֹא יָדַע וְתִבְעֵר-בֶּן וְלֹא-יִשְׁמַע עַל-לֵב)  
(42.25)

In the past, Israel did not understand the purpose of the Exile (*qatal*, וְלֹא יָדַע). However, the *yiqtol* form depicts that Israel is still unwilling to learn from Yahweh (לֹא-שָׁמְעָה אֵלֶּה עַל-לֵבָהּ, *yiqtol*).<sup>908</sup> The same motif of “not laying it to heart” (לֹא-שָׁמְעָה אֵלֶּה עַל-לֵבָהּ) is also used in 47.7 to depict the inability of Babylon to understand that her glory is short lived. Israel and Babylon are guilty of the same sin, namely: unresponsiveness.

6. *Israel's unresponsiveness leads to her failure as the agent of Yahweh*

Being unresponsive to Yahweh implies the inability to accomplish the purpose for which Israel as the servant is sent (שְׁלָח). The use of the *yiqtol* to depict the sending of the servant in v.19a (אֲשַׁלְּחָה) implies that Yahweh's plan described in 42.1-4 “breaks down.”<sup>909</sup> The words “my messenger” (מַלְאָכִי), and “my dedicated one” (כְּמִשְׁלָמִי)<sup>910</sup> are parallel with the term “servant” (cf. 44.26).

When the present text is read in light of the whole of Isaiah, the magnitude of Jacob/Israel's spiritual unresponsiveness and non-compliance in the midst of Exile is heightened. Throughout the Book of Isaiah, everyone or everything sent by Yahweh accomplishes his purposes except Israel! Yahweh sends (שְׁלָח) the prophet Isaiah (6.8); his word of judgment (9.7); the Assyrian rod of wrath (10.6); sickness (10.16); a savior to Egypt (10.20); the Persians (43.19); the willing prophet and His Spirit (48.10); Yahweh's word (55.11) and international heralds to proclaim his glory in the nations (66.11). Moreover, even the *Agents* of wrath Yahweh sends come willingly (5.26, Assyria; the Medes, 13.5; Rabshakeh, 36.10). However, the servant-Israel does not do what Yahweh sends him to do! In this light, Israel's disobedience seems all the more grievous!

### ***Agent (of Punishment)***

Yahweh is referred to with the first person pro-form (אֲנִי, עֲבָדִי) and is stated as the explicit agent of the passive verb כְּמִשְׁלָמִי. The *inclusio* with the

<sup>907</sup> Williamson 1996, 89. *Torah* mentioned 5 times (5.24; 42.4; 42.21; 51.4; 51.7).

<sup>908</sup> Koole 1997, 281.

<sup>909</sup> Ibid., 268.

<sup>910</sup> The root is either מִשַׁל or מִשָּׁל. The textual difficulties have been discussed in Williamson 2009b, 257-258; Koole 1997, 268.

word ‘servant’ (v.19) at beginning and end of the verse underscores the role of Yahweh as well (פֶּעֶקֶב יְהוָה). Koole writes, “The emphatic mention of the divine name . . . stresses that Israel has a servant relationship with the One who has revealed himself precisely as Yahweh . . . (41.13).”<sup>911</sup> This intimate relationship makes Yahweh as the *Agent of punishment* all the more personal.

### ***Results (of Punishment)***

#### ***1. Yahweh gave Israel to the plunderer and Jacob to the spoiler***

(מִי־נָתַן לַמְּשׁוֹסָה יַעֲקֹב וְיִשְׂרָאֵל לְבִזְזִים הָלוּא יְהוָה)  
(42.24)

The central theme raised in the second rhetorical question indicates that it was Yahweh who was behind the Babylonian plundering of Jerusalem and subsequent captivity. The *qatal* form (מִי־נָתַן) sets Yahweh’s action in the past context and depicts Yahweh as the primary *Agent* behind the Exile. This knowledge is precisely the point that Israel/Jacob did not understand, namely: they failed to recognize that Yahweh was behind the experience of the Exile.

#### ***2. Yahweh poured out the heat of his anger and might of his battle***

(וַיִּשְׁפֹּךְ עָלֵיהֶם חֲמָה אֲפֹרְעָנוֹת מִלְחָמָה)  
(42.25)

Yahweh is the *Agent* of the verb (וַיִּשְׁפֹּךְ). The consequential *wayyiqtol* conveys the following sense: Israel did not obey the *Torah*. Therefore, Yahweh poured out his anger upon them (i.e., the disaster of the Exile).

### ***Agent (of Punishment)***

Babylon is the unnamed ‘plunderer’ and ‘spoiler’ (v.24).

### ***Punishment and Results***

The people of the covenant (עַם יְהוָה) are depicted in the following terms: robbed, plundered, trapped in holes, hidden in prisons, prey. They are in a state of helplessness with no one to restore them. In sum, 42.24 depicts the exiles as:

(עַם־בִּזְזוֹן)	<i>qotel, passive; “robbed.”</i>
(וְשִׁסְיָה)	<i>qotel, passive; “plundered.”</i>
(הִתְחַבֵּא בְּחֻרִים)	<i>infinitive; “trapped in holes.”</i>

<sup>911</sup> Koole 1997, 268.

(וּבְכַתִּי כְּלָאִים הַחֲבָאוּ)	<i>qatal, passive; "hidden in prisons"</i>
(הָיוּ לְבִזָּה)	<i>qatal; "have become prey."</i>
(וְאֵין מַצִּיל מִשָּׁפָה)	<i>qotel, active; "no one to rescue from plunder."</i>
(וְאֵין אָמַר הָשֵׁב)	<i>qotel + imperative; "no one saying: be restored!"</i>

## 1. Israel is robbed and plundered

(וְהָיָה עַם-בְּנוֹז וְשָׁסוּי)

(42.22)

מִי־נֶתְנוּ לְמַשׁוּסָה יַעֲקֹב וְיִשְׂרָאֵל לְבִזְזִים הָלֹא יִהְיֶה זֶה חֲטָאנוּ לוֹ וְלֹא-אָבוּ בְּדַרְכֵּי הָלוֹךְ וְלֹא שָׁמְעוּ בְּתוֹרָתוֹ

(42.23)

Yahweh is the active *Agent* who gave (נָתַן, *qatal*)<sup>912</sup> his people up to the 'spoiler' מַשְׁפָּה (שָׁסָה) and 'to the one who plunders' (בִּזְזוּ, לְבִזְזִים). The terms imply a context in which war is lost (17.14; 2 Kings 21.14).<sup>913</sup> Israel was given over to Assyria who would take Israel's spoil. This was announced with the birth of Isaiah's sign-child "Maher-Shalal-Haz-Baz" (8.1). The taking of spoil was reiterated in texts that depict Assyria's treatment of Israel (Is 10.2; 11.14; 17.14).<sup>914</sup> Now, the *shoah* describes how Babylon (implicitly stated) was Yahweh's *Agent* of wrath against Judah. The Akkadian *Dynastic Prophecy 1.150* captures the manner in which Babylonian kings brought booty and plunder into Babylon.<sup>915</sup>

*I' [...] me. [...] me. [...] left. [...] great. [...] (i 7') [...] a later day. [...] will be overthrown. [...] will be annihilated. [...] Assyria. [...] silver (?) and [...] will attack and [...] Babylon, will attack and [...] will be overthrown. [...] will lift up and [...] will come/go [...] will seize [...] he will destroy [...] will shroud [...] he will bring extensive booty into Babylon. [...] he will decorate the Esagil and the Ezida. [...] he will build the palace of Babylon. [...] Nippur to Babylon. He will exercise kingship [for x years].*

## 2. Yahweh pours out the heat of his anger on Israel

וַיִּשְׁפֹּךְ עָלָיו חֲמָה אָפוּ וַעֲזִיזוּ מִלְחָמָה וּפְלִהֻטָּהּ מִסָּבִיב

(42.25aa)

<sup>912</sup> The depiction of Yahweh giving the exiles up for spoil and to the plunderer as a punishment for sin is seen in Is 34.2 and 41.2 as well. In Is 34.2, the context is Edom, as a prototype of all nations, who is "given to the slaughter": נָתַתָּם לְשָׂכָה (Is 34.2). Here, the term for wrath 'fury' (חֲמָה, *qatal*, hiphil) against the nations and their hosts depicts the emotional state of Yahweh when giving them up for the slaughter. While not a wrath-associated passage, in Is 41.2 Yahweh "gives up nations for him" (i.e., for Cyrus) the Persian (יָתֵן לְפָנָיו גּוֹיִם).

<sup>913</sup> Smith 2009, 187.

<sup>914</sup> Note that similar themes are used in Is 17.14 (cf. both terms in Jer 30.16). See Longman III 1997b, 481-482.

<sup>915</sup> Ibid.

“He poured out the heat of his anger” (וַיִּשְׁפֹּךְ, *wayyiqtol*) depicts the *consequences* of Israel not heeding the *Torah* of Yahweh. The word חֶמָה means to ‘be hot’ or ‘heat.’<sup>916</sup> When used in the context of wrath it refers to a sense of internal agitation (cf. Hos 7.5). Within Isaiah, the noun חֶמָה appears in 51.13,17,20,22. Both חֶמָה and אַף are frequently used together<sup>917</sup> to depict a wrathful person. The ‘pouring out of Yahweh’s ‘heat of anger’ conveys the image of wrath as being detached from Yahweh once it is poured out (שָׁפַךְ, cf. Jer 6.11; 10.25; Ps 79.6). Once it is ‘poured out’ the heat of his anger is no longer under control by Yahweh.

### 3. *Yahweh pours out the violence of war*

וַיִּשְׁפֹּךְ עָלָיו חֶמָה אִפּוֹ וַעֲזָזוּ מִלְחָמָה וַתִּלְהָטֵהוּ מִסָּבִיב  
(42.25)

The construct relationship defines the *Manner* in which the war occurs (i.e., the fierceness of war, cf. Pss 78.4; 145.6). We noted that within the immediate literary context, Yahweh is depicted as a man of war (כָּאִישׁ מִלְחָמָה) in rendering retribution to Babylon (42.13). Yahweh’s desire for war and retribution could no longer be contained after a period of restraining his emotions (42.13).

In the Book of Isaiah, the noun מִלְחָמָה, ‘war’ is used to depict the vision of the end of war (2.4). In 3.2; 32.25 ‘men of war’ fall in battle when Yahweh is exalted. The Syro-Ephraimite coalition plans to war against Judah (7.1). Yahweh summons men of war (13.4) against Babylon. In 27.4, Yahweh desires to make war against the adversaries of his people but can find none (cf. 41.13). Yahweh also provides the spirit or strength for war and battle (28.6). Hezekiah is accused of having a mere ‘strategy of words’ for war (36.5), in contrast to the words of the Assyrian officials whose strategy of words is non-effective.

The related verb (לָחַם) ‘to war’ occurs in Is 7.1 to depict the Syro-Ephraimite inability to capture Jerusalem. Yahweh stirs up of the Egyptians to war against each other (19.2) is the implied agent behind Assyria’s wars with the Philistines (20.1). Both texts (19.2; 20.1) function to depict the futility of trust in Egypt. Yahweh personally fights against Assyria in 30.32. Yahweh is seen as the active agent manipulating the wars of Sennacherib to provide relief for his people from the Assyrians (37.8-9).<sup>918</sup> While Yahweh defends Jerusalem in Proto-Isaiah, in 63.10, Yahweh personally wars

<sup>916</sup> חֶמָה conveys heat as it is also used in the context of baking bread. See Koole 1997, 280.

<sup>917</sup> Sauer notes: “But, the term אַף, on the other hand denotes a corporal and visible agitation of an angry man so that even the breathing is agitated. Both terms are used together frequently, (Deut 9.19; 29, 22.27; Is 42.25; 66.15; Jer 7.20; 21.5; 32.21.37; 33.5; 36.7; 42.18; 44.16; Ezek 5.15; 22.20; 25.14; 38.18; Micah 5.14; Dan 9.16; Gen 27.44s; Is 63.3,6; Ezek 5.13; 7.8; 13.13; 20.8,21; Nahum 1.6; Hab 2.15; Pss 6.2; 37.8; 78.38; 90.7; Prov 15.1; 21.14; 22.24; 27.4; 29.22; Lam 4.11.” Sauer 1997d, “חֶמָה *hēmā* excitement,” *TLOT*, 436.

<sup>918</sup> Smith 2009, 613-614.

against his people because of their rebellion. Yahweh becomes their enemy, and he fights against them!

Thus, while in Is 1-55, Yahweh is pictured as delegating agents for war against his people (Assyria, Babylon), he does not personally fight against them. However, in Trito-Isaiah, Yahweh fights with the apostates and does not delegate the fighting to another (cf. 63.10).

#### 4. *[War] burnt him up.*

(וַתִּלְהַטְהוּ מִסָּבִיב)  
(42.25).

The phonological assonance of וַתִּלְהַטְהוּ (“it burnt him”) with מִלְחָמָה (“war”) underscores that it is the war that ‘burns him up.’ The burning of the land was decreed in Is 6.13 (cf. 30.17, 27).

Burning as an expression of Yahweh’s wrath is depicted as having occurred. In 9.17 wickedness itself was described as a fire of punishment that led to self-destruction. In 10.17, the light of Israel (Yahweh) burns against Assyria. In 30.27, the Name of the Lord comes from afar ‘burning.’ Finally, in 30.33, Yahweh kindles a fire for the king of Assyria. In Deutero-Isaiah the reversal of ‘being burnt’ is portrayed: “when you walk through the fire, you will not be burnt” (43.2). In Trito-Isaiah salvation is portrayed as a fire that burns in a positive way (62.1). However, in 66.15-16 fire depicts the wrath of Yahweh against the apostates.

### ***Purpose (of Punishment)***

#### 1. *To magnify and make glorious his Torah for the sake of his righteousness*

(יִתְנֶה חֵפֶז לַמַּעַשׂ צִדְקוֹ יִגְדִּיל תּוֹרָה וַיִּאֲדִיר)  
(42.21)

Yahweh’s pleasure (חֵפֶז) was to extend his *Torah* to all. The term is used to show Yahweh’s emotional pleasure in the commission of his servants (49.4; 53.8-10; 61.2; 61.8-10). In Is 55.11 Yahweh’s word fulfills what Yahweh takes pleasure in accomplishing.<sup>919</sup> The righteous purpose of Yahweh in the world (צִדְקוֹ) is broken by the inability and disobedience of his people (42.18-25).

#### 2. *Purpose of the Exile was didactic*

(וְלֹא יָדַע וַתִּבְעֶר-בֶּן וְלֹא-יָשִׁים עַל-לֵב)  
(42.25)

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<sup>919</sup> The link between ‘desire’ and Yahweh’s word remits back to Is 55.11. Goldingay and Payne 2006, 263.

The people, however, did not “take it to heart.” The didactic purpose of God’s wrath on Judah in the Exile was not accomplished.

## 5.5 Isaiah 47.6

### *Surface Structure of Is 47.6*<sup>920</sup>

קִצְּפֹתַי עַל־עַמִּי חִלְלֹתַי נִחְלָתַי וְאֶתְנַם בְּגִדִּי לֹא־שָׁמִיתָ לָהֶם רַחֲמִים עַל־זִמּוֹן הַכְּבֹדֶתָ עֲלֵיהֶם מֵאֵד:

*qāṣap̄tī* ‘al-‘ammī *ḥillaltiy* naḥālāfī wā’ettēnēm bēyādēk  
[Hrm grmr] [Loc.....]

*lō’-samt* lāhem rahāmim ‘al-zāqēn hiḵbaḏt ‘ullēk mē’ōḏ  
[IDO] [DO.....] [Loc.....] [Mnr...]

### *Introduction to Is 47*

Is 47 contains forty words used nowhere else in the book of Isaiah. The majority consensus is that Deutero-Isaiah has reproduced several themes from Jer 50-51 in Is 13-14; 47. Blenkinsopp’s comparison of the Jeremiah and Isaiah is noted below:

Chart 5.7  
Recycling Anti-Babylonian Oracles from Jeremiah in Is 13 and 47<sup>921</sup>

Jeremiah 50-51	Isaiah
Medes attack Babylon (50.41-42; 51.11,28)	13.17
Medes are instruments of anger (50.25), כְּלִי־יָדַים	13.5 (כְּלִי־יָדַים)
Medes are dedicated to Yahweh’s service (51.27-28)	13.3
Rally around a standard (50.2; 51.12,17) וְשֹׂאֲרֵי־נֶס	13.2 (וְשֹׂאֲרֵי־נֶס)
The attack inspires terror and makes the enemy flee (Jer 50.16)	13.14
Conquered Babylon reverts to nature (50.39; 51.37)	13.20-22
50.34 גָּאֻלְמוֹ הָיָה צָבָאוֹת שְׁמוֹ יִיב יָרִיב אֶת־רִיבָם לְמַעַן הַרְגִּיעַ אֶת־הָאָרֶץ וְהַרְגִּיעַ לִישְׁבֵי בָבֶל	47.4 גָּאֻלְנוּ יְהוָה צָבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל
51.6 Effect of Yahweh’s wrath (כִּי־עַתָּה נִקְמָה הִיא)	47.3 (נָקָם אֶקֶח)
50.42; 51.33 (Babylon personified) (בֶּת־בָּבֶל)	47.1 (בֶּת־בָּבֶל)

In the present literary setting, the theme of Is 47 is an oracle against the city of Babylon that follows Yahweh’s humiliation of her gods in Is 46. This pattern underscores that the inability of Babylonian gods to hear and deliver (46.7,15) and leads to the destruction of the city of Babylon. In contrast,

<sup>920</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; gam grammar [gam gram]

<sup>921</sup> Blenkinsopp 2002, 280.

Yahweh can hear and deliver his people (46.3ff; 47.11) which results in the salvation of Israel (47.4).<sup>922</sup>

### ***Event (Literary Genre)***

Aspects of Is 47 resemble characteristics of *taunt-songs* and *lament* forms.<sup>923</sup> The overarching literary genre is that of a *prophecy against a foreign nation*. The text presents destruction as an act of Yahweh which will occur in the immediate future. The original setting, Sweeney notes, lies in the “execration rituals to curse enemies (1 Kings 22; Num 22-24) which later emerged in liturgical announcements of Yahweh’s sovereignty (Ps 2).”<sup>924</sup> The genre typically has a *prophetic word of doom* (47.1-4), a *substantiation* of the word of doom (47.5-7) and *consequences* of Yahweh’s intervention (47.8-11).<sup>925</sup> The themes of Is 47.1-1 may be largely divided into three sections:

- 47.1-4: God’s vengeance (נָקָם) results in the humiliation of Babylon
- 47.5-7: Reasons for Yahweh’s wrath (לֹא-שָׁמַתָּ לָהֶם רַחֲמִים) against Babylon
- 47.8-11: Secure Babylon will fall

The wrath-related clause (קִצְפֹּתַי עַל-עַמִּי) occurs under the section describing Yahweh’s *Reason* for wrath against Babylon (47.6). The intent is to show how Babylon’s unjust wrath against Israel contradicted Yahweh’s just wrath against his people. In addition to Babylon’s ruthlessness against Israel, her arrogant pride is an additional reason for the announcement of doom. Both ruthlessness and pride echo the *Reasons* for Yahweh’s wrath against Babylon in 13-14. In this section, we focus on the substantiation of Babylon’s punishment in 47.6. We also briefly mention the relationship of Is 47 to other elements. The substantiation of Yahweh’s word of doom against Babylon and the consequential effects correspond to the *Punishment* frame with the following elements.

### ***Frame Elements***

#### ***Time (Historical)***

- (רָדִיו וּשְׁבִי עַל-עֶפְרַת בְּתוּלַת בֵּית-בְּקָל שְׁבִי-לְאַרְצָא יִוֹ-כְפָסָא)  
(47.1)
- (שְׁבִי דוֹמָם וּבָאִי בַחֲשֹׁךְ בֵּית-כְּשָׁדִים)  
(47.5)

The use of imperatives in 47.1,5 implies that the occasion of the text was

<sup>922</sup> Childs 2001, 367.

<sup>923</sup> Smith 2009, 298.

<sup>924</sup> Sweeney 1996, Loc. 9159.

<sup>925</sup> Ibid..

written before the fall of Babylon in 539 BCE.<sup>926</sup>

### ***Evaluee; Depiction of Babylon; Reasons; Punishment and Results***

#### ***1. Sit in the Dust with no throne, Virgin daughter of Babylon, daughter of the Chaldeans***

(וְרָדוּ וְשָׁבִי עַל-עֶפְרַת בְּתוּלַת בֵּת-בְּכֹל שְׁבִי-לָאָרֶץ אֵין-כֶּסֶּא בֵּת-כְּשָׁדִים)

(47.1)

(בֵּת-כְּשָׁדִים)

(47.1,5)

The depictions of Babylon sitting upon the dust and the ground are similar to language in the *Balu Myth 1.86* where the ‘Gracious One’ descends to sit on the earth and pours dirt over his head with the dust of humiliation.”<sup>927</sup> In the same way, 47.1 implies the mourning that Babylon will experience at her humiliation.

The image of sitting in the dust (עפר) and earth (ארץ) is associated with the judgment of Edom (Is 34.9; Mic 7.17).<sup>928</sup> The custom of sitting on the ground to mourn is a common practice in Semitic peoples (cf. Is 52.2). For this reason, the text can be read as a means of depicting the death of Babylon as a reigning empire.<sup>929</sup> The identity of Babylon as ‘virgin’ (בְּתוּלַת בֵּת-בְּכֹל) contrasts the city of Babylon with the city Zion (cf. 37.22; 49.14-26; 62.5). In 37.22, the virgin (Jerusalem) has reason to believe in her future because of Yahweh’s defense. Virgin Babylon, however, has no future. According to Koole, the depiction of Babylon as ‘virgin’ here connotes the image of a “lively young woman who believes in the future but is often disappointed in this belief through her vulnerability in a situation of war; hence the occurrence of the expression in words of doom, 23.12; Jer 14.17; 18.13; 46.11; Amos 5.2).”<sup>930</sup>

#### ***2. No longer called ‘tender’ and ‘delicate.’***

(כִּי לֹא תוֹסִיפִי יִקְרְאוּלְךָ רַבָּה וְעֵנִיָּה)

(47.1)

The word pair (רַבָּה וְעֵנִיָּה) is in idiom used in Deut 28.54 in the context of a curse. In 55.2, the word עֵנִי depicts the luxury enjoyed as a result of listening to Yahweh. In 66.11 the restored Post-Exilic community is pampered by the nations (66.11). Here, in 47.1 however, the depiction of Babylon underscores how the nations pampered Babylon.

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<sup>926</sup> Westermann 1969, 189.

<sup>927</sup> Dennis Pardee 1997, 267.

<sup>928</sup> Fisher et al. 1972, *RSP*, 125.

<sup>929</sup> *Ibid.*, 45.

<sup>930</sup> Koole 1997, 525.



### 3. *Take millstones and grind meal*

(קָחִי רִחִים וְטֹחֲנִי קֶמֶח)  
(47.2)

The depiction of Babylon shifts from being that of a queen-virgin to that of a slave worker who grinds millstones (Ex 11.5; Judg 16.21). Taking off the veil (גְּלִי צִמְתָּךְ) and revealing her legs to pass through the river (חֲשַׁפִּי-שֵׁכַל גְּלִי-שׁוֹק עֲבָרִי נְהָרוֹת) indicates that Babylon is now in a position of work. Unprotected by her veil, she must cross streams daily as a working slave.<sup>931</sup>

### 4. *Strip naked*

(גְּלִי צִמְתָּךְ חֲשַׁפִּי-שֵׁכַל גְּלִי-שׁוֹק עֲבָרִי נְהָרוֹת)  
(47.2)  
(תִּגְלִי עֲרוֹתְךָ גַּם תִּרְאֶה חֲרָפְתְּךָ)  
(47.3)

The desire for the humiliation of Babylon by exposing her sexual organ (תִּגְלִי)<sup>932</sup> is expressed with the two *jussives* following the imperative (עֲבָרִי) (v.3). Babylon believed she could not be seen (אֵין רֹאֶנִּי, 47.10) but now both her genitals and her evil will be exposed for all to see (אֵין רֹאֶנִּי, 47.10). Babylon is employed as a slave and offered for public inspection.<sup>933</sup>

### 5. *Sit in silence; Go into the darkness, daughter of the Chaldeans, mistress of the kingdoms*

(שְׁבִי דוֹמָם וּבְאֵי בְחֹשֶׁךְ בְּתִפְשָׁדִים כִּי לֹא תוֹסִיפִי יִקְרְאוּ-לְךָ גְּבֵרֹת מַמְלָכוֹת)  
(47.5)  
(וּתְאֻמְרִי לְעוֹלָם אֶהְיֶה גְּבֵרֹת עַד)  
(47.7)

The image of Babylon shifts from humiliated virgin to that of humiliated “mistress of the kingdoms” (גְּבֵרֹת מַמְלָכוֹת). The adjective contrasts with descriptions of Yahweh who is called “Mighty God” (גִּבּוֹר, 9.5; 10.21) and described as a great warrior (42.13). Moreover, her claim to be a mistress forever in 47.7 (וּתְאֻמְרִי לְעוֹלָם אֶהְיֶה גְּבֵרֹת עַד) over all of the kingdoms indicates that Babylon was usurping the “prerogative of God alone” (43.10; 51.6).<sup>934</sup>

### 6. *Lover of pleasure, secure in herself*

(וְעֵתָהּ שְׂמָעִי-זֹאת עֲדִינָה הַיּוֹשֶׁבֶת לְבִטָּח)  
(47.8)

<sup>931</sup> Young 1972, 233.

<sup>932</sup> Reference to genitals or private parts (Gen 9.22; Deut 23.15; Lev 18.6-20.21; Ezek 16.32; 28.42).

<sup>933</sup> Koole 1997, 529.

<sup>934</sup> Alonso-Schökel and Sicre-Diaz 1987, 309.

Babylon is depicted as a lover of pleasure. עֲדִינָהּ is mostly related to the enjoyment of food (Jer 51.54; Gen 49.20; Lam 4.5; Neh 9.25) but is also a term to describe sexual pleasure (Gen 18.12), or delight (Prov 29.17). In effect, “Madam Babylon sits thus, unaware of the sitting that vv.1 and 5 heralds.”<sup>935</sup>

#### 7. *Self-deification*

(אֲנִי וְאֶפְסִי עוֹד)  
(47.8)  
(וְתִאמְרֵי בְלִבִּי אֲנִי וְאֶפְסִי עוֹד)  
(47.10)

The expression is similar to the clause found in Zeph 2:15 “אֲנִי וְאֶפְסִי עוֹד I am, and there is none else.”<sup>936</sup> The expression underscores the sense of exclusivity. That is to say, “I, and I exclusively (= I alone), I exist!”<sup>937</sup> Within Deutero-Isaiah, the pronoun with which Babylon speaks of herself (i.e., אֲנִי, “I”) is “almost exclusively used for the divine “I” that Yahweh uses to describe his claim to exclusivity (45.5,6,14,18,21,22; 46.9).<sup>938</sup>

#### 8. *Proud in her posterity*

(לֹא אִישׁ בְּאַלְמָנָה וְלֹא אִדָּע שְׂכֹל)  
(47.8)

Not knowing the sorrow of bereavement or widowhood defines what it meant for Babylon to dwell securely. In effect, as Smith notes, this claim refers not to literal children but to the “false belief that her people and vassal states will never be taken away from her by a stronger military power. Babylon depended on the taxation of her vassal states to fund her lavish lifestyle.”<sup>939</sup>

#### 9. *Sorceress attempting to manipulate her security*

(כְּתִמָּם בָּאוּ עָלֶיהָ בָּרֶב כְּשִׁפְיָהּ בְּעֶצְמַת חֲבֵרֶיהָ מֵאֵד)  
(47.9)  
(עַמְדֵי־גָא בְּחֲבֵרֶיהָ וּבָרֶב כְּשִׁפְיָהּ בְּאֶשֶׁר יִגְעַת מִנְעוּגֶיהָ אוֹלֵי תוֹכֶלֶי הוֹעִיל אוֹלֵי תַעְרוּצִי)  
(47.12)  
(נִלְאִית בָּרֶב עֲצָתָהּ יַעֲמִדוּ־נָא וַיּוֹשִׁיעֲךָ הַבָּרוּ שְׁמִים הַחַיִּים בְּכֹכְבֵּים מוֹדִיעִם לְחִדְשִׁים מֵאֶשֶׁר )  
(יָבֹאוּ עָלֶיהָ)  
(47.13)

Incantations (כְּשִׁפְיָהּ) and spells (חֲבֵרָה) were not permitted in Israel (Deut

<sup>935</sup> Goldingay and Payne 2006, 102.

<sup>936</sup> GKC 1910, 481.

<sup>937</sup> J-M 2006, 572.

<sup>938</sup> Koole 1997, 537; Alonso-Schökel and Sicre-Diaz 1987, 309.

<sup>939</sup> Smith 2009, 305.

18.10,11; Ex 22.17,18) but were common in Babylon.<sup>940</sup> The emphasis is not so much on the forbidden nature of occult practices but in Babylon's thinking that she could ward off evil disaster employing incantations, spells or astrology. Here the intent to make plans (עצה) contrasts with Yahweh's counsel in 40.13; 40.26.

The blasphemous speech that usurps Yahweh's eternal right to exist forever is something Babylon did not consider: "you did not lay these things to heart or think about their outcome" (לֹא-שָׁמַתְּ אֵלֶּה עַל-לִבְּךָ לֹא זָכַרְתָּ אַחֲרֵיהֶם). The same idiom (וְלֹא-יָשִׁים עַל-לִבְּךָ) in 42.25 emphasized Israel's refusal to know Yahweh's word. Here, the emphasis is on Babylon being unaware of the future. Not knowing the latter things to come both belittles her arrogance as a sorceress (vv.12-15) and emphasizes Babylon's inability to be like Yahweh. Only Yahweh is the First and the Last (44.6).

#### 10. *Secure in her wickedness/unchecked*

(וַתִּבְטַחַי בְּרָעוֹתַי אֲמַרְתִּי אֵין רָאִנִי)  
(47.10)

The consequential *wayyiqtol* (וַתִּבְטַחַי) implies that, because of the multitude of sorceries (בְּרַב כְּשָׁפֶיךָ בְּעֶצְמַת חֲבֵרֶיךָ מְאֹד: v.9) and incantations, Babylon believes she is secure in her wickedness." The phrase אֵין רָאִנִי indicates Babylon did not believe Yahweh directed affairs of humanity nor that Yahweh could intervene and punish wickedness.<sup>941</sup> However, God's justice repays evil with evil. As Smith notes: "God will execute his justice against Babylon by repaying disaster, evil" (*rā'ā*) [47.11] in response to Babylon's evil" (*rā'ā* in 47:10)."<sup>942</sup>

#### 11. *Led astray by her wisdom and knowledge*

(חִכְמַתְּךָ וְדַעְתְּךָ הִיא שׁוֹבְבָתְךָ)  
(47.10)

The wisdom of Babylon is emphasized by the fronting of חִכְמַתְּךָ וְדַעְתְּךָ ("wisdom and your knowledge"). The two words are a *hendiadys* and the *waw* on וְדַעְתְּךָ is explicative.<sup>943</sup> Both words are seen as agents of the verb (שׁוֹבְבָתְךָ) in the *qatal* form. Thus, wisdom and knowledge are personified. They represent both the knowledge gained from magic as well as insights from politicians.<sup>944</sup> However, they lead the people astray.

<sup>940</sup> The biblical record preserves clear evidence of familiarity with Mesopotamian practices. However, there is no biblical corollary to the divinity texts produced in Mesopotamia. Few references allude to practices in the Ancient Near East (Ezek 21.21; Is 47.12-13; Dan 5.11). Hallo 1997, 422.

<sup>941</sup> Young 1972, 329.

<sup>942</sup> Smith 2009, 307.

<sup>943</sup> Goldingay and Payne 2006, 106.

<sup>944</sup> Young 1972, 329.

### *Reasons (for Punishment)*

The charge against Babylon in 47.6-7 is that she showed no mercy to those whom Yahweh had handed over to her for punishment. In 10.5ff, Assyria had gone beyond what Yahweh intended. Here, too, Babylon has gone beyond what Yahweh intended in punishing Judah. Three structurally parallel clauses depict Yahweh's anger against his people and the consequential results of his anger: 'I was angry' (קָצַפְתִּי); 'I profaned' (חִלֵּלְתִּי) (both clauses are in the *qatal* and depict the actions as completed). The third clause "and I gave" (וָאֶתְּנָהּ) is a *wayyiqtol* that expresses the logical consequences of the first two *qatal* forms. That is, Yahweh's anger and the profaning of his people led to him to hand his covenant people into the hands of Babylon. We now turn our attention to the actions of Yahweh.

First, Yahweh was angry (קָצַפְתִּי עַל-עַמִּי) with his covenant people. The repetition of the first-person plural expresses Yahweh's personal emotions of wrath. The word קָצַף was discussed in 8.21-23 where it depicted human rage against God and king. When the word is used of Yahweh, it is consistently depicted as something temporary and always contrasted with a reversal of the consequences of wrath (54.8,9; 57.6,16,17; 60.10; 64.4,8; cf. 34.2). Thus, as Koole notes, the word קָצַף is always juxtaposed with the hope of rehabilitation (cf. 54.8).<sup>945</sup> However, this is only the case when speaking about divine קָצַף toward Israel. Rehabilitation is not implied in every case (cf. 8.21-23). Here, in 47, the reason for Yahweh's קָצַף toward Israel is not specified but only functions to substantiate the rationale for his punishment of Babylon.

Second, Yahweh profaned his inheritance (חִלֵּלְתִּי נַחֲלָתִי). The parallel terms עַם ("people") and נַחֲלָתִי ("inheritance") underscores the unique "relationship between Yahweh and Israel as well as the unique status of Israel among the nations. Israel is a נַחֲלָה people (Deut 4.20) and a נַחֲלָה tribe (Is 63.17; Jer 10.16 = 51.19; Ps 74.2)."<sup>946</sup> To 'profane' (חִלֵּל) implies desecrating something as holy (Lev 21.4, 9; Is 48.11; Ezek 7.24; 20.9, 14, 22; 22.16, 26; 25.3).<sup>947</sup> Within Deutero-Isaiah, חִלֵּל is associated with the desecration of the Temple (43.28). The same sense is noted in Lam 2.2; 5.22 that sees the destruction of Jerusalem as an expression of Yahweh's wrath.<sup>948</sup> In contrast to Ps 74.7, Deutero-Isaiah attributes the collapse of 587 BCE as an act of desecration attributed to God alone (cf. Lam 2.2).<sup>949</sup> In contrast, the LXX resists associating Yahweh with the verb חִלֵּל. The MT, however, depicts Yahweh alone as the one who handed the Temple and his people (47.6) over for defilement (47.6). His people would no longer be kept distinct but would be open to the same treatment just like any other people

<sup>945</sup> Koole 1997, 553.

<sup>946</sup> G. Wanke 1997, "נַחֲלָה *nah<sup>a</sup>lā* possession," *TLOT*, 733.

<sup>947</sup> *SWA* 1997.

<sup>948</sup> Goldingay 1966, 230.

<sup>949</sup> F. Maas 1997a, "חִלֵּל *hll* pi. to desecrate", *TLOT*, 429.

who could be conquered (cf. Jer 21.7; 27.6).<sup>950</sup>

Shaped by the ideology of Leviticus, the defilement of Yahweh's holy objects (Temple and people) is associated with the pollution of his Name (Lev 19-21).<sup>951</sup> The protection of Yahweh's name from defilement motivates Yahweh to destroy Babylon and liberate his people (48.11).<sup>952</sup>

We suggest that the association of קָצַף with הָלַל underscores both the temporary nature of Yahweh's wrath and the state of defilement. Defiled objects/people could be made clean. The state of defilement was not necessarily a permanent one (Lev. 21.8).<sup>953</sup> So, too, קָצַף is used in Deutero-Isaiah to express the temporal nature of Yahweh's wrath (54.8). Frequently, קָצַף is followed by expressions of Yahweh's mercy in Deutero-Isaiah. In effect, Yahweh must intervene so that his name will not be defiled (48.11).

The third clause (וְאֶתְנַחֵם בְּיָדָהּ) in 47.6 is a *wayyiqtol* that expresses the logical consequences of the first two *qatal* forms. Yahweh's anger (קָצַף) led him to defile (הָלַל) his people by placing them into the hands of Babylon. The language should be understood as the legal transfer of something into someone else's hands. In effect, "Babylon was given military and legal authority of Israel (Jer 20.4ff; 21.7ff; 27.6; 29.21)."<sup>954</sup> However, they did not understand the temporary nature of Yahweh's wrath. Babylon was expected to show mercy. They were not to place a heavy yoke on the elderly.

1. *Yahweh's agent of wrath (Babylon) violated his purposes by showing no mercy*

(לֹא-שָׁמְתָה לָהֶם רַחֲמִים) 47.6

(לֹא-שָׁמְתָה לָהֶם רַחֲמִים) 47.6

(לֹא-שָׁמְתָה אֵלֶיהָ עַל-לֵבָדּ לֹא וְכִרְתָּ אֶתְרִיתָהּ:) 47.7

Unlike Goldingay and Payne's suggestion,<sup>955</sup> the text associates Babylon's gender with her posterity and prostitution rather than her duty to show compassion that is characteristic of females. The metaphor of 'mistress' need not be extended to every aspect of the text. Rather, Babylon is expected to show mercy because Yahweh's is a God of mercy (14.1; 30.18; 49.10-15; 54.7-10; 55.7; 60.10; 63.7-15). Essentially, Yahweh's קָצַף entails Yahweh's רַחֲמִים.

2. *Yahweh's agent of wrath (Babylon) violated his purposes by placing an exceedingly heavy yoke on the aged*

(עַל-זָקֵן הִכְבַּדְתָּ עֲלָיו מֵאֹד)

(47.6)

<sup>950</sup> Goldingay and Payne 2006, 125.

<sup>951</sup> Yahweh is the subject of the verb "profane" but not in the LXX (cf. 43.28). Ibid.

<sup>952</sup> In Trito-Isaiah, the cultic critique describes apostates as defiling the Sabbath (56.2).

<sup>953</sup> Hill and Walton 1991, 105; J. E. Hartley 2003, 427.

<sup>954</sup> Koole 1997, 534; F. Maas 1997a, "חָלַל pi. to desecrate", *TLOT*, 429.

<sup>955</sup> Goldingay and Payne 2006, 115.

The levitical code underscores the honoring of old age (זָקֵן) (Lev 19.32), and the fate of the elderly is lamented in Deut 28.50; Lam 2.21; 5.12.<sup>956</sup> Placing a yoke (עֲלָה) is a symbol of slavery and oppression. Assyria had also placed an excessively heavy yoke upon the people of Israel. Babylon, too, is now depicted as placing a merciless yoke on the people of Yahweh (9.3; 10.27; 14.25; cf. 1 Kings 12.10-14; Neh 5.15; Jer 27).

The hard fate which overtook the aged is also mentioned in Lam 1.19; 2.21; 5.12, but these certainly must represent isolated cases. In general, the treatment meted out to the exiles in Babylon was not particularly cruel.<sup>957</sup>

While the exact nature of the difficulty is not stated, the challenges faced by the elderly should not be understated (41.11f; 42.22; 49.29; 51.13).<sup>958</sup> In the Book of Isaiah, the role of the ‘elders’ (זָקֵן) is quite varied. In Proto-Isaiah, elders are depicted as leaders who fall under the judgment of Yahweh (3.2) because they deceive the people (3.14-15). In this light, a punitive measure upon the elders sustains *Lex Talonis* in Yahweh’s justice. The adverb “excessive” (מְאֵד) suggests that it is the excessive burden that is in view, not the just punitive measure. In Trito-Isaiah, the elders are depicted as living out the fullness of their days because of an absence of war (65.20). Finally, Isaiah’s apocalyptic section depicts Yahweh reigning gloriously before his elders (24.23).

In summary, Babylon’s role as the *Agent* of Yahweh’s wrath is itself a *Stimulus* for Yahweh’s wrath against Babylon. This pattern was seen to correspond to Yahweh’s basis for the judgment of Assyria as well. Assyria was commissioned to only take spoil, plunder and trample down in the streets (10.5, לְשָׁלַל שָׁלַל וְלָבֹז לָבַז וְלִשְׂמוֹת מְרָמָם בְּתִקְמָר חוּצוֹת). However, Assyria went beyond the divine intent in her ruthlessness (10.6ff). Yahweh’s withholding ‘mercy’ was to be a measured and just response in proportion to the crimes of Israel (9.17). Here, however, Babylon’s lack of mercy was a sign of injustice. Babylon failed to see that Yahweh’s punishment of his people was to be confined to his purposes and characterized by mercy. For this reason, Babylon’s abuse of her God-given role escalated the punishment she justly received. Yahweh punished Babylon’s lack of mercy by sending the Medes who showed no mercy (Is 13).

### ***Agent***

Yahweh is emphasized as the *Agent* through the use of the first-person pro-form that appear six times in 47.6 alone. As the *Agent* of punishment against Babylon, Yahweh is depicted in the following way:

<sup>956</sup> Koole 1997, 534

<sup>957</sup> Westermann 1969, 191-192.

<sup>958</sup> Koole 1997, 534.

1. *Yahweh announces he will take vengeance and spare no one*

(נִקְמָה אֶקֶחַ וְלֹא אֶפְגַּע אֶדָם)  
(47.3)

The phonological *inclusio* of נִקְמָה with אֶדָם emphasizes that Yahweh's rescue of Israel and his punishment of Babylon is one event: (נִקְמָה אֶקֶחַ וְלֹא אֶפְגַּע אֶדָם). The fronting אֶקֶחַ נִקְמָה, ("Vengeance I will take,") emphasizes Yahweh's immediate commitment (*yiqtol*) to vindicate Israel as her Redeemer (גֹּאֲלִי, v.4). That is, Yahweh restores the violated rights of his people.<sup>959</sup> A second *yiqtol* depicting the immediate future, וְלֹא אֶפְגַּע אֶדָם, expresses the punishment of those who have held Israel in Exile.<sup>960</sup>

2. *Our Redeemer, the Lord of Hosts, the Holy One of Israel*

(גֹּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל)  
(47.4)

The community confesses Yahweh's ability to take vengeance as redeemer (גֹּאֲלֵנוּ, v.3). The sudden shift from Yahweh's discourse to the first-person plural underscores how the promise of liberation in the immediate future motivates the community to praise. Yahweh's role as the Redeemer (גֹּאֲלִי) signals restoration in Deutero (41.44) and Trito-Isaiah as well (61.1). In 63.4, נִקְמָה and גֹּאֲלִי express Yahweh's war against the persecutors of the righteous in the Post-Exilic period.

The image of Yahweh as a warrior is evoked with the phrase יְהוָה צְבָאוֹת שְׁמוֹ (44.6; 45.13). The phrase evokes the memory of the wars of Yahweh (Ex 15.13; Is 48.2; 51.15; 54.5).<sup>961</sup> In effect, Yahweh will now battle on behalf of his people against Babylon. The Name that battled against Assyria will now battle against Babylon (30.27).

***Instrument (of Punishment)***

*Evil*

וְבָא עָלֶיהָ רָעָה לֹא תִדְעִי שְׁחִירָה וְתִפֹּל עָלֶיהָ הָהָה לֹא תוֹכִלִי כִפְרָה וְתִבָּא עָלֶיהָ פְתָאָם שׁוֹאָה לֹא (תִּדְעִי)  
(47.11)

Evil is personified as 'coming' upon Babylon and is attributed to Yahweh (Is 45.7). The *qatal* (וְבָא) followed by two *weyiqtol*s indicate that the coming punishment will occur in the immediate future (וְתִבָּא, וְתִפֹּל). The "evil" (רָעָה) that comes upon Babylon is in response to the evil committed by Babylon. Two words depict the coming evil: the *hapax*, הָהָה disaster and שׁוֹאָה. The latter term was used to depict the Assyrian storm that came upon the people

<sup>959</sup> Ibid., 529.

<sup>960</sup> Alonso-Schökel and Sicre-Diaz 1987, 309.

<sup>961</sup> Koole 1997, 529-530.

in 10.3; 10.5. Asonance between the three words depicting calamities “*ra’ah, howah, sho’ah* . . . . constitute a gradation, and the three-fold sound may express certainty.”<sup>962</sup> The ‘three evils’ cannot be warded off by Babylon’s magic charms as emphasized by the three-fold repetition of a *negative yiqtol*. First, the result of the disaster will be that Babylon will not ‘know’ (יָדַע) the ‘dawn’ (שָׁחֳרָה) (8.20; 14.12). Second, the charms of Babylon will not be enough to ward off the evil that comes (הָיָה לֹא תוּכְלִי כַפָּרָה). Finally, the *shoah* (שׁוֹאָה) will be experienced ‘suddenly’ (פְּתָאֵם) and ‘unexpectedly.’

### ***Results (of Punishment)***

#### ***1. Loss of posterity and widowhood***

(וְתִבְאֲנָה לָךְ שְׁתִּי־אֵלֶּה רַגְעַ בְּיוֹם אֶחָד שָׂכֹל וְאֶלְמָן)  
(47.9)

Despite the many enchantments, Babylon will be childless and become a widow. The contrast of Babylon as a widow is contrasted with the formerly barren Zion who enjoys a sudden population explosion.

#### ***2. Fire consumes Babylon with no one to deliver***

(הִנֵּה הָיוּ קִשְׁ אִישׁ שָׂרְפָתָם לֹא־יִצְאִילוּ אֶת־נַפְשָׁם מִיַּד לְהִבָּה אִיו־גִּחְלָת לַחֲמָם אִוִּר לְשִׁבַת נִגְדָן)  
(47.14)

The magic and spells will lead to no deliverance. Babylon will end up burnt like grass in a fire (הָיוּ, *qatal rhetorical future*). Burning grass is a metaphor for disaster and judgment (5.24; 33.14; 66.10; 42.25; 43.2). Deutero-Isaiah had announced in the prologue that all empires would fade and perish like the grass of the field (40.8). The present verse sustains Deutero-Isaiah’s announcement. Fire is one of Deutero and Trito-Isaiah’s favorite terms for judgment (cf. 34:9ff.; 50:11; 66:16, 24).<sup>963</sup>

#### ***3. No one to rescue Babylon from among those she trafficked with***

(סִתְרִיךְ מִנְעוּרֶיךָ אִישׁ לְעִבְרֹתֶיךָ אֵין מוֹשִׁיעֶךָ)  
(47.15)

The end result is that no one will be able to deliver, not even the magicians or counselors (44.20; 46.2).

### ***Time (Theological)***

The time in which punishment occurs is in a ‘single day’ and ‘suddenly.’

<sup>962</sup> Young 1972, 240-241.

<sup>963</sup> Young 1972, 243.



1. *In a single day*

(רַגַע בְּיוֹם אֶחָד)

(47.9)

2. *Suddenly*

(פְּתוּמָם)

(47.9)

## 5.6 Isaiah 48.9

### *Surface Structure of Is 48.9*<sup>964</sup>

לְמַעַן שְׂמִי אֶת־יָדִי אֶפְי וְהַחֲלֵתִי אֶת־שֵׁם־לִי לְבִלְתִּי הִכָּרִיתִּי:

lěma'an šěmiy 'a'ārîk 'appî ûtēhillāṭî 'eḥētom-lāk  
[Rsn.....] [Benf]

lěbiltî haḵrîtekā  
[Aim.....]

### *Introduction to Is 48.8-10*

Is 48.1-11 seeks to confront Israel's unbelief in the prophecy. Is 46-47 promises deliverance and the fulfillment of the 'new things' ushered in by Cyrus and the servant. However, Israel is still unfaithful. Numerous textual links between Is 47 and 48 underscore this sequence of thought:

Chapter 48 has several verbal interlinking connections with Chapter 47. For example, (a) the use of "suddenly" (*pit'ōm*) in both 47.11 and 48.3; (b) "the LORD Almighty is his name" in 47.4 and 48.2; and (c) Babylon proudly declares, "I am, and there is none besides me" in 47.8, 10, and (d) God's declaration, "I am he, I am the first and the last" in 48.12. This arrogant statement by Babylon will be convincingly proven wrong because God is the only one who can legitimately say, "I am he; I am the first and I am the last . . . I am the LORD your God" (48.12, 17).<sup>965</sup> Chapter 47 points out the failures of Babylon and chapter 48 addresses the failures of Israel, but both chapters recognize that Babylon will fall (47.1–3, 11; 48.14).<sup>966</sup>

In summary, Is 48 condemns Israel for her unbelief (48.1-11) in what Yahweh promised. Moreover, Israel is told she would have had peace, and a

<sup>964</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; grammar [gam gram]

<sup>965</sup> Franke 1991, 414-415.

<sup>966</sup> Smith 2009, 313.

population growth had she listened to Yahweh's word (48.12-22). Some argue that accusatory nature of the chapter contradicts Deutero-Isaiah's general message of salvation.<sup>967</sup> However, other texts in Deutero-Isaiah converge with judgment motifs. It is reductionistic to deny the prophet the ability to condemn those in his pastoral horizon (40.27, 28; 42.18-20; 43.22-24; 45.9-13; 46.3-13).

### ***Event (Literary Genre)***

Is 48.1-11 is a *disputation* where contrasting points of view are presented in order to persuade audience to accept the prophetic point of view. In 48.8-15, the genre of a *trial speech* previously used against the gods is applied to Israel. This genre corresponds to the *Judgment Direct-Address* frame in which “A Communicator [Yahweh] judges the Addressee [Israel] and then communicates that appraisal directly to the Addressee. The judgment is given for a particular Reason [not attributing the liberation from Babylon to Yahweh].” [FNI].

### ***Frame Elements***

#### ***Communicator (Depiction of Communicator = Purpose of Judgment)***

The *Communicator* is יהוה who is mentioned twice in vv.1,2 (וַיְבַאֲלֵהִי יִשְׂרָאֵל, v.1; וַיְהִינָה צְבָאוֹת שָׁמָּה, v.2). In v.3ff, Yahweh is the speaker. The text emphasizes the word שֵׁם which occurs in v.9 (לְמַעַן שְׁמִי) ‘for the sake of my name’. The LXX inserts ὄτι τὸ ἐμὸν ὄνομα (name) in v.11 because it is missing in the MT (לְמַעַן לְמַעַן אֲעֲשֶׂה כִּי אֵיךְ יִחַל). The *Judgment* is given to keep the שֵׁם of Yahweh from being profaned (חָלַל). In v.15, Yahweh himself declares that he is the speaker by means of the double repetition of the first person form (אֲנִי אֲנִי דִבַּרְתִּי). This underscores that Yahweh is the *Agent* behind the Cyrus event. The goal of the *Communicator* is seen with the use of imperatives in v.1 (שְׁמַעוּ-נָא, 2mp), v.12 (שָׁמַע אֱלֹהִי, 2ms) and, v.14 (הִקְבְּצוּ, 2mp). Yahweh is depicted in the following ways:

#### ***1. Yahweh is the one who knows***

(גַּם לֹא-שָׁמַעְתָּ, גַּם לֹא יָדַעְתָּ, גַּם מָאֵז לֹא-פָתַחְתָּה אֲזִינִי כִּי יָדַעְתִּי בְּגֹד תִּבְגְּדוּ וּפִשְׁעַע מִבְּטָן קָרָא לָךְ) (48.8)

In contrast to Israel ‘not hearing’ (שָׁמַע) and ‘not knowing’ (יָדַע, *qatal*), Yahweh knows both the obstinacy (קָשָׁה אֶתָּה, v.4) and the treachery (v.8b) of Israel. The theme of ‘not knowing’ sustains the hardening motif introduced in 6.9ff. The כִּי clause after the *atnach* indicates the reason that Yahweh preserved the hardening decree: namely: He kept Israel ignorant and

<sup>967</sup>Westermann 1969, 198.

deaf to his ways because he knew they were obstinate and treacherous. That is, they would abuse divine revelation.

2. *For the sake of his Name and praise, Yahweh delays and muzzles his anger to preserve the posterity of his people.*

(לִמְעַן שְׁמִי אֲצַרְיָה אִפִּי וְתִהְיֶה לִּי אֶחָטָם-לֵךְ לְבִלְתִּי הִכְרִיתָהּ:)  
(48.9)

(לִמְעַנִּי לִמְעַנִּי אֶעֱשֶׂה כִּי אִיךָ יִחַל וּכְבוֹדִי לֹא-אֶתֵּן)  
(48.11)

Two *yiqtol*s (אֲצַרְיָה and אֶחָטָם) indicate Yahweh's present emotional state of deferred wrath. He is restraining himself from unleashing all of his anger in order to keep his Name (שְׁמִי) from being polluted. In effect, the destruction of Israel's posterity (לְבִלְתִּי הִכְרִיתָהּ) would constitute the pollution of his Name. The exact opposite holds true for Yahweh's wrath toward Babylon. He must destroy Babylon to keep his Name from pollution. In effect, the full venting of his wrath implies the end of Babylonian posterity (i.e., childlessness and widowhood, Is 13-14.23b; 47.1-11). Thus, when Yahweh relates to his people, he is in control of his anger as the six first-person proforms in v.9 underscore. If Yahweh's wrath is seen as the potential cause for the annihilation of Israel, then Yahweh controls his anger.

To 'cut off' his people (לְבִלְתִּי הִכְרִיתָהּ) in 48.11 implies the complete destruction of Israel's seed. On the other hand, his anger is not tempered if it only results in a change of leadership or in a decrease in population (9.15-17; 48.19). Assyria overstepped her bounds and tried to annihilate Israel (10.5-7). Yahweh's intent, however, is to preserve the posterity of Israel. On the other hand, Yahweh does not restrain his anger when punishing the enemies of his people.

Yahweh delays his anger for the sake of his Name, his praise and his glory. The deferring of Yahweh's anger is part of Israel's confession and creed (Ex 34.6; Num 14.18; Joel 2.13; Nah 1.3; Pss 86.15; 103.8; 145.8; Neh 9.17). In these texts, parallel concepts for אֶרֶךְ include 'mercy' and 'grace' (רַחֲמִים וְחֶנּוּן, cf. Is 34.6). Just like רַחֲמִים tempers Yahweh's קֶצֶף, Yahweh's intent to keep his Name from pollution (לִמְעַן שְׁמִי) shortens his wrath (אֲצַרְיָה אִפִּי). In effect, Yahweh cannot destroy Israel because Israel bears his Name. Thus, it is more Yahweh's love for his own Name than his love for Israel that keeps him from annihilating his people.

Yahweh also delays his anger and muzzles his wrath for the sake of his glory (וּכְבוֹדִי) and praise (וְתִהְיֶה לִי), which are Yahweh's exclusive rights (Ps 96.3; 1 Chron 16.13; Is 42.8,9). Is 48.9,11 resembles 42.8 that combines both 'glory' and 'praise' as belonging to Yahweh alone: אֲנִי יְהוָה הוּא שְׁמִי וּכְבוֹדִי. לֹא-אֶתֵּן וְתִהְיֶה לִי לְפָסִילִים: Yahweh's commitment to be universally recognized as Yahweh is found in other Deutero-Isaiah texts such as 45.3,9; 49.23,29. In Deutero-Isaiah, Yahweh is said to have formed people for his

praise (42.10-12; 43.21) and his glory (49.3). Thus, Israel exists because Yahweh must be praised!

In Trito-Isaiah, Yahweh is the *Agent* who changes mourner's shame into praise (61.3) and gathers nations together in Jerusalem to praise his Name (60.6). God creates walls of praise in Jerusalem (60.18); He causes praise to spring up (61.11); Yahweh makes Jerusalem itself an object of praise (62.7). Finally, Yahweh receives praises because of his mercy in past historical events (63.7).

Yahweh is also said to muzzle his anger (אַחֲטֶם-לִּי). The *hapax* (חטם) refers to muzzle that stops the mouth of an animal. Metaphorically, 48.9 אַחֲטֶם-לִּי means "I tame or muzzle ('my anger' towards thee, I restrain myself."<sup>968</sup> The fact that חט is used to depict what is 'muzzled' (אַחֲטֶם) conjures images of both anger and of animal snouts. In effect, Yahweh tames his anger as though it were a horse in need of domestication. He bridles his anger in order to not annihilate his people. A similar theme related to Yahweh's restraint was seen in Ex 33 after the golden cow incident. There, Yahweh sent his angel and did not travel with his people in order to avoid slaying them in the wilderness. As in Ex 33, Yahweh in Is 48.9 tames his wrath to avoid the extinction of his people.

3. *Yahweh smelted his people in a furnace of affliction not in a silver refinery*<sup>969</sup>

(הִגָּה צִרְפָּתִיךָ וְלֹא בְּכֶסֶף בְּחִרְתִּיךָ בְּכִיר-עֲנִי)  
(48.10)<sup>970</sup>

The purging had failed in its purposes (cf. 42.20-25).

### ***Addressee and Reason for Judgment***

#### *House of Jacob*

(בֵּית-יַעֲקֹב)  
(48.1)

The *vocative* 'House of Jacob' is in apposition to three clauses introduced in three passive clauses: הִנְקָרְאִים, הִנְשַׁבְּעִים (*qotel-niphal*) and בִּקְרָאוֹ (*qatal, niphal*). Yahweh's identifies how his people call themselves. In effect, each self-identifying description of Israel is unwarranted and thereby establishes a reason for judgment. The exiles had falsely claimed that ethnic and religious symbols secured their destiny. The following clauses serve as an indictment on the religious hypocrisy.

<sup>968</sup> G-T 2003, 272.

<sup>969</sup> I. Ezra 1873, 219.

<sup>970</sup> The *gal* of צָר is used to express purging through a process of testing or trial (Is 1.25; 48.10; Jer 6.29). *SWA* 1997. The clause בְּכִיר עֲנִי is used depict times of trouble and oppression (1 Kings 8.51; Jer 11.4; Ps 107.10; Deut 4.20). See Goldingay and Payne, 130-131.

1. *Called by the name Israel; Origins in the “waters of Judah”*

(הַנִּקְרָאִים בְּשֵׁם יִשְׂרָאֵל וּמִמֵּי יְהוּדָה יֵצְאוּ)  
(48.1)

The image of the waters of judgment from Assyria (8.5-8) has influenced Deutero-Isaiah's depiction of Judah.<sup>971</sup>

2. *The One who swears falsely by the Name of Yahweh, the God of Israel*

(הַנִּשְׁבָּעִים בְּשֵׁם יְהוָה וַיֵּבֹאֵלֶי יִשְׂרָאֵל יִזְכְּרוּ לֹא בִּצְדָקָה וְלֹא בַּצְדָּקָה)  
(48.1b)

The *qotel* followed by the *yiqtol* (יִזְכְּרוּ) indicates the present manner in which Israel self-identifies. The lack of truth and righteousness (יִזְכְּרוּ לֹא) contrasts Israel's speech with the nature of Yahweh. The theme of *יצדקה* functions as an *inclusio* for the entire text (v.1 and v.18). The name of Yahweh requires truthfulness in speech about Yahweh (Ex 20.7, לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹא).

3. *Falsely relying on their identification with Zion*

(כִּי־מַעֲיֵר הַקֹּדֶשׁ נִקְרָא וְעַל־אַלֹּהֵי יִשְׂרָאֵל נִסְמְכוּ יְהוָה צְבָאוֹת שְׁמוֹ)  
(48.2).

This clause continues the self-identifying description of the previous two clauses introduced by the *niphal qotel*. The critique denounces the hypocrisy of the people who invoke Yahweh's name and depend on their identity as children of Zion for security. The identification with Israel's God underscores that they were relying on their symbols of election rather than on Yahweh. While in Proto-Isaiah, Judah was explicitly relying (סמך) on Egypt (36.6; cf. 30,31), in Deutero-Isaiah there has only been a shift in rhetoric. That is, they only claim to depend on Yahweh. They have still not trusted in Yahweh, who is the source of peace (26.3).

4. *Stubbornness that attributes Yahweh's acts of liberation to idols*

(מִדַּעַתִּי כִּי קִשָּׁה אָתָּה וְגִיד בְּרִזְלֵ עֲרֻפָּה וּמִצָּחָה נְחוּשָׁה)  
(48.4)  
(וְאַגִּיד לָךְ מֵאֵז בְּטָרִם תִּבְּוֹא הַשְׁמַעְתִּיךָ פֶּן־תֹּאמַר עֲצָבִי עָשָׂם וּפִסְלִי וְנִסְכֵּי צֹמֶם)  
(48.5)

The *infinitive* followed by the nominal clause provides the 'logical basis' for Yahweh's action of predicting the future in v.5. That is, Yahweh knew that Israel would attribute the rise of Cyrus to Babylonian idols. Therefore, he predicted the future. We suggest that the description of Israel as being made from bronze, iron and copper intentionally identifies them with the idols who

<sup>971</sup> Koole 1997, 556.

were thought to have predicted the rise of Cyrus (44.12). The text asserts that Yahweh alone is the one who announces and brings about the ‘first things’ (הַרְאֵשְׁנוֹת) (vv.3-6). Now Yahweh announces ‘new things’, which will one day be realized (vv.6b-11).<sup>972</sup> Israel, however wants to attribute their liberation to false gods. The Exile had not changed their spirituality.

Stubborn people are depicted as having a neck of bronze, copper or iron (Ex 32.9; 33.3,5; Ezek 37.6; Ruth 1.14; cf. Is 44.12; 45.2). This proverbial idiom is used within the ‘anti-idol’ polemic. We suggest that the tradition of the ‘Golden Calves’ incident (Ex 33) lies provides a conceptual framework for the present indictment. Just as Israel attributed her liberation to the golden calves, so too, Israel in Exile attributes the rise of Cyrus and her liberation to idols.

#### 4. *Israel is treacherous and a rebel from birth*

(כִּי יִרְעֵתִי בְּגֹד תִּבְגֹּד וּפִשְׁעֵי מִבְטָן קָרָא לָךְ)  
(48.8)

The infinitive absolute followed by a *yiqtol* (בְּגֹד תִּבְגֹּד) emphasizes the degree of Israel’s present unfaithfulness by repeating the verbal idea.<sup>973</sup> The reasons for judgment include the misuse of Yahweh’s name in speech/oaths and actions that betray the covenant stipulations.<sup>974</sup> Yahweh affirms that Israel has been called a “rebel from birth/womb” (וּפִשְׁעֵי מִבְטָן). Israel is frequently referred to as a rebel (1.2; 1.28; 46.8; 53.12; 59.13; 66.24). Rebellion always provokes the wrath of Yahweh. Being a “rebel from birth/womb” (בִּטָּן) contrasts Israel’s self-identification with the patriarchs (48.1). Moreover, “From the womb” is a term that may imply the beginning of Israel’s history when she attributed Yahweh’s liberation to the golden calves. The description of Israel as treacherous and as a rebel highlights the difference between what Israel calls herself and what Yahweh calls Israel in (vv.1-3). Trito-Isaiah, with the collocation ל קרא, reverses this image by depicting Israel in the Post-Exilic community as being called “repairer of broken walls” (58.12); “oaks of righteousness” (61.3) and a “new name” (62.2).

<sup>972</sup> Koole 1997, 552.

<sup>973</sup> Goldingay and Payne 2006, 131.

<sup>974</sup> Klopfenstein 1997, “בגד *bgd* to act faithlessly,” *TLOT*, 200.

## 5.7 Isaiah 51.13,17,18,20,22

### *Surface Structure of Is 51.13,17,18,20,22*<sup>975</sup>

#### Is 51.12

אֲנֹכִי אֲנֹכִי הוּא מְנַהֵמְכֶם מִי־אֶת וְתִירָאִי מֵאֲנֹכִי שִׁמּוֹת וּמִכּוֹ־אֲדָם תִּצָּר יִנְהוּ:

<b>'ānōkî 'ānōkî</b> [echo] [Sub suspens]	<b>hû'</b> [SubResmp]	<b>mēnaḥemkem</b> [Subj Comp. Grmr]			
<b>mī-'at</b> [Sub comp] [Interg open]	<i>wattîrē'iy</i>	<i>mē'ēnōš yāmūt ūmibben-</i> [Appos..] [Mvt. Orig. Grmr.....]	<b>'ādām</b> [App]	<b>ḥāšîr</b>	<i>yinnāṭēn</i>

#### Is 51.13

וְתִשָּׁכַח יְהוָה עֲשֵׂה נִוְטָה שְׂמִימִים וְיִסֹּד אֶרֶץ וְתַפְחֹד תְּמִיד כָּל־הַיּוֹם מִפְּנֵי תַמְצִיק כְּאֶשֶׁר בּוֹנֵן לְהַשְׁתִּיחַ וְאִיָּה תַמְצִיק:

<i>tiškah</i>	<i>yēhwā 'ōšekā</i>	<i>nōte šamayim wēyōsēd 'āreš wattēpāḥēd tāmīd kol-hayyôm</i>			
<i>mippēney ḥamaṭ hammēšiq ka' āšer kōnēn</i> [Rsn.....][Cmp..]	<i>lēhašhīt</i> [Aim]				

*wē'ayyē ḥamaṭ-hammēšiq*  
[QSVpr]

#### Is 51.17

הַתַּעֲוָרִי הַתַּעֲוָרִי קוּמִי וְרוּשְׁלֶם אֶשֶׁר שְׁתִּית מִיַּד יְהוָה אֶת־כּוֹס תַּמְתֵּן אֶת־קַבְּעַת כּוֹס הַתַּרְעֵלָה שְׁתִּית מִצִּית:

<i>hit 'ōrēri hitē 'ōrēri qūmī</i>					
<i>yērūšālam 'āšer šāṭīt</i> [Geog.....] [Nmlr]	<i>miyyad yēhwā 'et-kōs ḥamātō</i> [Mvt origin.....]				
<i>'et-qubba'at kōs hattar'elā</i>	<i>šāṭīt māšīt</i>				

#### Is 51.18

אִיר־מִנְהַל לָהּ מִכָּל־בְּנִים יִלְדָה וְאִין מִתּוֹזִיל בְּיָדָהּ מִכָּל־בְּנִים גִּדְּלָה:

<b>'ēn -mēnahēl</b> [QSVpr]	<b>lāh</b> [Psr]	<b>mikkol-bānīm yālādā</b> [Resource.....]
<i>wē'ēn mahāzīq bēyādāh</i> [QSVpr]		<i>mikkol-bānīm-giddēlā</i> [Resource.....]

<sup>975</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origin [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; אָ grammar [gam gram]; Subject Suspension [Subj. Sus]; Subject Resumption [Subj Resum]; Echo.

### Is 51.20

בְּיָדָךְ עֲלֵפוּ שְׂכָרְךָ כְּרֹאשׁ כָּל־חַוְצוֹת כְּתוּב מִכְמָר הַמְלָאִים חֲמַת־יְהוָה גִּעְרַת אֱלֹהֶיךָ:

**bānayıḳ** 'ullēpû šokbû bēro'š kol-hûṣôṭ kēṭô' miḳmār  
[Loc.....] [Cmpr.....]

**hamēlē'im** **ḥāmat-yēhwā ga'arat 'ēlohayik**  
[Mental state.....]  
[Subj Com Grmr.....]

### Is 51.22

כֹּה־אָמַר אֱדַנְיָה יְהוָה וְאֶלְהֵיךָ יְרִיב עִמּוֹ הִנֵּה לִקְחֹתִי מִיָּדְךָ אֶת־כּוֹס הַתַּרְעֵלָה אֶת־קַבְעֶתָ כּוֹס חֲמָתִי לֹא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד:

kō- 'amar 'ādōnayıḳ yēhwā wē'lohayik yārīb 'ammōw  
[Mnr]  
[Subj.....]

hinnē lāqaḥtī miyyādēḳ 'et-kōs hattar'elâ  
[Loc] [Mvt orig]

'et-qubba'at kōs ḥāmāṭi lō'-tōsîpî lištôṭāh 'ôḏ  
[Infit...] [#of times]  
[Cmp. Aspect. Verb]

### Introduction to Is 51.9-23 and Event (Literary Genre)

The wrath-associated lexeme חמה is used five times in Is 51.13-23 and functions as part of a larger literary unit that begins in 51.9 and extends to 52.11. The MT divides 51.9-16 into two major stanzas: 51.9-11 is a lament and 51.12-16 is a response to the lament. Godlingay and Payne note that both of these sections (the lament in vv. 9-11) and (the response in vv. 12-16) are characterized by Deutero-Isaiah's characteristic use of rhetorical questions (vv.9,10,12,13: 'Was it not?', 'Why?', 'Where?').<sup>976</sup> The response to the lament in vv.12-16 is characterized by injunctions to 'not-fear' and may be considered a *salvation oracle* (cf. 7.4-9; 37.57; 41.8-16; 43.1-7; 44.1-15). The 'be-not afraid' theme is substantiated by two noun clauses beginning in v.12a (בְּאֵינֶכֶּי יְהוָה אֱלֹהֶיךָ רִגַע הַיָּם) and v.15a (וְאֵינֶכֶּי יְהוָה אֱלֹהֶיךָ רִגַע הַיָּם). Both nominal clauses employ the *qotel* form to depict Yahweh as creator (vv.9b,12,13,15). Is 51.17-23, then, substantiates the promise of salvation by affirming that the period of wrath against Judah has ended.

The entire section is characterized by duplicated imperatives that extend until 52.11. These imperatives climax in the prophet's call to the exiled to leave. Alonso-Schökel and Sicre-Diaz have visualize the imperatives and shifts in addressee in the following way:<sup>977</sup>

<sup>976</sup> Goldingay and Payne 2006, 235.

<sup>977</sup> Alonso-Schökel and Sicre-Diaz 1987, 323.



51.9	עוֹרֵי עוֹרֵי	The people to Yahweh
51.12	אֲנֹכִי אֲנֹכִי הוּא	Yahweh to the people
51.17	הַתְּעוֹרְרִי הַתְּעוֹרְרִי קוֹמִי יְרוּשָׁלַם	Yahweh to Jerusalem
52.1	עוֹרֵי עוֹרֵי	Yahweh to Jerusalem
52.11	סוֹרוֹ סוֹרוֹ צֵאוּ מִשָּׁם	The prophet to the exiled

The lament (vv.9-11) followed by the promise of salvation (vv.12-16) and its substantiation (vv.17-23) correspond to the *Cause-Emotion* frame with the following elements.

### ***Frame Elements***

The text does not specifically mention the identity of the “oppressor” in v.13 (הַמַּצִּיק). Babylon is assumed to be the oppressor. In any case, the threat is clearly over.<sup>978</sup>

### ***Experiencer***

The *Experiencer*, Zion/Jerusalem (v.11,16,17; 52.1,2), cries out in a lament to Yahweh. The lament of Zion (51.9-11) is answered in Yahweh’s response beginning in 51.12-52.1. The descriptions of Israel in this *Cause-Emotion* frame are different from those in 10.24a-27. In 10.24a-27, Israel is to not fear *while* the wrath of Yahweh is executed. In 51.9-23, Israel is not to fear *because* the period of wrath has ended. The text indicts Israel for not trusting and links this evaluation of those in captivity to the depictions of Yahweh as Creator who brings an end to the Exile. Zion/Jerusalem is depicted in the following ways:

1. *They forget Yahweh their maker*  
(וַתִּשְׁכַּח יְהוָה)  
(51.13)

The *wayyiqtol* consecutive (וַתִּשְׁכַּח) condemns Zion for forgetting (שָׁכַח) Yahweh who is the subject of the nominal clause in v.12. Within Proto-Isaiah, Yahweh had condemned Damascus and Israel for forgetting Yahweh as maker. This led Israel to idolatrous practices with creation (17.10) during the Syro-Ephraimite coalition. Now, Yahweh as ‘their maker’ (יְהוָה עֹשֶׂהָ), reminds the captives that he is capable of manipulating creation for their benefit. The indictment against the captives for forgetting Yahweh sustains the dispute in 49.14,15. In 49.14-15 Yahweh corrected Zion’s faulty assumption that he had forgotten Zion. Rather, it was Zion who forgot Yahweh (49.14,15; cf. 40.27). Deutero-Isaiah ends with a call to Israel to

<sup>978</sup> Goldingay and Payne 2006, 242.

forget the shame of the Exile (54.4). Trito-Isaiah celebrates the fact that trouble has been forgotten by the Post-Exilic community (65.16).

## 2. *Continually fearing the oppressor*

(וְתִפְחֹד תְּמִיד כָּל־הַיּוֹם מִפְּנֵי חֲמַת הַמְּצִיק כְּאֲשֶׁר כּוֹנֵן לְהִשָּׁחִית וְאַיֵּה חֲמַת הַמְּצִיק)  
(51.13b)

Together with the judgment for forgetting Yahweh, a second *wayyiqtol* consecutive (וְתִפְחֹד תְּמִיד) indicts the community for fearing the ‘wrath (חֲמַת) of the oppressor’. Oppression (מִפְּנֵי חֲמַת הַמְּצִיק) causes them to fear. This is in contrast to the apocalyptic vision of the Post-Exilic community that, like Hezekiah, prays to Yahweh in distress (בְּצָר פָּקְדוֹהָ, 26.16; cf. 37.3).<sup>979</sup>

In Proto-Isaiah פָּחַד is a response<sup>980</sup> from objects of the wrath of Yahweh (2.10,19,21; 19.16,17) and was not to characterize those protected by Yahweh in *the midst* of Syro-Ephraimite or Assyrian crisis (אֶל־תִּירָא, 7.4,9; 10.27-32). Deutero-Isaiah, however, emphasizes the resolve to ‘not-fear’ because the crisis of Exile has *ended* (12.1). In 51.13, human war-rage (חֲמַת הַמְּצִיק) has not only ended. Human wrath cannot be found!

The core meaning of חֲמַת conveys the sense “being hot (from excitement, thus e.g., “boiling,” then “wrath.”<sup>981</sup> While it is often used of inner wrath,<sup>982</sup> in 51.13 the context associates the word חֲמַת with a cruel action of destroying another person (שָׁחַת). However, Zion is not to fear human wrath (חֲמַת) for two reasons: (1) it cannot be found (וְאַיֵּה חֲמַת הַמְּצִיק); as affirmed in Yahweh’s rhetorical question and; (2) the time of wrath for Israel has passed. Israel has already drunk (*qatal*, שָׁתִית) from the cup of Yahweh’s חֲמַת.<sup>983</sup> If the cup is empty, it can no longer be drunk! (vv.17,23). While Israel’s sons are depicted as being ‘full of wrath’ (הַמְּלָאִים חֲמַת־יְהוָה), v.20) this should be understood as a reference to those who have already died. Wrath has ended, even though the consequences of wrath are still felt. Moreover, while the wrath of Yahweh is to be distinguished from the wrath of the oppressor (cf. חֲמַת הַמְּצִיק with Yahweh’s wrath וְהַצִּקוֹתִי, 29.2). Yahweh’s wrath is consequential (cf. 29.2) but human wrath is no longer a threat (29.7). Thus, there is no need to fear what does not exist as a threat! While 51.13 depicts the wrath of the oppressor (הַמְּצִיק) as disappearing, in 29.7 those who distress Ariel (וְהַמְצִיקִים) will disappear. The contrast between Israel continually fearing (וְתִפְחֹד תְּמִיד) and Yahweh continually keeping Zion

<sup>979</sup> In apocalyptic literature צרה/צר is used to describe anguish. We suggest that the prayers of the people in moments of distress, within the final form, anticipate Hezekiah’s prayer on the צרה (37.3). Seijas de los Ríos-Zarzsosa notes the associations of יום צרה with the related lexemes (חֹד, אָף, הָרוּא, אָף, פָּחַד) that evoke images of the day of wrath (cf. Jer 16.19; 51.2; Ps 20.2; Zeph 2.2; 9.16). See Seijas de los Ríos-Zarzsosa 2002, 169-183.

<sup>980</sup> For פָּחַד as an expression of anguish in apocalyptic literature. See survey in Ibid., 170.

<sup>981</sup> Sauer 1997d, “חֲמַת *hēmā* excitement,” *TLOT*, 435.

<sup>982</sup> Ibid.

<sup>983</sup> Phonologically, the wrath that motivated the oppressor to destroy (לְהִשָּׁחִית) Israel parallels the word “drunk” (*qatal*, שָׁתִית). This serves to contrast human wrath and Yahweh’s wrath.

before him (49.16) underscores Israel's failure to believe in Yahweh's care.<sup>984</sup>

### ***Means (of Causing Emotion)***

The reason that Israel is not to fear the wrath of the oppressor is developed makes a subtle reference to Assyrian wrath (10.5ff). Assyria's overstepping Yahweh's commission is an offense that characterized Babylon in her raging attempt to destroy the posterity of Israel (cf. 10.7). The wrath of Babylon (שָׁחַת הַמַּצִּיק) has as its purpose the destruction of posterity (שָׁחַת). In Proto-Isaiah, Yahweh never intended the destruction of Israel's posterity, even though Assyria claimed that Yahweh had commanded her to do (36.12). Deutero-Isaiah sustains Yahweh's commitment to Israel's posterity (cf. 48.9,10). Trito-Isaiah expands the promise that Yahweh would preserve Zion's posterity by extending the promise to servants from various ethnic groups. For the sake of the servants, Yahweh would not destroy (שָׁחַת) his people (65.8). Finally, the eschatological hope first uttered in 11.9 that no one would destroy (שָׁחַת) on Yahweh's mountain is echoed in Trito-Isaiah's eschatological vision of peace (65.25).

For this reason, the intent of the oppressor to destroy (שָׁחַת) runs contrary to commitments of Yahweh in all sections of Isaiah. The intent (כּוֹןֶה) of Babylon to destroy Israel will not prevail. Only Yahweh's intent (כּוֹןֶה) is firmly established and unmovable, as seen in the establishment of his Temple (2.2), in the securing of David's throne (9.6; 16.5), and in the destruction of Assyria (14.21; 30.33). In Deutero-Isaiah, the idols (cf. 40.20) or the oppressor (51.13) destabilize the cosmos. Yahweh, however, establishes (כּוֹןֶה) the cosmos for his people by raising Cyrus (45.18), vindicating his people and by establishing them in righteousness (צִדְקָה, 54.14). In Trito-Isaiah, Jerusalem is established firmly by Yahweh (62.7). In this way, the intent of Babylon to exterminate Israel's posterity is subverted. Israel will not be destroyed. Rather, Israel will be re-populated in ways that blur geo-ethnic divisions.

### ***Experiencer (Depiction)***

#### ***1. Being bowed down***

(מִהָרָצָה)

(51.14)

(אֲשֶׁר-אָמְרוּ לְנַפְשָׁם שְׁחִי וְנַעֲבְרָה וְתִשְׁיַמֵּי כְּאֶרֶץ גִּיד וְכַחֲזִיז לַעֲבָרִים)

(51.23)

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<sup>984</sup> Yahweh continually (תָּמִיד) keeps Zion before him (49.16). In Trito-Isaiah, Yahweh continually maintains watch over the city of Zion (60.11; 62.6).

The *gotel* form in 51.14 depicts the captives as bowed down and humiliated. Is 51.23 uses the same image but places it in the past context (אֲשֶׁר־אָמְרוּ (לְנַפְשׁוֹ וְנַעֲבְרָהּ). This depiction functions to contrast the captives with Babylon.<sup>985</sup> The roles are reversed! The exiles who are laid out like the ground for the oppressors are commanded to “rise” (עוֹרִי עוֹרִי לְבָשִׁי עֲזָרָה צִיּוֹן) (52.1) and “get out” סוּרוּ סוּרוּ צֵאוּ מִנֶּשֶׁם (52.11). Babylon is commanded to sit in the dust (47.1ff).

## 2. The captives have drunk from the cup/bowel of Yahweh's wrath

(אֲשֶׁר נָשְׁתִית מִיַּד יְהוָה אֶת־כּוֹס חֲמַתָּן אֶת־קַבְעַת כּוֹס הַתַּרְעֵלָה שְׁתִית מִצִּית)

(51.17b)

(עֲנִיָּה וְנִשְׁכַּרְת וְלֹא מִיָּין)

(51.21)

Goldingay and Payne note that the theme of Yahweh's wrath is expressed in a chiasmic structure that highlights the multiple devastation experienced by Zion.<sup>986</sup> The two *qatal* forms repeated in v.17 (שְׁתִית) depicts drinking the cup of wrath in its entirety (i.e., the experience of the Exile and all of its consequences).<sup>987</sup> Structurally, “cup” (אֶת־כּוֹס חֲמַתָּן) is in apposition to the “dregs of the cup” (אֶת־קַבְעַת כּוֹס הַתַּרְעֵלָה). Koole notes that the first occurrence of cup is followed by the genitive in order to represent the cup as Yahweh's wrath. The second occurrence of “cup” employs a genitive that explains the *consequence* of drinking from the bowel (i.e., תַּרְעֵלָה “reeling” as a drunken person would do; cf. 60.5).<sup>988</sup> Goldingay and Payne visualize the text as follows:

17aβb Madam Zion the object of Yhwh's fury [שְׁתִית מִיַּד יְהוָה אֶת־כּוֹס חֲמַתָּן]

18 The absence of her children [אִין־מִנְהֵל לָהּ מִכָּל־בָּנִים יְלָדָה]

19 Her multiple devastation [הַשָּׂדִד וְהַשָּׁבָר וְהָרָעָב וְהַתָּרָב]

20a The death of her children [בָּנֶיהָ עָלְפוּ וְשָׁכְבוּ בְּרֹאשׁ כָּל־חֻצוֹת]

20b Her children the object of Yhwh's fury [הַמְלֵאִים חֲמַת־יְהוָה]<sup>989</sup>

The cup of wrath was given to Judah by the hand of Yahweh (מִיַּד יְהוָה). Yahweh's hand frequently expresses judgment on Israel (5.25; 9.7,16,20; 10.4). The image is used in a similar way in Jer 25.15-29 where the cup of wrath is offered first to Jerusalem and then to foreign peoples.<sup>990</sup> In Ezek 23.31-34 the cup of wrath is first offered to Israel and then to Judah (cf. Ps 75.8; Lam 4.21; Hab 2.16,17). We suggest that Yahweh giving the cup of wrath provides a thematic connection with the first half of the book in its final form. In 5.22 the men of Judah provoked the wrath of Yahweh with

<sup>985</sup> Childs 2001, 405.

<sup>986</sup> Goldingay and Payne 2006, 248.

<sup>987</sup> ACH 2003, 55.

<sup>988</sup> Koole 1998, 199.

<sup>989</sup> Goldingay and Payne 2006, 248.

<sup>990</sup> Blenkinsopp 2002, Isaiah 40–55, 336.

their love for drink. This resulted in Yahweh giving them his cup to make them drunk (51.17). It is as if the grapes from the vineyard (5.1-17) have been crushed and made into stupefying wine.

3. *None to guide Zion from all of her sons because they are full of divine wrath (חַמַּת) and rebuke (גְּעֵרַת)*

(אִין־מְנַהֵל לָהּ מְכַל־בָּנִים יִלְדָה וְאִין מְחַזֵּק בְּיָדָהּ מְכַל־בָּנִים גְּדֹלָה)  
(51.18)

(בְּנֵיהָ עָלְפוּ שָׁכְבוּ בְּרֹאשׁ כָּל־חַוּצוֹת כְּתוּא מְכַמֵּר הַמְּלָאִים חַמַּת־יְהוָה גְּעֵרַת אֱלֹהֵיהָ)  
(51.20)

The two *qotel* forms (מְנַהֵל, מְחַזֵּק) in v.18 depict that the intoxicated mother has no one to help her from all of her sons. The wrath of the oppressor has disappeared but, so too, have her sons (בְּנֵיהָ עָלְפוּ שָׁכְבוּ בְּרֹאשׁ כָּל־חַוּצוֹת כְּתוּא) (v.20). The two *qatal* forms (עָלְפוּ שָׁכְבוּ) in v.20 depict the consequences of Yahweh's wrath in its entirety. Smith writes:

The reasons why some of Jerusalem's children could not comfort her was because many of them were overcome, dazed, and had fainted in streets throughout the city. Being powerless to continue, they would lie down in the streets to await their inevitable fate, just like a helpless and exhausted antelope/oryx caught in a v-shaped trap or in a net. They had no hope because God poured out the fullness of his wrath on them. Those who foolishly ignored God's holy standard were now realizing just how fearful it is to fall under the curse of God's wrath.<sup>991</sup>

Smith's summary must be qualified. As in 5.25, the wrath of Yahweh that triggered the earthquake led to bodies being laid out in the street. Moreover, in 5.26 similar language described Israel as a prey with none to rescue her. Nevertheless, this was not the extinction of Israel's posterity. Thus, the children of Zion were "full" (הַמְּלָאִים) of divine wrath (חַמַּת) and (גְּעֵרַת) (v.20). "Rebuke" (גְּעֵרַת) is a parallel word for wrath in 65.15 (cf. 30.17; 50.2; 51.20 cf. Nahum 1.4).<sup>992</sup> In 50.20 חַמַּת and גְּעֵרַת are parallel expressions of wrath.

In light of the Book of Isaiah as a whole, the present text evokes the image of youth fainting in Is 40.28-30. In 51.20 the wrath and rebuke of Yahweh led to the young men fainting in the streets (עָלְפוּ). This sustains the perspective of Deutero-Isaiah that the Exile was a time when even the young grew weary and fainted (40.28-30). The allusion in 51.20 to 40.28-31 underscores that the people in Exile had still not trusted in Yahweh, who does not faint, in order to renew their strength (40.31). In this way, Yahweh's offer is still extended to the weary.

<sup>991</sup> Smith 2009, 413-414; Terian 1991, 462-471.

<sup>992</sup> BDB 1977, 172.

4. *The captives experienced devastation, destruction, famine and sword with none to comfort.*

(שָׁתִּים הָנָה קָרְאֲתֶיךָ מִי יָנִיד לָךְ הַשָּׂדֶה וְהַשָּׂבָר וְהָרָעָב וְהַחֲרָב מִי אֲנֻחֶמְךָ)  
(51.19)

As noted above, v.19 stands in the center of the chiasm that begins and ends with the theme of the wrath of Yahweh (חֲמַת־יְהוָה). In effect, the devastation, destruction, famine and sword express the wrath of Yahweh (חֲמַת־יְהוָה). These consequences and are personified as ‘coming upon’ the people (קָרְאֲתֶיךָ, *qotel*). The expression of a ‘double’ calamity (שָׁתִּים) consists of two word pairs. The first word pair relates to the land (הַשָּׂדֶה וְהַשָּׂבָר, “devastation and destruction”). The second word pair relates to what people physically endured (וְהָרָעָב וְהַחֲרָב, “hunger and sword.”). The descriptions refer to both the external and internal crisis experienced in the Exile and during the time<sup>993</sup> of the destruction of Jerusalem (44.12; 49.10; Lam 4.9; 5.9).

We suggest that the use of the quantifier (“double” שָׁתִּים) and the absence of a comforter (מִי אֲנֻחֶמְךָ) remits to 40.1,2. The double disaster in 51.19 is matched by the double word of comfort (נִחֲמוּ נִחֲמוּ עַמִּי). Israel has already received “double” for her sins (כִּי לִקְחָהּ מִיַּד יְהוָה כְּפָלִים בְּכָל־חַטָּאתֶיהָ) in 40.1,2. In light of these thematic associations, it is plausible that 40.1,2 was written to resolve the tension in 51.20.

*Agent*

1. *Yahweh who comforts you*

(אֲנֹכִי אֲנֻחֶיךָ הוּא מְנַחֵמְכֶם)  
(51.12)

The double repetition of the pronoun “I” on Yahweh as the God of comfort anticipates the “double” crisis of the Exile. The *qotel* forms introducing the nominal clause in vv.12-13a underscore that Yahweh is presently comforting his people (cf. 40.1; 12.1). The depiction of Yahweh as comforter, grounded in his present creative activity (נוֹטֵה שָׁמַיִם וְיָסַד אֶרֶץ), substantiates the *salvation oracle* in vv.11-16. Frequently, the language of Deutero-Isaiah grounds promises for restoration in the rhetoric of creation. This may be noted in the use of the verbs יָצַר (“to form”) and עָשָׂה (“to make”) (cf. 43.1; 44.2, 24; 45.7,11,18–19; 51.13; 54.5; 66.33).<sup>994</sup>

2. *Yahweh who stirs the sea*

(וְאֲנֹכִי יְהוָה אֵלֶיךָ רָגַע הַיָּם וַיִּהְיֶה גִלְיוֹ יְהוָה צְבָאוֹת שְׁמוֹ)  
(51.15a)

<sup>993</sup> Koole 1998, 201-202.

<sup>994</sup> Stromberg 2011b, 96.

A second noun clause in v.15a substantiates the *salvation oracle* in vv.11-16. For the third time, the first person pronoun (אֲנִי, cf. v.12) is used to emphasize that Yahweh is the Lord of the sea. In Yahweh's self-predicating response, he responds to the lament of those who invoked him as God of the sea in 51.9,10. The *qotel* form (רָגַעַת) describing Yahweh as the one "stirring up the sea" is a picture of his salvation for Israel and triumph over *chaos*.

The community lament yearned for a repetition of Yahweh's destruction of Rahab the sea monster in 59.9,10. Now Yahweh reasserts his role as Lord of the sea. Yahweh alone domesticates Rahab. The mythical figure functioned as a symbol for Egypt (30.7; Pss 87.9; 89.10,11). As Williamson notes, Deutero-Isaiah was inspired by Isaiah's use of Rahab as a reference to Egypt.<sup>995</sup> In 51.10, "drying up of the sea and the great deep" (יָם מִי תִהְיוֹם רַבָּה) stands in apposition to "Rahab" (יָם מִי תִהְיוֹם רַבָּה). Is 51.9 uses the mythological idiom of creation to depict victory over the powers of chaos (Gen 1.2; Pss 33.7; 104.6). Childs writes:

Imagery of the depths is reinterpreted as providing a way for the redeemed to pass through the waters at the time of Israel's deliverance from the Egyptians at the Red Sea (Ex 14.22) . . . not three separate events [Creation, Exodus; Babylon] but . . . three events [here] fused together.<sup>996</sup>

At the same time, we would add that the event of the Conquest may also be evoked. The cry to cut Rahab (i.e., Babylon) evokes images of the cry in Judg 5.12 (עוֹרֵי עוֹרֵי דְבוּרָה עוֹרֵי עוֹרֵי). In taking up the community's lament to be Lord of the sea, Yahweh makes good on his promise that he will dry up the sea (i.e., the distance between Babylon and Jerusalem) so his redeemed may return in a 'new exodus' (35.10 cites 51.11; cf. 11.11-16; 43.16; 44.27; 50.2).<sup>997</sup>

3. *Yahweh, as Creator, will put words in Israel mouth; Yahweh has hidden people in his hand and says to them: "you are my people."*

(וְאֲשִׁים דְּבָרִי בְּפִיךָ וּבְצֵל יָדִי כְּסִיתִיךָ לְנֹטֵעַ שְׁמַיִם וְלִיסַד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אַתָּה)  
(51.16)

The *wayyiqtol* (וְאֲשִׁים דְּבָרִי בְּפִיךָ) "I put my word in your mouth." The servant of Yahweh is alluded to in this text. This implies that Yahweh will establish the cosmos through the election of the servant (cf. 50.4-10). In as much as the servant echoes Yahweh's speech, the servant's mission stabilizes the cosmos (55.11).

<sup>995</sup> Williamson 2009b, 86-87.

<sup>996</sup> Childs 2001, 404.

<sup>997</sup> Stromberg 2011a, 14; Williamson 2009b, 127.

#### 4. *Yahweh pleads cause of his people*

(כֹּה-אָמַר אֲדֹנָיִךְ יְהוָה וְאֵלֶיךָ יִרְיֵב עֲמֹו)  
(51.22a)

In the introduction to Yahweh's direct speech, Yahweh is depicted as the one who pleads the cause of his people. The use of the second-person וְאֵלֶיךָ "your God" and third person "his people" (עֲמֹו) establishes the intimate relationship between Yahweh and his covenant people and motivates an admonition (cf. 48.17; 41.10).<sup>998</sup> The *yiqtol* (יִרְיֵב) "he will contend for them" evokes images of a legal dispute between Yahweh and the oppressors of his people (cf. 1.17).

#### 5. *Yahweh takes the bowl of wrath and puts into hands of oppressors*

(הִנֵּה לְקַחְתִּי מִיָּדָךְ אֶת-כּוֹס הַתַּרְעֵלָה אֶת-קַבְעֵת כּוֹס חַמְתִּי לֹא-תוֹסִיפִי לְשִׁתּוֹתָה עוֹד)  
(51.22)

The *qatal* (לְקַחְתִּי) expresses a *rhetorical future* certainty.<sup>999</sup> The cup of reeling will be given to the oppressors. This results in the present promise (*yiqtol*) that Israel will no longer drink from the cup of Yahweh's wrath again (לֹא-תוֹסִיפִי לְשִׁתּוֹתָה עוֹד). We suggest, the contrast between Babylon and Jerusalem (Is 47; 51) is further indicated by the phonological allusion of כּוֹס ("cup") to כִּסֵּא ("throne"). In effect, Babylon has no throne (כִּסֵּא), but she does have a cup (כּוֹס).

#### ***Means (of Causing Emotion)***

The principle way in which Is 51 causes reassures Zion is by expressing a reversal of roles. We noted examples of the role-reversal in the transfer of the cup of wrath; the fall of Babylon (Is 47-48) and the rise of Jerusalem (51.17; 52.1) and; the depopulation of Babylon versus the population explosion in Zion. The shaping of a new identity functions to diminish fear.

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<sup>998</sup> Koole 1998, 199-200.

<sup>999</sup> ACH 2003, 54-55.



## 5.8 Isaiah 54.8,9

### *Surface Structure of Is 54.8-9*<sup>1000</sup>

#### Is 54.8

בְּשֹׁפָר קָצָף הַסִּתְרֹתַי כִּי רָגַע מְלֹךְ וּבְחֶסֶד עוֹלָם רַחֲמֶיךָ אָמַר גְּאֻלְךָ יְהוָה: ס

bəšešep qešep      histartī pānay      reḡa'      mimmēk ūḥēhesed 'ôlām riḥamtīk  
[Instr.....]      [Time intv]      [Mvt org][Instrm.....]

'āmar      gō'ālēk      yēhwā      s

#### Is 54.9

כִּי־יִי נָח נָאֵת לִי אֲשֶׁר נִשְׁפָּעֵתִי מִעֵבֶר מִי־נָח עוֹד עַל־הָאָרֶץ כֵּן נִשְׁפָּעֵתִי מִקָּצָף עָלֶיךָ וּמִזֶּעֱרָבָד:

kī-      mē nōḥa zō'ī      lī      'āšer      nišba 'tī mē'āḥōr mē-nōaḥ 'ôd 'al-hā'āreš  
[Sub.com]      [Inft...][#tm] [Loc....]  
[Noml]      [Undesir grmr.....]  
[Cmp.....]

kēn      nišba 'tī      miqqešōp      'ālayik ūmigge'or-bāk  
[Mnnr]      [Refr]  
[Inf. Const.....]  
[Undes.Outome.....]

### *Introduction to Is 54.1-17*

The MT and Qumran Isa(a) divide Is 54 between vv.1-10 and vv.11-17. The wrath-associated concepts are confined to 54.1-10. In 54.1-2 there are six imperatives (vv.1-2) substantiated by two כִּי clauses. 54.3 employs the אַל + *yiqtol* (2x's) read as imperative: “fear not” (אַל־תִּירָאִי) in v.3 and “do not be confounded” (וְאַל־תִּכְלָמִי) in v.4. These clauses are substantiated with eight כִּי clauses. The verbal structure emphasizes how the situation which caused Israel to lament is turned into an occasion for joy.<sup>1001</sup> Captive Zion moves from barrenness to a population explosion (54.1-3); from shame to being received again by the husband (v.4); from wrath to compassion (v.9); and from being overwhelmed by a flood to experiencing order after the flood (v.9).<sup>1002</sup> As regards our study, the depiction of Yahweh's wrath in vv.8-9 functions to highlight this reversal. Moreover, themes of barrenness, shame, and flooding are associated with temporary expressions of the wrath of Yahweh. The verbal structure is noted below:

<sup>1000</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; ג grammar [gam gram].

<sup>1001</sup> Westermann 1969, 269-271, 273, 278-280.

<sup>1002</sup> Ibid.

## Chart 5.8 Verbal Structure of Is 54.1-10

Theme: *Sing because you have children:*

- v.1: Sing (רָגַל) imperative  
Break forth (פָּצְחִי) imperative  
Cry (וִצְהִלִי) imperative  
(substantiation [subst]: כִּי־רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָהּ )

Theme: *Enlarge your place because you need more space:*

- v.2: Enlarge (הִרְחִיבִי) imperative  
Lengthen (הִאָּרְכִיכִי) imperative  
Strengthen (תְּזַקְקִי) imperative  
(subst: כִּי־יִמְצְאוּ וְשִׁמְאוֹל תִּפְרָצִי וְרַעַד גּוֹיִם יִירָשׁ וְעַרְיִם נִשְׁמֹת יוֹשִׁיבוּ: )

Theme: *Do not fear because (1) your husband is returning to you (2) the flood has ended; (3) Yahweh's covenant loyalty endures*

- vv.3-10 Do not fear (אַל־תִּירָאִי) *yiqtol*  
(subst: <sup>1003</sup> כִּי־לֹא תִבוֹשִׁי )  
Do not be confounded (וְאַל־תִּכְלָמִי) *yiqtol*  
(subst: כִּי לֹא תִחַפְּרִי )  
(subst: כִּי בְשֵׁת עֲלֻמִּיָּהּ תִּשְׁכָּחִי וְתִרְפֹּת אֶלְמִנּוּתֶיהָ לֹא תִזְכְּרִי־עוֹד: )  
(subst: כִּי בְעֲלִיָּהּ עֲשִׂיָּהּ יִהְיֶה צָבָאוֹת שָׁמָּה וְגִאֲלָהּ קִדְוֶשׁ יִשְׂרָאֵל אֶלֶּהִי כִלְהָאָרֶץ יִקְרָא: )  
(subst: כִּי־קִאֲשָׁה עֲזוּבָה וְעֶצְוֶבֶת רִיחַ קִרְאָהּ יִהְיֶה וְאִשָּׁת גְּעוּרִים: )  
(subst: כִּי תִמָּאֵס אִמֶּר אֶל־הָיָה: )  
(subst: כִּי־יִמְצְאוּ נָחַ זֹאת לִי )  
(subst: כִּי הִתְקַרְיִם יִמְוֶשׁוּ )

### *Function of Is 54 in Is 40-55*

Various images of ‘Mother Zion’ bereaving her children and mourning spousal abandonment are used by Deutero-Isaiah to depict the experience of the Exile (49.14-26; 50.1; 54.4,5). The spousal abandonment in 54.4,5, anticipated in 49.14-26 and 50.1, alluded to a period of estrangement between Yahweh and his ‘wife.’ Yahweh can ‘take back his wife’ after the Exile (54.4) because she had not been given to another husband (Deut 24.1-4; cf. Hos 2).<sup>1004</sup> Images of bereaved ‘Mother Zion’ merge with icons of barren Sarah (Gen 11; 51.2) who, representing Jerusalem/Zion has given birth in Is 54. Beuken has suggested that the theme of Zion’s population explosion relates to the theme of the descendants of the servant in 53.10. These descendants, in Trito-Isaiah, have emerged in the plural.<sup>1005</sup> This is underscored by the intentional parallels between texts related to the servant (52.13-53.12) and those of Zion (54.1-10). Parallels include זֶרַע “seed” 53.10 and 54.3; רַבִּים “the many” 53.11,12 and 54.1; צִדִּיק “righteousness” 53.10 and 54.14; שָׁלוֹם “peace” 53.5 and 54.10.<sup>1006</sup> Thus, the depiction of the descendants of the servant merges with those of Zion. Nowhere is the

<sup>1004</sup> In 50.1 and 54.1-18 there is no third party. Blenkinsopp 2002, 359-360.

<sup>1005</sup> Beuken 1972, 67-87.

<sup>1006</sup> Childs 2001, 426-431.

convergence of the servant's descendants and the children of Zion more evident than in Is 66 where, as Stromberg notes: "Zion is redefined through the lens of a particular group (i.e., 'righteous servant')."<sup>1007</sup>

### ***Event (Literary Genre)***

Is 54.1-10 contains a *hymn of praise* (רְגִי, v.1); a *promise of salvation* (אַל־תִּירָאִי, "Fear Not!," v.4) and a *proclamation of salvation* (לֹא תִמּוּט אֲמֵר מְרַחֵם, v.10 "my grace will not depart from you").<sup>1008</sup> The *imperatives* to sing and rejoice (54.1,2) along with the promise of salvation 'do not fear' (v.4). 54.1-10 intersects with themes in the *Cause-Emotion* frame. In light of Deutero-Isaiah as a whole, 54.1-10 responds to the lament of the community that Yahweh has abandoned them (40.27) and is hidden (54.8; 45.15).

### ***Frame Elements***

#### ***Time (Historical)***

The historical setting is at the *end* of the Exile. Divine wrath has ended and the era of comfort has come.

#### ***Agent***

The *Agent* that causes the emotion of joy is Yahweh. The summons to rejoice and sing is first given by the prophet (vv.1-6) and, subsequently, by Yahweh (vv.7-10). Yahweh is depicted in the following ways:

##### ***1. Yahweh who speaks***

(אֲמֵר יְהוָה)  
(54.1)

##### ***2. Your Husband; Your Maker; Yahweh of Hosts; Redeemer; Holy One of Israel; the God of the whole earth.***

(כִּי בַעֲלִיךָ עֲשִׂיךָ יְהוָה צְבָאוֹת שִׁמּוֹ וְגֹאֲלֶךָ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־הָאָרֶץ יְקָרָא)  
(54.5)

Yahweh is described with three *qotel* forms (וְגֹאֲלֶךָ, בַּעֲלִיךָ עֲשִׂיךָ) and a nominal clause (קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־הָאָרֶץ) that are emphasized before the *yiqtol* verb (יְקָרָא, v.5, "he is called"). Together with seven other כִּי clauses, the divine titles function to substantiate the *oracle of salvation*. The depiction of Yahweh as "your husband" (בַּעֲלִיךָ) rhymes with adjacent *qotel* "your maker" (עֲשִׂיךָ).

<sup>1007</sup> Stromberg 2011b, 113.

<sup>1008</sup> Westermann 1969, 269ff.

The *qotel* forms that describe Yahweh marrying this woman indicate Zion is widowed or divorced from Yahweh.<sup>1009</sup> The image of Yahweh marrying barren Zion (v.5; cf.54.1) intersects with the depiction of Yahweh as redeemer (גָּאֹל). As the divine גָּאֹל Yahweh fulfills his covenant obligation to act as a kinsman redeemer (גָּאֹל; cf. Deut 25.25; Lev 25; Ruth; Is 44.23; 52.9) and raise up children for his barren Zion.

The titles of Yahweh, עֲשֵׂי יְהוָה צְבָאוֹת, associate redemption with Yahweh's role as creator. Yahweh creates his people (43.7; 44.2; 51.13) and controls the hosts of heaven (40.30; 51.15). As creator, Yahweh marries and redeems his people. In this way, the act of redemption from Exile is understood as a creative act (40.28).

The vision of Yahweh taking Zion back as his wife (בָּעַל) suggests that Yahweh is now taking the place of other 'husbands' who have ruled over his people (26.13).<sup>1010</sup> Trito-Isaiah, extends the image of Yahweh's marriage to his people to Yahweh marrying the land itself (62.4,5).

The title, "Holy One of Israel" (קְדוֹשׁ יִשְׂרָאֵל) was also used in 47.4 together with redeemer and Yahweh of Hosts (יְהוָה צְבָאוֹת שֶׁמֶן קָדוֹשׁ (יִשְׂרָאֵל). The phrase "God of the whole earth" (אֱלֹהֵי כָל-הָאָרֶץ) appears only here. In 54.9 Yahweh promises that the flood waters will not cover the whole earth. In Proto-Isaiah, the prophet depicted Yahweh's glory as filling the whole earth (6.1-5) which, together with the phrase קְדוֹשׁ יִשְׂרָאֵל ("Holy One of Israel") functions to extend the prophecies of Isaiah to the era of Deutero-Isaiah (43.14; 48.17; 49.7). In the context of the contrast between Babylon and Zion, the depiction of Yahweh's sovereignty over the earth contrasts with Babylon's claim that she destroyed the entire earth (13.5). Yahweh's sovereignty over the whole earth is expressed in his command of the hosts of heaven and in the Cyrus event (45.12).<sup>1011</sup> The description of Yahweh's sovereignty over the whole earth implied that Jews throughout the diaspora are redeemed and married by Yahweh.

3. *Yahweh swears to no longer be angry (54.9)*

4. *Yahweh reaffirms his covenant of peace (54.10)*

### ***Experiencer***

Zion/Jerusalem is personified as a woman. The reversal of states depict the *Experiencer* as a means to substantiate the *promise of salvation*. The כִּי clauses, noted in the introduction above, describe the reversal of states. More concretely, they are (1) from barrenness to a population explosion in Zion; (2) from being abandoned as a wife to being taken back by Yahweh; (3) from

<sup>1010</sup> Goldingay and Payne 2006, 346.

<sup>1011</sup> "God of the whole earth" is motif found in 5.26; 5.30; 40.12,21,23.

experiencing a flood as in the days of Noah to experiencing the end of Yahweh's wrath and; (4) the reaffirmation of the broken covenant.

### *Means (of Causing Emotion)*

The substantiation in the nominal clause in 54.1 depicts the shift from barrenness to population explosion. 54.3 employs a *yiqtol* (תִּפְרָצִי) + *qotel* (נִשְׁמֹת) + *yiqtol* (יִוָּשִׁיבוּ) setting the promise in the immediate future. *Qatal* forms (עָזַבְתִּיךָ v.7; הִסְתַּרְתִּי v.8) express Yahweh's spousal abandonment in the past. The calling back of his wife is also stated with a *qatal* form (קָרָאָךְ, v.6). Here, however, the *qatal* form should be translated in the present as it depicts the preformative speech of Yahweh. He now takes back his wife. The result of Yahweh taking back his abandoned wife is depicted with six *yiqtol* verbs in v.6.

In v.8, spousal abandonment and Yahweh's hidden face were expressions of his wrath (קֶצֶף) in the Exile. The *qatal* forms (עָזַבְתִּיךָ, v.7; הִסְתַּרְתִּי, v.8) contrast the past experience of Exile with Yahweh's actions of gathering his people (אֶקְבֹּץ) that are expressed with a *yiqtol*. In v.9, a *qatal* is used (רָחַמְתִּיךָ) which breaks the parallel structure with the *yiqtol* (אֶקְבֹּץ) in v.8. The fientive verb (רָחַמְתִּיךָ) describes a change in the *state* of Yahweh's action. In summary, the verbal pattern that depicts Yahweh's spousal abandonment is depicted as a temporary action in the past. The end of the Exile results in a reversal of shame and disgrace. These reversals are, for the most part, expressed with *yiqtol* verbs.

#### *1. From barrenness and desolation to a population explosion in Zion (vv.1-3) and possession of the nations (v.4)*

(בְּיָרֵבִים בְּנִי־שׁוֹמֵמָה מִבְּגֵי בְּעוֹלָה אֶמֶר יְהוָה)

(54.1)

(כִּי־יָמִין וּשְׂמֹאל תִּפְרָצִי וְזָרְעוֹ גּוֹיִם יִירָשׁ וְעָרִים נִשְׁמֹת יִוָּשִׁיבוּ)

(54.3)

(כִּי־יָמִין וּשְׂמֹאל תִּפְרָצִי וְזָרְעוֹ גּוֹיִם יִירָשׁ וְעָרִים נִשְׁמֹת יִוָּשִׁיבוּ)

(54.4)

The image of the reversal of barrenness in Is 54.1 and 66.7-14 expresses salvation (לֹא־תִלָּה, 54.2; cf. Jer 4.31; Mich 4.10).<sup>1012</sup> Throughout Isaiah, the combination of barrenness with themes of desolation, ("children of the desolate woman", שׁוֹמֵמָה, 54.1), expresses the result of Yahweh's wrath. The desolation of cities and inhabitants also expressed Yahweh's wrath against Judah (5.8-9), Babylon (13.8,9), and the city of chaos (24.12). Desolation implies a severe decrease in population. Williamson notes that the images of desolation carry forward the decree of desolation in 6.11-13 (cf. 5.8-9) which likewise implied a decrease in population (cf. 1.17; שָׁמָּה, 2x in 17.9).

<sup>1012</sup> Stromberg 2011b, 109-114.

Earlier, Deutero-Isaiah interprets this decree as being in full force during the Exile (49.22).<sup>1013</sup> Now, however, 54.1ff signals the end of the decree.<sup>1014</sup> With the end of the decree, Zion is repopulated.

The giving birth of a ‘desolate woman’ is a stunning reversal of the era of wrath. This results in joy (vv.1-2).<sup>1015</sup> While the inability to give birth (26.18; 37.3) leads to despair, Zion’s rebirth leads to comfort and joy (40.1-11). The clause expressing the inability to deliver children (בְּנִים עַד־מִשְׁבֵּר, 37.3) phonologically parallels sounds Deutero-Isaiah used to announce the end of Exile (מִבְּשָׂרָה צִיּוֹן, 40.9). The end of Exile is accompanied by images of a population explosion that leads to joy in Zion (49.22).

In Trito-Isaiah, the theme of desolation and the image of an abandoned wife also converge in 62.4,5. In 62.4,5, however, the language of wife/Zion is applied to the land. The land will no longer be forsaken and desolate (עֲזוּבָה) but be married (בְּעוֹלָה). Likewise, the marriage of Yahweh to the land results in joy (שׂוֹשׁ). The chart below indicates how the decree of wrath in 6.11,12 is reversed at the end of Exile in 54.1-10. However, the decree is reactivated and used to describe the Post-Exilic context (64.9). The reversal of wrath in Deutero-Isaiah substantiates the prayer for Yahweh to reverse his wrath in Trito-Isaiah.

Chart 5.9  
The Effects of Wrath: Desolation, Abandonment and  
De-Population in Is 5; 6; 49; 54; 62 and 64.

5:9	6:11-12	49.14-21	54.1-10	62.4-5	64.9
Wrath results in desolation (תָּרָה אֶרֶץ־יְהוָה)	Effect of wrath decreed (results in desolation)	Wrath against oppressors	Wrath of exile is momentary	Experience of wrath is over	Plea for Yahweh to not be angry (אַל־תִּקְצַף)
Desolate (לְשֹׁמֵה)	Land (שְׂמָה)	Forsaken (עֲזוּבָנִי)	Desolate (בְּנִי־שׁוֹמְמָה)	Not forsaken (עֲזוּבָה)	Jerusalem wasteland (יְרוּשָׁלַם שְׂמָמָה)
No inhabitants (מֵאַיִן יוֹשֵׁב)	No inhabitants (מֵאַיִן יוֹשֵׁב) (מֵאַיִן אָדָם) Forsaken (הֶעֱזוּבָה)	Desolate (וְשִׁמְמֵתִיךָ)  Yahweh Hides (49.14; cf. 8.17)	Forsaken (עֲזוּבָה)  Yahweh hides (cf. 8.17)	Not desolate (שְׂמָמָה)	
Raise a signal (וְנִשְׂאֵ־נִסִּים)		Raise signal (אָרִים נִסִּים)	Wrath (אֶקְבֹּצֶךָ) (בְּשֹׁצֵר קֶצֶף)	Married (יִבְעֵל)	Be not angry (אַל־תִּקְצַף)

A final aspect of the theme of Zion’s population explosion draws on the conquest narrative (v.3, וְנִרְעַף גּוֹיִם יִיָּשׁ וְעָרִים נִשְׁמֹות יוֹשִׁיבוּ). The vision of Zion’s seed spreading out across the nations applies a deuteronomistic

<sup>1013</sup> Desolation and abandoned wife occur together in 49.14-21 as well. Williamson 1996, 22.

<sup>1014</sup> Ibid.

perspective to 54.1 (Deut 7:1-5; 9.1; 11.23; 18.14; 19.1; 31.3).<sup>1016</sup> This promise is taken up and reaffirmed by Trito-Isaiah in Is 60.21 and 65.9.<sup>1017</sup>

## 2. *From being an abandoned wife in wrath to being taken back by Yahweh.*

כִּי־לֹא תְבוֹשִׁי וְאֶל־תִּכְלְמִי כִּי לֹא תִחַפְּרִי כִּי בָשָׁת עַל־וַמִּינֶיךָ תִּשְׁכַּחֲתִי וְחִרְפַּת אֶלְמִנוּתֶיךָ לֹא תִזְכְּרֶינִי (עֹד)

(54.4)

(כִּי בַעֲלֶיךָ עָשִׂיתָ יְהוָה צְבָאוֹת שָׁמוּ וְגִאֲלֶךָ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־הָאָרֶץ יִקְרָא)

(54.5)

(כִּי־כֹאשָׁה עֲזוּבָה וְעֲצוּבַת רוּחַ קִרְאָהּ יְהוָה וְאִשָּׁה נְעוּרִים כִּי תִמָּאֵס אָמַר אֱלֹהֶיךָ)

(54.6)

Spousal abandonment by Yahweh led to shame. The term בּוֹשׁ is repeated twice in v.4 and has wide range of meaning. Here, it emphasizes the inner emotion of shame.<sup>1018</sup> The verb כָּלַם also means to “be put to shame” and denotes a sense of inner shame (cf. 45:16, 16; Jer. 31:19).<sup>1019</sup> הִפְרָה relates more to being disgraced in public (Prov 13.5; 19.26; Is 33.9; 54.4). Finally, הִרְפָּה captures the public stigma of disgrace associated with widowhood.<sup>1020</sup>

The text attributes Yahweh’s spousal abandonment because of his wife’s spiritual fornication. The image of the shame of Zion’s youth that led to the ‘temporary divorce’ (כִּי בָשָׁת עַל־וַמִּינֶיךָ תִּשְׁכַּחֲתִי) (v.4) draws on imagery found in Jer 3.24-25. In Jer 3,24-25 בָּשָׁת is used to depict the shameful action of the two sisters who had married Yahweh (i.e., Israel and Judah; cf. Ezek 23,24). The other uses of בָּשָׁת within Isaiah are less associated with adultery. In Is 30, shame is a result from trusting in Egypt. Deutero-Isaiah associates idolatry with shame (42.17). Here, in 54.5-6, the sense is the shame that comes from sexual unfaithfulness. Trito-Isaiah depicts the reversal of shame in 61.7.

## 3. *Yahweh forsook Zion briefly but in great compassion gathers her again.*

(בְּרִגְעַת קָטָן עֲזַבְתִּיךָ וּבְרַחֲמִים גְּדֹלִים אֶקְבָּצֶךָ)

(54.7)

The theme of spousal abandonment is reiterated in 54.7 as being for a brief moment (בְּרִגְעַת קָטָן). This is parallel with the brief moment of Yahweh’s wrath in v.8 (בְּשִׁפְזָךְ קִצְף הִסְתַּרְתִּי פָנַי לִיגַעַל מִיָּמֶךָ) but intentionally contrasts with Yahweh’s compassion.<sup>1021</sup> While the *Manner* of abandonment is temporary wrath (בְּרִגְעַת), Yahweh’s gathering will be with great compassion (וּבְרַחֲמִים). The emphasis on the compassion of Yahweh (רַחֲמִים) contrasts with

<sup>1016</sup> Blenkinsopp, 2002, 362.

<sup>1017</sup> Keil and Delitzsch 1996, 526.

<sup>1018</sup> בָּשָׁת functions as an *inclusio* occurring two times in the text.

<sup>1019</sup> G-T 2003, 404.

<sup>1020</sup> Compare thematic associations with reproach in Is 54.4; Josh 5.9; Is 25.8; Is 31.19; Ezek 36.20.

G-T 2003, 307.

<sup>1021</sup> Goldingay and Payne 2006, 348.

the compassion that ‘Lady Babylon’ did not have (Is 47-48). Yahweh’s withholding compassion (cf. 9.17) was only temporary. In a positive sense, the compassion of Yahweh on his people is a unique characteristic of Deutero-Isaiah (49.10, 13,15; 55.7).

The theme of gathering the exiles (אֶקְבֹּץ) is a common theme in Deutero-Isaiah and is used with frequency to reverse the themes of wrath in Proto-Isaiah as (cf. 11.11-16). For instance, in 5.26 the nations (Assyria) are gathered together to judge Israel. The theme of gathering the exiled ones occurs in 40.11; 49.5-6, 18; 54.7; 43.5; 49.22.<sup>1022</sup>

4. *Yahweh hid his face briefly in wrath but with everlasting חֶסֶד has compassion*

(בְּשֹׁפָף לִפְנֵי הַסִּתְּרֹתִי פָנַי רָגַע מִמֶּדֶ וּבְחֶסֶד עוֹלָם רַחֲמֶיךָ אֶמְרָא גִּלְיָה יְהוָה)  
(54.8)

The hidden face of Yahweh is used to depict abandonment from God by the Deuteronomist (Deut 31.17,18; 32.20; Pss 27.9; 89.47), and its images influence the present text. Deutero-Isaiah registered the complaint of Judah in Exile that accused Yahweh of being hidden (40.27; 49.14). Yahweh responds to the complaint here in 54.8. The theme of Yahweh’s hiddenness is taken from 8.17 where the prophet explains that he is waiting patiently for Yahweh (וְחִפִּיתִי לַיהוָה הַמִּסְתַּיֵּר פָּנָיו מִבֵּית יַעֲקֹב וְקִוִּיתִי-לָו). Now, the period of waiting for Yahweh’s face is declared as over (54.7; cf. 49.14).<sup>1023</sup>

The wrath-associated lexeme (בְּשֹׁפָף לִפְנֵי הַסִּתְּרֹתִי) structurally parallels the prepositional phrases in the previous clauses (וּבְחֶסֶד עוֹלָם, בְּרַגְעָהּ in v.7; and וּבְחֶסֶד עוֹלָם in v.8). These phrases depict the *Manner* in which Yahweh’s wrath was momentarily experienced. The parallelism of “overflowing wrath” (בְּשֹׁפָף) with positive words such as רַחֲמִים “compassion” and חֶסֶד “loving kindness” underscore that בְּשֹׁפָף functions as a foil that declares Yahweh’s mercy. The prepositional phrase (בְּשֹׁפָף) is shaped by 8.8 (שֹׁפָף וְעֵבֶר) (cf. 8.16). Together, these descriptions influence Deutero-Isaiah’s portrayal of Yahweh’s hidden face. Koole has noted that 54.9 also uses the verb עֵבֶר (מִיַּעַבְרָה עוֹד), though he fails to mention that the words apply images of Assyrian wrath to the present context of Deutero-Isaiah.<sup>1024</sup> Semantically, the word שֹׁפָף “overflowing” adds a new nuance to the word לִפְנֵי הַסִּתְּרֹתִי ‘wrath. Goldingay and Payne suggest that the author, in using a word that depicts a flash flood that then abates, depicts “Yahweh’s anger [as] overwhelming, but short-lived.”<sup>1025</sup> This further expresses the temporary nature of Yahweh’s wrath when it is unleashed on his people. As with v.7, the temporary nature of בְּשֹׁפָף functions to highlight the greatness of Yahweh’s compassion based on his covenant of mercy: (וּבְחֶסֶד עוֹלָם רַחֲמֶיךָ). As Smith notes:

<sup>1022</sup> Williamson 2009b, 125-126.

<sup>1023</sup> Ibid., 110.

<sup>1024</sup> Koole 1998, 370.

<sup>1025</sup> Goldingay and Payne 2006, 349.



A similar strong contrast is found in v.8b where the brief moment of anger is set opposite the everlasting “steadfast covenant love” (*hesed*) with which God will “compassionately love” (a verb from *rāham*) Zion. His love will be unfailing, and he will act as their Redeemer (cf. v. 5).<sup>1026</sup>

##### 5. *From experiencing a flood (as in the days of Noah) to experiencing the end of Yahweh’s wrath*

(כִּי־יִמִּי נָח זָאת לִי אֲשֶׁר נִשְׁפָּעַתִּי מֵעֵבֶר מִי־נֹחַ עוֹד עַל־הָאָרֶץ כֵּן נִשְׁפָּעַתִּי מִקֶּצֶף עָלֶיךָ וּמִגְעָר־כָּדָר)  
(54.9)

The temporary nature of Yahweh’s wrath is further elaborated by comparing the wrath of the Exile to the flood of Noah (כִּי־יִמִּי נָח). This is underscored by the repetition of the word (קָצַף) and associations with flood imagery (שָׁטַף, v.8). The word “overflow” (שָׁטַף) is phonologically chosen because it rhymes with (קָצַף) and its use remits to the larger context of Is 8 (esp. v.8.8,16). Yahweh affirms that the present distress is like the days of Noah. The emphasis, however, is on Yahweh’s oath that the flood will not be repeated (נִשְׁפָּעַתִּי, 2x). Three affirmations are expressed with the *infinitive construct forms* + the מִן preposition. Yahweh swears to no longer permit the waters to flood the earth (עוֹד עַל־הָאָרֶץ); he swears not to be angry (קָצַף); he swears not to rebuke (וּמִגְעָר־כָּדָר) his people. The word for rebuke (גָּעַר) was also used together with קָצַף in 51.20 (cf. 51:20; 66:15). Thus, it is frequently used as a wrath-associated lexeme in Isaiah. The second-person singular preform on נִשְׁפָּעַתִּי underscores the personal nature of the promise.

Swearing that Noah’s waters will not flood the earth again does not imply the promise in Gen 9.11 is invalid.<sup>1027</sup> The waters of Noah are not literal but refer to an Assyrian-type invasion that is being applied to the Babylonian context in Is 54. As Koole notes, Yahweh declares that the Exile has the same meaning for him as the flood once had. On account of sin, Yahweh had to act in wrath and end the national existence of Israel.<sup>1028</sup> The end of Exile, as did the end of the flood in Genesis, signals a new era. Just as Noah emerges as the new Adam after Yahweh tamed the chaotic waters (Gen 8), so too, Zion emerges to repopulate the earth.

##### 6. *Reaffirmation of a broken covenant.*

כִּי הֶהְרִים יְמוּשׁוֹ וְהִגְבַּעוֹת תְּמוּטָנָה וְחִסְדֵּי מֵאֲתָנָה לֹא־יְמוּשׁ וּבִרְיִית שְׁלוֹמִי לֹא תִמּוּט אֲמַר מֶלֶךְ־מֶלֶךְ (יִהְיֶה)  
(54.10)

<sup>1026</sup> Smith 2009, 484.

<sup>1027</sup> Within Isaiah, the oaths of Yahweh include the promise to break Assyria (14.24-25); to make his word go forth and to make every knee bow (45.23) and; to keep food from being given to his enemies (62.8).

<sup>1028</sup> Koole 1998, 370.

The final clause that substantiate the *promise of salvation* highlights Yahweh's reaffirmation of the covenant. The two *yiqtol*s preceded by the *litotes* affirm Yahweh's promise for the future in the strongest possible way: (לֹא-יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט).

The *yiqtol* verb used twice (לֹא-יָמוּשׁ, יָמוּשׁ) suggests the instability of actual mountains (cf. Pss 46.2-3; 125.1).<sup>1029</sup> Here, the moving of the mountains recalls the earthquake of 5.25. In Pss 93.1; 96.10; 104.5 phrases depict natural catastrophes as throwing the world off balance (cf. Is 24.19). Even though such events do occur (5.25; 24.19), Yahweh maintains covenant faithfulness (וְחִסְדֵּי מֵאֲתָדָּ לֹא-יָמוּשׁ). In effect, Yahweh's חֶסֶד will not do what the mountains do (i.e., מוּשׁ).

Yahweh's חֶסֶד in Isaiah characterizes the faithfulness of the Davidic ruler in both Proto-Isaiah, and promises relating to the democratization of the Davidic role in 55.2. However, the parallel structure in 54.10 is more similar to the use of חֶסֶד in 40.6. In 40.6 flowers of the field are depicted as having no חֶסֶד, in contrast to the enduring stability of the word of Yahweh (40.8). Here in 54.9, it is Yahweh's חֶסֶד that is set in contrast to the threat of future empires. The loyalty of Yahweh to his people expressed in his חֶסֶד is also a motive for praise in 63.7 where it is associated with his great mercy (אֲשֶׁר-גָּמְלָם בְּרַחֲמָיו וּבְרַב חֶסְדָּיו).

Finally, the covenant of peace (וּבְרִית שְׁלוֹמִי לֹא תָמוּט) will not be removed from his people (לֹא תָמוּט). The passage parallels closely with 49.15 which, like 54.1-10, reverses the image of divine abandonment. In summary, just like the covenant followed Noah's flood in Genesis 8-9, so too, the renewal of the covenant of peace results in a new period of history.

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<sup>1029</sup> Goldingay and Payne 2006, 352.

## CHAPTER 6: WRATH IN ISAIAH 56-66.

### 6.1 Introduction to Isaiah 56-66

Most scholars agree that Is 56-66 was written during the time of the early Persian Period and corresponds to the time frame of Ezra and Nehemiah. From the perspective of the final form of Isaiah, the promises of the return from Exile proclaimed by Deutero-Isaiah (Is 35, 40-55) were interpreted as being initially fulfilled. The Edict of Cyrus of Persia (2 Chron 36) that resulted in the return of the Jews in 538, 458 and 444 BCE. However, the promises of Deutero-Isaiah appeared to be less than glorious from the perspective of the post-exilic community. The edict for rebuilding the temple was issued in 538 BCE. However, the temple was not completed until 515 (Ezra 5.14; Hag 1.1-11).<sup>1030</sup> As P. Hanson notes:

Those who returned to Zion sadly did not experience the fulfillment of Second Isaiah's brilliant promises of prosperity and peace and joy. "I will turn the Darkness before them into light," God had announced through Second Isaiah (42.16*b*), thus fulfilling a wonderful promise found in the eight-century Isaiah: "The people who walked in darkness have seen a great light" (9:2*a*). "We wait for light, and lo! There is darkness; and for brightness, but we walk in gloom," the people lament in Third Isaiah (59.9*b*). What happened to the brilliant promise of light proclaimed to the exiles by Second Isaiah.<sup>1031</sup>

Moreover, Trito-Isaiah is characterized by occasions of internal conflicts within the community. While Hanson correctly notes the disillusionment with prophetic utterances in Second Isaiah, his social reconstruction of the events within the Post-Exilic community remain not conclusive. Hanson argued that in Trito-Isaiah, the Levites were being marginalized and only the line of Zadok secured the rank of priest (cf. Deut 18.1-8; Ezek 45.15). According to Hanson, Trito-Isaiah was a Levite as suggested by his positive mention of Moses in Is 63.11-12 who was also a Levite (Ex 2.1). In effect, the oracles of Trito-Isaiah respond to the marginalization of the Levites to a lower status within the temple rebuilding project.<sup>1032</sup>

While the exact reconstruction is not specified, the conflict revolving priests, temple, and cult are evidence that the community was, indeed,

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<sup>1030</sup> In 522 BCE Cambyses of Persia died and Darius became King. This is the time in which Haggai preached. The temple building continued until 520. Darius gave full approval and the temple was erected by 515 BCE. Westermann 1969, 145. Hanson notes, Trito-Isaiah refers to time period between "Sheshbazzar's unsuccessful attempt to rebuild the temple and its completion under Zerubbabel in 515 BCE." Hanson 1995, 186.

<sup>1031</sup> Hanson 1995, 187; Westermann 1969, 155.

<sup>1032</sup> Ibid., 187; Holladay 1995, 215-217.

divided in some sense. W. Holladay notes the priests were fat (56.11-12); haughty (65.5); concerned for their status of privilege (58.13); only interested in ritual (58.5) and disregarded social justice (58; 59.14,15). Some controversies are clearly stated (56.3-7). Other internal conflicts are more difficult to specify (66.14,24).<sup>1033</sup>

According to R. Rendtorff, Is 56-66 underscores the tension between cult impurity (56-56; 65) and the promise of imminent salvation (60-62; 64). His groundbreaking analysis of 56.1, the opening verse of Trito-Isaiah, has led to new perspectives on Is 55-66. Hanson concludes:

[56.1] the motivation behind the invitation to do 'right and justice' [both of which appear in 56.1] is that YHWH's salvation and righteousness will come soon. The word [צדקה] in its twofold meaning also dominates both groups of texts: as an accusation and as a lament over the decline of human righteousness (57.1,12; 58.2,8; 59.4,9,14; 64.4f), and as an expectation and promise of the 'righteousness' of the divine salvation to come (59.16f; 60.17; 62.1; 63), which at the same time means the restoration of human justice (60.21; 61.10f; 62.2).<sup>1034</sup>

Thus, works of righteous and justice must accompany signal the dawn of salvation. The perspective in 56.1, Rendtorff notes, provides a key for the shaping of Isaiah in its final form. He notes, in Proto-Isaiah, the word צדקה, associated with justice (משפט), primarily concerns human conduct (1.21, 27; 5.7; 9.6; 16.5; cf. 1.6; 5.23; 11.4f; 26.10). The combination of terms occurs in connection with Yahweh's action (5.16; 26.9; 28.17). However, in Deutero-Isaiah, the component of human effort is absent: צדקה and ישע // תשועה are exclusive actions of Yahweh (45.8; 46.13; 51.5,6,7). Likewise, the reality of peace is an exclusive work of Yahweh (שלום in 48.18; 54.13f; 41.2,10; 42.6,21; 45.13,19,21,23f; 54.14).<sup>1035</sup>

The two pairs of concepts are linked in the first statement in III Isaiah (56.1); here at the same time the double theme of this part is included . . . thus, the third part binds themes and the terminology of the first and second parts together . . . Now, judgment and salvation belong indissolubly together and are related to each other. The Post-Exilic community does not hear one without the other; the message of judgment does not remain in the last word, but salvation has not yet made a final appearance. Israel is still required to bring right and righteousness to fulfillment because YHWH's salvation and righteousness call for realization (56.1).<sup>1036</sup>

<sup>1033</sup> Holladay 1995, 213-217.

<sup>1034</sup> Rendtorff 1991, 199.

<sup>1035</sup> Ibid., 199-200.

<sup>1036</sup> Ibid., 199-200.

According to Goldingay, the very literary structure of Trito-Isaiah captures the tension in 56.1. He writes, “The chiasmic structure of Isaiah 56-66 thus makes a theological point. The material’s omission to resolve the tension at issues is not a failure but recognition of a question that by its nature cannot be resolved.”<sup>1037</sup> Wrath-associated lexemes are noted in bold.

## Chart 6.1 Literary Structure of Trito-Isaiah<sup>1038</sup>

A-56.2-8: Outcast/nations gathered (קבץ, 56.8); YHWH’s house & Holy Mt (56.5); Sabbath worship (56.5)  
Permanent name (56.5)

B-56.9-57.21 (57.3-13: Denounce cult); **(57.14-19 Promise of Salvation)**; (57.20-21: warning for wicked) **\*anger (קצף, 3x) will cease**

C-59.9-15a: Complaints with confession (59.12ff)

D-59.15b-21): **(נקם, 59.17; חמה, גמול, v.18: Punishment of Enemies)**

\*59.20: *comes to Zion (links to Is 60-62)*

C- 60-62 (Zion’s glory nations); Zion (60.14; 61.3; 62.1,11)

**60.10-16 (קצף, Promise of Salvation)**

\*63.1: *comes from Edom*

D’-63.1-6: **(חמה, 3x 63.3,5,6; (נקם, 63.4; cf. 61.2) Treads grapes and finishes work**

**Punishment of Enemies**  
(63.1-19)

C’-63.7-64.11: **Complaints/confession (קצף 64.8, Prayer: Be Not Angry!)**  
(64.4b-6, 63.17a)

B’-65.1-66.14: Denounce cult (65.8-66.4 and 66.5-24 answers plea of 63.7(15)-64.11)  
**(קצף, 63.3; אף, 63.5, Provocation of Yahweh’s wrath)**

A’-66.18–24: Outcast/nations gathered (קבץ, 66.18); YHWH’s house & Holy Mt (66.20); Sabbath worship (66.22);

Permanent name (66.22)

**(קצף, 66.14; אף, חמה 66.15: Punishment of Enemies)**

Expectations for righteousness and justice (56.2-59.15a), followed by promises to restore Jerusalem and punish his enemies (56.15b-63.6), leads to is the expectation of right living. However, “63.7-64 and 66.24 dissolves any sense that the ambiguity of 56.1 has been resolved. The first and last major parts of Is 56-66 stand in tension with the central part.”<sup>1039</sup>

<sup>1037</sup> Goldingay 2014, 48.

<sup>1038</sup> Adapted from Koole 2001, 143; Goldingay 2014, 48.

<sup>1039</sup> Goldingay 2014, 48.

## 6.2 Isaiah 57.16-17

### *Surface Structure of Is 57.16-17*<sup>1040</sup>

#### 57.16

כִּי לֹא לְעוֹלָם אֶרְיֵב וְלֹא לְנֶצַח אֶקְצֹוּף בִּי־רֹחַ מְלִפְנֵי יְהוָה וְנִשְׁמֹת אֶנִּי עֲשִׂיתִי

kī	lōʾ	lēʾōlām	ʾarīḥ	wēlōʾ	lāneṣaḥ	ʾeqqēšōp̄
[Rsn]	[Neg]	[Tm aim]	[Neg]		[Tm aim]	

kī	-rūḥa	millēpānay	ya ʾatōp̄	ūnēšāmōt̄	ʾānī	ʾāsīf̄
[Rsn]			[mvt org]			

#### 57.17

בַּעֲזוֹן בִּצְעוֹ קִצְפֹּתִי וְאַפְהוּ הַקִּתְרִי וְאֶקְצֹוּף וְיִלְדֵּי שׁוֹבָב בְּהַר הַקֹּדֶשׁ לְבָרִי

ba ʾawōn	biṣ ʾōw	qāṣap̄tī	wē ʾakkēhū	hastēr	wē ʾeqšōp̄
[Loc.....]				[Inf abs]	

wayyēleḡ	šōḥab	bēdereḡlibbōw
		[Loc.....]

### *Introduction to Is 57.14-21 and Event (Literary Genre)*

The wrath-associated lexemes in Is 57.16-17 are part of 57.14-19. Yahweh announces his salvation (v.15), states the grounds for why he relents from his wrath (vv.16-17) and affirms he will heal and comfort his people (vv.18-19). Most scholars consider 57.20,21 to be a late addition. However, in the final form, the judgment of the wicked substantiates Yahweh's promise to comfort his people. Is 57.21 is nearly identical to 48.22 and functions as a refrain that binds two sections together: “*There is no peace for the wicked.*” Koole notes that in both 57.21 and 48.22 “the wicked do not take part in the ‘way’ opened up by Yahweh.”<sup>1041</sup> Goldingay makes this structural observation: “The placing of the closing comment at 48.22 and at 57.21 divides Is 40-66 into three very roughly equal parts”.<sup>1042</sup> The refrain also underscores that neither political liberation from Babylon in Deutero-Isaiah nor a pseudo-religious identification with Zion implies peace for the wicked. Both the highways from Babylon (48.20) and the way for Yahweh’s people (57.14) are closed for the wicked. Peace requires repentance. Goldingay notes, “vv.20,21 provide another solemn reminder that while the promises in vv.14-

<sup>1040</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; grammar [gam gram]

<sup>1041</sup> Koole 2001, 92.

<sup>1042</sup> Goldingay 2014, 147.

19 do not presuppose that their audience has become contrite and lowly and has changed its ways, they do require a response of that kind if they are to be effective.”<sup>1043</sup>

The text of 57.15-19, we suggest, remits to both Is 6 and Is 40, key literary junctures in the Book of Isaiah that bring together perspectives on wrath. Childs observes that the theme of ‘building and preparing the way’ in 40.1-11 is evoked (perhaps not verbatim but from memory) in 57.14. Three reasons support this observation. First, Trito-Isaiah never uses וָאָמַר (57.14) without a subject (e.g. 56.1, 8; 57.19; 59.21). In this sense, it has the same function as the marker in 40.3 where the unidentified voice leaves the addressee unidentified. Second, there is lexical repetition with variation. The imperative בָּנוּ (“build-up,” 57.14), rather than the nominal מְסֻלָּה (40.3) and הָרִימוּ (“remove obstacles,” 57.14) evoke images from 40.3. Third, the use of עָמִי in 57.14 is characteristic of Deutero-Isaiah’s use of the same term in 40.1.<sup>1044</sup> In light of these observations, we concur that the two texts are read in light of each other. The variation, we suggest, is that in Is 40 the highway is built for Yahweh, but in Is 57 the highway is built for the people. The relationship to wrath is as follows: Is 40 affirms that Yahweh’s wrath is over so that the *citizens of Zion* can once again return to Jerusalem. In Is 57 divine wrath has ended so that *Yahweh* can dwell with his people.

Additionally, we suggest that 57.14-21 combines motifs from the call narrative in Is 6 that shapes the call narrative in Is 40. The recurrence of the phrase in “high and lifted up” (כִּי־כֹה אֶמַר יְהוָה וְנִשְׁאָרָה, 6.1 // כִּי־כֹה אֶמַר יְהוָה וְנִשְׁאָרָה, 57.15) and “Holy One” (קְדוֹשׁ יְהוָה, 6.3 // קְדוֹשׁ יְהוָה, 57.14) functions in two ways: First, the decree of wrath in 6.16 is announced as being over (כִּי־לֹא יִהְיֶה עוֹלָם אֶרֶץ, 57.16). Second, evoking the “Exalted and Holy One” underscores that impurity (טִמְאָה) continues to be the main obstacle (וְהַטְּאֵתָהּ תִּכְבֶּר, 57.16). Sin must be atoned for as it was in 6.7 (תִּכְבֶּר). The atonement for sin was announced in 40.2 (נִרְצָה עֲוֹנוֹתָ). Moreover, the ‘building’ of the way and ‘removal’ of stumbling blocks prepare the way for peace (59.8). This implies the need for confession of sin and atonement (59.12-16). Regarding the literary genre, Koole notes that 57.14-21 is:

principally understood as an announcement of salvation (41.17ff) which is introduced by a call (as in 40.3; 62.10). The extended messenger formula has a hymnic character . . . finds in the word of salvation itself a transition from promise to motivation (vv.15b,16) and then from motivation to promise (vv.17-19a). The promise relates first to God’s relenting (v.15) and then to his intervention (vv.18f). But in vv.19f this promise . . . shifts to the contrast of the salvation pledged to the devout with the doom which will come upon the wicked, cf., e.g., 1.19f. The mourners of Zion (61.2f) enjoy the

<sup>1043</sup> Ibid., 147.

<sup>1044</sup> Childs 2001, 469-470.

‘peace’ given to them by God(v.19), but the wicked lack this ‘peace,’  
vv.20ff.<sup>1045</sup>

The function of Yahweh’s announcement of salvation and peace corresponds to the *Cause-Emotion* frame in which “*An Agent [Yahweh] acts [salvation] to cause an Experiencer to feel an Emotion [assurance/revive hearts].*” [FNI]. In summary, the particular purpose in this *Cause-Emotion* frame is to revive those crushed in spirit (vv.15-19) and affirm that the wicked will never experience peace (vv.20-21).

### ***Frame Elements***

#### ***Time (Historical)***

As noted in the discussion above, the text remits to the Post-Exilic period. The text should be understood as being written in response to the perceived failure of the vision for Zion in Is 60-62.

#### ***Agent***

Yahweh, as the one who speaks, functions as an *inclusio* at both the start (כִּי יְהוָה אֱמַר, 57.14) and the end of the text (אֶמַר אֱלֹהִי, 57.21). He is depicted in the following manner:

1. *Yahweh, the one who is high and lifted up and reigns for eternity; Yahweh whose name is ‘Holy.’*

(כִּי כֹה אֱמַר יְהוָה יִשְׁכֵּן עַד וְקִדּוּשׁ שְׁמוֹ)  
(57.15)

The introduction to Yahweh’s direct speech uses three *qotel* forms that emphasize Yahweh’s exalted status and position on the throne.

The nominal clause underscoring Yahweh’s holiness (וְקִדּוּשׁ שְׁמוֹ) links the text to the original vision of holiness from the Eighth Century. Just like in 5.24, themes of holiness and wrath are juxtaposed. The accompanying terms “high and lifted up” are frequently used to describe Yahweh when speaking of his wrath (cf. 2.11-22; 10.12ff). In 57.15, the vision of an exalted Yahweh causes assurance of deliverance in the hearer.

The image of Yahweh “who dwells on a throne forever” (שִׁכֵּן עַד) links the identity of Yahweh with the endurance of his word in 40.8. Both the throne of Yahweh and his word (vv.14,21) have an enduring quality (cf. 8.18; 9.5). Moreover, the description of Yahweh as reigning for eternity substantiates his affirmation that his wrath will not endure into all eternity. It

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<sup>1045</sup> Koole 2001, 93.



is Yahweh's word of comfort (40.8), not his wrath (57.16), that will last forever.

2. *Yahweh speaks: "I dwell on the high and holy place and with the crushed and humbled of spirit to revive their heart."*

(מְרוֹם וְקִדְוֹשׁ אֶשְׁכֵּן וְאֶת־דָּכָא וְשִׁפְלֵ־רוּחַ לְהַחְיֹת רוּחַ שְׁפִלִים וְלְהַחְיֹת לֵב)  
(57.14)

The placement of the noun before the verb (מְרוֹם וְקִדְוֹשׁ אֶשְׁכֵּן) emphasizes the exalted location of Yahweh's dwelling. The structure also emphasizes that the "humbled and oppressed" are the *locus* of Yahweh's dwelling (וְאֶת־דָּכָא וְשִׁפְלֵ־רוּחַ). For Yahweh to dwell with the humble and oppressed inverts the expectations the apostates who limited Yahweh to geo-political or sacred space.

### ***Instrument***

The herald (וְאֶמְרָא, 57.14) who issues the imperative to "build and remove the obstacles" (57.14) is unidentified. At the close of the section, the herald's reference to Yahweh as "my God" (אֱלֹהֵי) creates distance between the righteous prophetic voice and the wicked.

### ***Addressee***

Those who repent are addressed in the second-person plural imperatives (קְלוּ in v.14. However, both the righteous and the wicked are spoken of with the third-person from vv.15-21. The lack of specificity, we suggest, functions as an open invitation to all who want to assume the identity of the righteous. The text contains various key words that indicate the righteous and wicked are addressed together. Smith writes:

the end of God's anger in 57:16 is related to the same theme in 51:22; 54:9. Within this paragraph itself one finds the repetition of words like the "way" *derek* (57:14, 17, 18), "anger" *kāṣap* (57:16, 17), "heal" *rāpā* (57:18, 19), and "wicked" *rāšā* (57:20,21). This paragraph contrasts the destiny of the righteous and the wicked, similar to the contrasts in both 56:9-57:2 and 57:3-13; thus, all three paragraphs within this section follow a somewhat similar pattern.<sup>1046</sup>

In effect, the text assumes a situation where the godly and wicked lived in the same place. More specifically, those referred to in this section are described in following way:

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<sup>1046</sup> Smith 2009, 561.

### 1. *My people*

(עַמִּי)

(57.14)

Within the context of Trito-Isaiah, the term (עַמִּי) refers to the “offspring of Jacob” (58.1; 58.14). At the same time, the term is not limited to the physical offspring of Jacob (56.3,7).<sup>1047</sup> For this reason, the exclusion and inclusion within the covenant are themes that are redefined. In effect, membership in the covenant community is not limited to ethnicity but to those who are humble/crushed in spirit. Within the present text, “my people” is retrospectively referred to in v.18 with the third-person suffix (לָּ). The suffix refers both to those who are suffering the consequences of Yahweh’s anger but who are, also, the objects of Yahweh’s restoration (v.18).<sup>1048</sup>

### 2. *Crushed and humble of spirit*

(וְאַת־דָּכָא וְשָׁפַל-רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וְלַהַחֲיוֹת לֵב נִדְכָּאִים)

(57.15)

The location of Yahweh’s dwelling is emphasized with the direct object marker. A chiasmic structure highlights the depiction of the oppressed:

(דָּכָא) - (שָׁפַל) - (שָׁפַל) - (דָּכָא). The use of (דָּכָא) ‘crushed’ first appears as an adjective and subsequently as a *niphal-qotel* form which emphasizes the people as a passive victim of oppression (crushed of heart: לֵב נִדְכָּאִים). The word שָׁפַל occurs as an adjective in both instances. The combination highlights external circumstances and an internal disposition.

The word דָּכָא (“crushed”) depicted what the leaders of Israel did to the poor in Proto-Isaiah (3.15). In the present context of Trito-Isaiah, the apostates have crushed the poor. In Deutero-Isaiah, Yahweh crushed the servant on behalf of his people (cf. 53.5; 53.10).

שָׁפַל (“humbled”) depicts the appropriate response to Yahweh’s status as the one who is “high and lifted up” (2.11-22). While haughtiness triggered Yahweh’s wrath and alienation, humbleness evokes the presence of Yahweh (cf. 40.31). Unlike Is 6.9ff, where people were unable to have a change of heart and 42.25 in Deutero-Isaiah where they did not want a change of heart (cf. 47.7), in 57.15-18 hardening has now been reversed (cf. 65.14).<sup>1049</sup>

### 3. *Mourners*

(וְלֹאֲבָלִיו)

(57.18)

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<sup>1047</sup> Koole 2001, 94.

<sup>1048</sup> Ibid.

<sup>1049</sup> Spirit and heart are synonymous (65.14).

Those who mourn (אָב) characterize those who suffer calamity (60.20; 61.2,3; 66.10). The description of those in Zion who mourn may evoke memories of the calamity in the Temple destruction (Lam 2.8).

4. *To those near and far*  
(לְרִחֹק וְלִקְרֹב)  
(57.19)

Peace is extended to those near and far. Previously, in Proto-Isaiah those who were “far away” were instruments of wrath (5.26).

5. *Wicked*  
(וְהָרָשָׁעִים)  
(57.20)

The wicked are juxtaposed with those who “crush” the people in 57.20 as in 3.11. Therefore, the leaders among the apostates are in view. The Pre-Exilic oppression is now being repeated in the Post-Exilic context. The wicked are killed by Messiah (11.4) rather than promoted to leadership as in 3.11 and 57.20. In the Exilic period, Yahweh promises to break the staff of the wicked (13.11; 14.5, ‘Assyria and Babylon’). The prophet of the Exile desired for the wicked to repent (55.7) and forsake their ways. The same sense is noted here in 57.20,21: the threat of judgment (cf. 48.22; 57.21) functions as an invitation to repentance. Subsequent texts, however, imply that the wicked continue to be unable to learn righteousness (26.16). In this respect, the apocalyptic texts sustain the circular apostasy of those within the Post-Exilic community. The wicked are compared to the sea in 57.20 (וְהָרָשָׁעִים כִּי־נִגְרָשׁ כִּי־יִזְכָּל וְיִגְרָשׁוּ מִיָּמִיו־רָפֶשׁ וְטִיט (הַשָּׂקֶט לֹא יִזְכָּל וְיִגְרָשׁוּ מִיָּמִיו־רָפֶשׁ וְטִיט). Goldingay has noted how the faithlessness of the wicked is poetically captured by the phonological association of the וְהָרָשָׁעִים (“wicked”), יִגְרָשׁוּ־נִגְרָשׁ (“[the sea] that is tossing”) and רָפֶשׁ (“mud that is ‘tossed up’”). These terms interpret the nature of faithlessness. “The faithless are the *r<sup>e</sup>šā’īm*; ‘the sea tossing’ is *yām nigrāš*. Thus, five of the six consonants (including the vowel letter *y*) in ‘faithless’ recur in ‘the sea tossing.’”<sup>1050</sup> The use of the *qotel* (נִגְרָשׁ) and *wayyiqtol* (יִגְרָשׁוּ) depict the sea in constant motion. Dahood had observed that the association of the sea with the verb (גרש) alludes to the sea being “driven” by Yahweh in Yahweh’s banishment of Yam.<sup>1051</sup> In this case, Yahweh is the implicit agent behind the unrest of the wicked.

Being eternally banned, the wicked do not enjoy a state of peace (שָׁלוֹם) that the righteous enjoy. That is, they experience the opposite of שָׁלוֹם, which is a lack of שָׁקֶט (“quietness”). שָׁקֶט is frequently used to depict the consequences of trust in Yahweh. In Proto-Isaiah, Ahaz was told to not fear

<sup>1050</sup> Goldingay 2014, 147.

<sup>1051</sup> Rummel 1981, *RSP*, 373-374.

(שָׁקֵט) in 7.4. There, the word שָׁקֵט implied an inner quietness.<sup>1052</sup> “Rest” (שָׁקֵט), in the sense of being undisturbed, is also extended to the land as a consequence of the death of the king of Assyria (14.7). Rather than seeking security in Egypt, Judah was told that שָׁקֵט would result from trust in Yahweh (30.15). In the same context, הַצִּדְקָה and שָׁלוֹם are affirmed as the result in שָׁקֵט (32.17). In 57.20 the lack of שָׁקֵט is synonymous with the lack of peace.<sup>1053</sup> As in Proto-Isaiah, those who do not experience שָׁקֵט are the wicked within the community of Israel (i.e., Ahaz and those who fled to Egypt).

### *Means (of Causing Assurance)*

#### 1. *Yahweh revives heart of crushed* (לְהַחְיֹת רִיחַ שְׁפָלִים וְלְהַחְיֹת לֵב נִדְכָּאִים) (57.15)

The *infinitive* is repeated twice (לְהַחְיֹת) and is aimed at reviving the inner spirits of the humble. The promise is thematically related to Deutero-Isaiah’s affirmation that Yahweh revives the weary (יָגַעַ) and faint hearted (יָעִיף) because Yahweh never grows weary or faint (40.31). The same association with Yahweh’s essence is made in 57.15. Yahweh can give life (חַיָּה) to the fallen and crushed because Yahweh is the source of all life (כִּי־רִיחַ מִלְּפָנַי יֵצֵא חַיָּה, 57.16).

The infinitive construct indicates that the purpose of Yahweh’s dwelling with the humble is to revive the humble and oppressed. Yahweh’s presence with his people is different in 57 than in Proto-Isaiah. In Proto-Isaiah, Yahweh’s presence was to protect Jerusalem from threats to the Davidic throne. In Deutero-Isaiah his presence was longed for (40.27) as a sign of liberation. Trito-Isaiah’s reflection on Yahweh’s presence is associated with the prophetic critique of limiting Yahweh to sacred temple precincts and of reviving the crushed and oppressed.

#### 2. *Yahweh promises not to contend or be angry forever* (כִּי לֹא לְעוֹלָם אֶרִיב וְלֹא לְנֶצַח אֶקְצֹר) (57.16)

The כִּי clause is best taken in the causal sense.<sup>1054</sup> The structure emphasizes the temporal limitations of Yahweh’s wrath in both clauses: לְעוֹלָם and לְנֶצַח are placed before their respective parallel verbs “contend” (אֶרִיב) and “be angry” (אֶקְצֹר). Both verbs in the *yiqtol* indicate that Yahweh will not be angry in the future.

<sup>1052</sup> BDB 1977, 1033.

<sup>1053</sup> The original vision of peace and quietness for Zion compelled the prophet to not be silent in 62.1 (שָׁקֵט).

<sup>1054</sup> Koole takes this as both a causal and assertive clause. Koole 2001, 196.

The temporal indicators (לְעוֹלָם and לְנֶצַח) function to highlight the temporal nature of Yahweh's wrath. Both terms are frequently paired together (57.16; Jer 3.3; Pss 9.6,8). In Proto-Isaiah, Yahweh's wrath against Babylon is forever (נֶצַח, 13.20) and so is the smoke that rises from Edom (34.10). In 57.16 נֶצַח functions to distinguish Yahweh's wrath against his people from his wrath against the enemies of his people.

The parallel position of the two *negative yiqtol*s (אֶרֶב and אֶקְצֹף) depicting Yahweh's wrath indicate that רִיב is also a wrath-associated lexical unit. While רִיב is associated with a specific legal dispute, אֶקְצֹף relates to Yahweh's outburst of anger. Thus, the text emphasizes both a specific action that Yahweh is contending for and an emotional reaction. The use of רִיב in Proto-Isaiah, and in Eighth and Seventh-Century BCE prophecy, frequently depicts Yahweh disputing with his people (Is 3.13; 27.8; 57.16; Jer 2.9; Hos 4.1; 12.3; Mic 6.2).<sup>1055</sup>

The use of אֶקְצֹף implies intense divine displeasure because of disobedience (Lev 10.6; Num 16.22; Eccles 5.5; Lam 5.22).<sup>1056</sup> As was noted in our analysis of Is 47.6; 54.9 and 57.16, אֶקְצֹף denotes a short period of time in which divine wrath lasts. Divine wrath is replaced by mercy in Trito-Isaiah (64.4,8).<sup>1057</sup>

### 3. *Yahweh will cease to be angry to preserve human life*

(כִּי־רוּחַ מִלִּפְנֵי יַעֲטוֹף וְנִשְׁמֹת אֶנִּי עֲשִׂיתִי)  
(57.16)

The second כִּי clause (כִּי־רוּחַ מִלִּפְנֵי יַעֲטוֹף וְנִשְׁמֹת אֶנִּי עֲשִׂיתִי) states that Yahweh tempers his wrath because he does not wish to destroy all life. The logic of Yahweh's withholding judgment echoes the preservation of life in the narrative of the flood (Gen 8.1ff). In this way, Yahweh is making good on his promise to Noah to never again destroy human life in its entirety. In Proto-Isaiah and Deutero-Isaiah, Yahweh's wrath against Israel was temporally limited to preserve the posterity of Israel. In Trito-Isaiah, however, Yahweh's wrath is limited and restrained to preserve the posterity of the entire human race.

Lexically, the use of the terms "spirit" (רוּחַ) and "breath of life" (נִשְׁמֹת), as in Deutero-Isaiah, associate creation with salvation (Is 42.5; cf. Gen 2.7). In effect, the image of Yahweh breathing on lifeless forms in Genesis (Gen 2.7) has become a rhetorical tool to strengthen the prophet's message.<sup>1058</sup> Yahweh's anger will cease because Yahweh continues to create the world.

<sup>1055</sup> G. Liedke, "rib to quarrel," *TLOT*, 1236.

<sup>1056</sup> *SWA* 1997, 326.

<sup>1057</sup> G. Sauer 1997i, "qsp to be angry," *TLOT* 1157–1158.

<sup>1058</sup> Albetz and Westermann, "ruah spirit," *TLOT*, 1202–1220.

#### 4. *Yahweh ceases to be angry because repentance was not learned*

(בַּעֲוֹן בָּצָעוּ קִצְפָתִי וְאַכְהִי הַסִּתֵּר וַיִּלֶּךְ שׁוֹבֵב בְּדֶרֶךְ לְבֹ) (57.17)

The clause states that the *reason* for Yahweh's fury (קִצָּף) was the iniquity of Israel's covetousness (בַּעֲוֹן בָּצָעוּ). Iniquity (עֲוֹן) is frequently a trigger to divine wrath in Isaiah (5.18; 13.11; 14.21; 22.14; 30.13; 33.24; 40.2; 43.4; 50.1; 53.5,11; 59.2,3; 59.12; 65.6; 64.9; 65.7) and must be atoned for (6.7; 40.2; 53.5,11). Without atonement, (עֲוֹן) hinders the presence of Yahweh with his people (59.2) reversing the promise of 'Emmanuel' (7.14). Otherwise, Yahweh will punish (65.7). In Proto-Isaiah, the עֲוֹן of the foreign enemies of Israel may never be atoned for. In Deutero-Isaiah, the sins of the community are atoned (40.2; 53.5,11). The godly in the Post-Exilic era are characterized as those who continually remember their sin and confess (59.2)

In Trito-Isaiah the righteous plea for Yahweh to not remember their iniquity (עֲוֹן) (64.9). Given that 64.9 was written before 57.17, we may conclude that the eschatological prayer for Yahweh to not remember sin and be angry (קִצָּף) has been answered! In this way, the present text associates prayer with the limitation of divine wrath.

Yahweh states why his wrath has been limited: his striking had not produced repentance. The sin of greed led to an outburst of Yahweh's wrath. This wrath resulted in successive actions depicted with two *weyiqtol* verbs: Yahweh struck Israel hiding his face in anger (וַאֲקִצֵּהוּ וְאַכְהִי הַסִּתֵּר).<sup>1059</sup> The striking (נָכָה) hand of Yahweh depicts divine punishment throughout the Book of Isaiah (5.25; 9.11; 42.25; 47.6; 60.11). The image of Yahweh hiding his face implies that Yahweh withdraws his mercy for a season (8.17; 54.8; 64.6). That is, Yahweh does not answer or deliver.<sup>1060</sup> It was anticipated that this would provoke repentance in people. However, the *wayyiqtol* (וַיִּלֶּךְ שׁוֹבֵב) (בְּדֶרֶךְ לְבֹ, v.17), taken as an assertive 'yet,' implies Yahweh's punitive program did not work (i.e., Yahweh beat Israel but his people kept sinning). The people continued in their own way (53.6; 55.7; 56.11; 57.10; 65.2). To recapitulate, Yahweh ceased to be angry because the punitive measure did not lead to repentance.

#### 5. *Yahweh sees the ways of Israel and intervenes*

(דָּרְכָיו רָאִיתִי וְאֶרְפָּאֶהוּ וְאַנְהִי וְאַשְׁלֵם גְּחֵמִים לֹן וְלֹאֲבָלִיו) (57.18)

Yahweh sees the way of his people and promises to intervene. Placing the subject "his way" (דָּרְכָיו) before the verb connects v.18 with the immediately preceding clause (בְּדֶרֶךְ לְבֹ) in v.17. The way of backsliding is known to Yahweh. Structurally, the *qatal* form (רָאִיתִי) "I have seen," depicts Yahweh

<sup>1059</sup> The double repetition of קִצָּף emphasizes the seriousness of the matter. MT and Qumran Isa(a) have ואקצופה

<sup>1060</sup> Koole 2001, 103.

viewing the ways of his people as a complete whole. The three *weyiqtol*s that follow express the logical result of Yahweh's seeing. As with Deutero-Isaiah, the people's perception of Yahweh not seeing their distress (40.27) is matched with descriptions of Yahweh seeing everything.<sup>1061</sup> Their 'way' is not hidden from Yahweh.

#### 6. *Yahweh will heal*

(וְאֶרְפָּאֵהוּ)

(57.18)

To heal (רָפָא) contrasts those who are the objects of Yahweh's intervention with the wicked. From the perspective of the final form, the promise of Yahweh to heal is substantiated by Yahweh's healing of Hezekiah (Is 38-39) and in the vicarious healing of the servant on behalf of his people (53.5).

#### 7. *Yahweh will lead*

(וְאֶנְהִיָּהוּ)

(57.18)

The motif of leading echoes back to the imperative in v.14. Now, Yahweh is seen as the one who will lead his people. The theme of leading and healing are also juxtaposed in 58.11 where the restoration of Jerusalem is described. The promise of Yahweh leading the people is conditioned on the leaders ability to put an end to legal oppression and their initiative to feed the poor (58.9,10). From the perspective of the final form, the promise of Yahweh's leading (57.18) generates a disposition to do his will in 58.9ff and rebuild Zion.

#### 8. *Yahweh will restore with comfort*

(וְאֶשְׁלַם נְחֻמִּים לּוֹ)

(57.18)

Yahweh will restore (שָׁלַם)<sup>1062</sup> with comfort (נְחֻמִּים). The theme of comfort contrasts with the theme of wrath here as in Is 12.1; 40.1 (cf. 54.11; 66.13). The plural of comfort (נְחֻמִּים) intensifies the expression of Yahweh's commitment<sup>1063</sup> and matches the double offer of peace in v.20. As in other key literary junctures of Isaiah, 57.18 suggests that the 'double comfort' of Yahweh in 40.1 (נְחֻמִּי נְחֻמִּי עֲמִי) implies the end of an era of wrath (cf. 12.1; 40.1). This further suggests that 57.14-21 is shaped by Deutero-Isaiah's vision of comfort in Is 12 and Is 40. The verb שָׁלַם ("restore") further highlights the distinction between Yahweh's treatment of his people versus Yahweh's treatment of his enemies. While he repays (שָׁלַם) evil with evil to

<sup>1061</sup> Ibid., 105.

<sup>1062</sup> For the negative sense of the verb see 65.6; 66.6.

<sup>1063</sup> GKC 1910, 124f.

his enemies, Yahweh repays with good when his people do evil (65.6; 66.6).<sup>1064</sup>

#### 9. *Yahweh will create praise on lips of mourners*

(וְלִצְבָּלִיּוֹת)

(57.19)

The phrase “creating fruit of the lips; praise” (בִּזְרָא נֹיֵב שְׁפָתַיִם) for the mourners is ambiguous. Just as Isaiah’s lips had been purified (הִנֵּה נִגַּע זֶה עָלַי – הַנִּיחָה נִגַּע זֶה עָלַי וְנִטְאָתָה תִּכְבֶּרְךָ:), Yahweh will cleanse the lips of the godly in the Post-Exilic community. This purification is another means by which the obstacles are removed for those traveling on Yahweh’s highway. The implication is that the sin of the Post-Exilic community is atoned for and a new generation of heralds is prepared. Unlike Proto-Isaiah, however, the heralds of God’s reign will be from all nations and not just Israel.

### 6.3 Isaiah 59.17,18

#### *Surface Structure of Is 59.17,18*<sup>1065</sup>

##### 59.17

וַיִּלְבַּשׁ צִדְקָה כְּשָׂרָיו וְכֹבֵד יְשׁוּעָה בְּרֵאשׁוֹ וַיִּלְבֹּשׁ בְּגָדֵי נָקִים תִּלְבֹּשֶׁת וַיַּעַט כְּמַעֲלֵל הַנָּאָה

*wayyilbaš šēdāqāh kašširyān wēkōba ‘yēšû ‘â bēro’šōw*  
[Cmp....] [Loc.....]

*wayyilbaš bigdê nāqām tilbōšet wayya ‘at kam’îl qin’â*  
[obj comp]

##### 59.18

כָּעַל גְּמֻלוֹת כָּעַל יִשְׁלֵם חֲמָה לְצָרָיו גְּמֹל לְאֲיָבָיו לְאֵיִם גְּמֹל יִשְׁלֵם:

*kē ‘al gēmūlôt kē ‘al yēšallēm hēmâ lēsārāyw gēmûl lē ‘ōyēbāyw*  
[I.D.O.....] [I.D.O.....]  
[Cmp.....] [Cmp.....]

*lā ‘iyyîm gēmûl-yēšallēm*  
[I.D.O.]

#### *Introduction to Is 59.15b-20*

In the larger literary context, 59.15b-20 must be read as a divine response to the lament of Israel in the Post-Exilic context registered in 58.1, namely: “*Is Yahweh’s hand too short to save?*” Yahweh responds by affirming that the

<sup>1064</sup> Koole 2001, 105-108.

<sup>1065</sup> *AFPM*: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; *gam* grammar [gam gram]



oppression the people experience is not because Yahweh is powerless. Rather, people are oppressed because of their own sins (59.2) which include: bloodshed (v.3); and a perversion of the legal system (vv.4-8).<sup>1066</sup> As a result, justice (מִשְׁפָּט), righteousness (צְדָקָה), light (אֹר) and salvation (יְשׁוּעָה) do not enter into the community (vv.9-11). The personification of divine attributes (מִשְׁפָּט, צְדָקָה, אֹר, יְשׁוּעָה, v.9a; v.11, v.14) suggests that Yahweh himself is under assault.<sup>1067</sup> This functions to implicitly condemn the community for murdering Yahweh when he enters the city! (vv.14-15a) The absence of these realities results in the community experiencing utter helplessness, which is described using metaphors of blind men (Lam 4.14-17) and mourning animals (v.9). However, the community confesses and identifies with the sin of the evil nation. The recognition of guilt and the communal confession of sin that follows (vv.12-15a) use a cluster of words for sin that underscore the seriousness of what is being confessed (פָּשַׁע, 3x's, חַטָּאת, עֲוֹן, פָּחַשׁ, שׁוּג, עֲשָׂק, סָרָה, שָׁקָר, vv.12-15a).<sup>1068</sup> The complete lack of justice (מִשְׁפָּט) and the absence of anyone to intervene (כִּי־אֵין אִישׁ) stimulates Yahweh's divine wrath and leads to an intervention from Yahweh in vv.15b-20. The *Instruments* of Yahweh used to remedy the situation are the very aspects that were missing from the community, namely: צְדָקָה and יְשׁוּעָה (v.17). Yahweh's צְדָקָה produces יְשׁוּעָה which is in contrast to the lack of צְדָקָה in the community which kept the יְשׁוּעָה of Yahweh away.<sup>1069</sup> Yahweh's intervention is two-pronged. He intervenes as a divine warrior (v.17) against his foes (v.18) and as Redeemer (גּוֹאֲל) on behalf of his people (v.19). A subsequent gloss in 59.21 depicts a new era for each successive generation.

The literary function of 57.15b-20 within the book of Isaiah emerges in light of its intertextual relationship with 63.1-6.<sup>1070</sup> The majority consensus is that 59.15-20, which is directed to Israel, develops themes depicting the judgment of Edom in 63.1-6. In particular, the text of 59.16 is practically identical to that of 63.5:<sup>1071</sup> both texts portray Yahweh as the divine warrior ready to bring salvation and judgment.

(וְאֶבִּיט וְאֵין עֹזֶר וְאֶשְׁתַּחֲוֶה וְאֵין סוֹמֵךְ וְתוֹשָׁע לִי זֶרְעִי וְחַמְתִּי הִיא סִמְכָתִּי:) 63.5  
 (וְיֵרָא כִּי־אֵין אִישׁ וְיִשְׁתַּחֲוֶה כִּי אֵין מִפְּגִיעַ וְתוֹשָׁע לֹא זֶרְעוֹ וְצַדִּיקָתוֹ הִיא סִמְכָתוֹ:) 59:16

<sup>1066</sup> Westermann 1969, 347.

<sup>1067</sup> Koole 2001, 195-196.

<sup>1068</sup> Blenkinsopp 2003, 194.

<sup>1069</sup> Alonso-Schökel and Sicre-Diaz 1987, 362.

<sup>1070</sup> Blenkinsopp 2003, 196.

<sup>1071</sup> Note the cluster of repeated words in 59.17 and 63.1-6. Similarities include: putting on clothing (בגד) 59.17; 63.1,2; (לבש) 59.17; 63.4. Note the repetition of (סמך) and similar consonants: help/arm (זרע/עזר).

Chart 6.2  
Is 59.17 and 63.5

<b>63.5a</b>	<b>59.16a</b>
A: <i>weyiqtol</i> (וַיָּבִיט) B: <i>waw+particle of existence</i> (וַיְהִי) + <i>qotel</i> (עָלָה) A: <i>weyiqtol</i> (וַיָּשׁוּבוּ) B: <i>waw+particle of existence</i> (וַיְהִי) + <i>qotel</i> (סִמְּךָ)	A: <i>wayyiqtol</i> (וַיָּרָא) B: <i>ki + qotel</i> (כִּי אֵין מִפְּגִיעַ) + A: <i>wayyiqtol</i> (וַיָּשׁוּבוּ) B: <i>ki + qotel</i> (כִּי אֵין מִפְּגִיעַ)
<b>63.5b</b>	<b>59.16b</b>
A: ( <i>wayyiqtol</i> וַיָּשׁוּעַ) B: (pronoun: לִי) C: (noun: זָרְעִי) C: noun: וַחֲמָתִי ( ) B: pronoun: הָיָא <sup>1072</sup> A: ( <i>qatal</i> סִמְּכַתְהוּ )	A: <i>wayyiqtol</i> : (וַיָּשׁוּעַ) B: (pronoun: לוֹ) C: (noun: זָרְעוֹ) C: (noun: וַחֲמָתוֹ) B (הָיָא) pronoun A: ( <i>qatal</i> סִמְּכַתְהוּ)
↓ Results of (וַיָּבִיט in v.5a elaborated in v.6 ) 3x ( <i>weyiqtol</i> )	↓ Results of (וַיָּרָא in v.16a elaborated in v.17) 3x ( <i>wayyiqtol</i> )
A (וַיָּבִיט), <i>trod</i> + (עַמִּים בְּאַפִּי) <i>people in anger</i> B (וַיָּשׁוּבוּ), <i>made drunk</i> + (בְּחִמָּתִי) <i>in wrath</i> C (וַיִּפְּקֹד), <i>poured out life</i> + (לְאַרְצִי נִצָּחִים) <i>juice/ lifeblood</i>	A (וַיִּלְבָּשׁ), <i>clothed w/</i> צָדִיקָה B (וַיִּלְבָּשׁ), <i>clothed w/</i> בְּגָדֵי נְקִימָה C (וַיִּצְטַק), <i>wrapped w/</i> קִנְיָאָה

The structure is virtually identical with some variation. The text of 59.16a-17 replaces *weyiqtols* with *wayyiqtols*. Two *particles of existence* in 63.5 followed by a *qotel* are replaced by two *כי* clauses followed by a *qotel* form in 59.16. Lexical differences are also noted in verbs of perception (וַיָּבִיט, 63.5// וַיָּרָא, 59.16). The assonance between (לִי/הָיָא) in 63.5a is lost in the text of 59.17, which indicates a depersonalization of wrath (*from the first person in 63.5 to the third person in 59.17*). The syntax, therefore, underscores the distancing of Yahweh when punishing his people. This distinction is also maintained in the use of סִמְּךָ (“upholds”) as noted below:

-In 63.5a: “There is none to help (סִמְּךָ).” Therefore, “my arm brought victory (*wayyiqtol*) and my wrath (חֲמָא) upheld me (סִמְּכַתְהוּ, first-person).”

-In 59.16a: “None to intercede (כִּי אֵין מִפְּגִיעַ; cf. 53.11-12). Therefore, “his arm brought victory (*wayyiqtol*), and his righteousness (וַחֲמָתוֹ) upheld him (סִמְּכַתְהוּ, third-person reference).”

Thus, 59.16 distances Yahweh personally by substituting the third person pro-forms for the first-person reference in 63.5.

Finally, the image of what upholds Yahweh in his action as a divine warrior is different. In 63.5, Yahweh’s *wrath* propels and sustains his activity as a warrior against his people’s enemies. In 59.16, however, Yahweh’s *righteousness* is the key instrument in sustaining his war against apostates to bring his salvation. In light of the diachronic development of the text, reading 59.18ff as a development of 63.1-6 indicates that the judgment upon

<sup>1072</sup> Note the sound play: לִי/הָיָא

the nations (i.e., Edom in 63.1-6) has been transferred to Israel in 59.18. Stromberg has correctly concluded that:

[Even though] 59.18b also mentions the ‘islands’ as recipients of this wrath, though this half of the verse is widely held to be a later gloss . . . even retaining 5.18b, it is clear that judgment now also falls on the community, a judgment which in 63.1-6 is reserved solely for the nations. And this mirrors the reinterpretation of 60-2 in 56-9 and 65-6.<sup>1073</sup>

The diachronic move mirrors what occurs in the synchronic reading in Proto-Isaiah where the judgment upon the nations (Is 13-23) and the cosmos (Is 24-27) climaxes in judgment on Israel (Is 28-32). Thus, both the diachronic direction and synchronic direction of the text transfers judgment against the nations to Israel. At the same time, a distinction in judging the nations versus the punishment of Israel is maintained. In effect, Yahweh is more personally involved when judging the nations. Yahweh is more distant when he judges Israel.

A secondary element is introduced in the function of ‘Edom,’ namely: Edom functions as a symbol for apostates within Israel (i.e., the Edomites descended from Esau, Jacob’s alienated brother).<sup>1074</sup> In effect, just like the nations were subsumed into Israel (56.1ff), apostate Israel is now defined as a foreign nation. Yahweh personally fights foreign nations and he personally fights apostates. In effect, the apostates are treated as a foreign nation. Unlike Yahweh’s wrath upon his covenant community which had a restorative purpose, those outside the covenant, which now include apostates, experience no mercy. In the final analysis, the judgment of apostates is not restorative (63.1-6). Such a distinction functions to underscore the prophetic critique against those who found security in identifying with symbols of election in the Post-Exilic community. Only confession and faithfulness, not ethnicity, avert the wrath of Yahweh (וְלִשְׁבִי פֶשַׁע בְּיַעֲקֹב, 59.20).

### ***Event (Literary Genre)***

The text of 59.15b-20 merges two themes: Yahweh’s appearing will result in punishment for those who transgress. However, Yahweh will redeem those who repent. Thus, the text is both an *announcement of punishment* and a *promise of salvation*. The response of Yahweh in vv.15b-20 is clearly given to encourage his people in vv.9-15a.<sup>1075</sup> For this reason, the depiction of the punishment of transgressors should be understood as a means of bringing comfort to those who repent. Therefore, the text corresponds to the *Cause-Emotion* frame in which “an Agent [Yahweh] acts [punishing

<sup>1073</sup> Stromberg 2011b, 37-38.

<sup>1074</sup> Beuken 2000, 288.

<sup>1075</sup> Westermann 1969, 345-349.

*transgressors/redeeming Jacob] to cause an Experiencer [the suffering faithful] to feel an emotion [comfort].” [FNI]. The suffering faithful experience comfort because Yahweh intervenes in salvation and the punishes the apostates.*

### **Frame Elements**

#### **Time (Historical)**

Post-Exilic context

#### **Type of Emotion (Comfort)**

Based on elements of lament in the surrounding text, the passage functions to generate the assurance of salvation (59.1).

#### **Experiencer**

The text of 59.15b-20 is addressed to sinful Israel who complains that Yahweh has been unable to save (v.1). Rather, the sins of Israel have resulted in alienation from the presence of Yahweh (vv.2,3). The specific condemnation of sins in vv.4-8 refers to sinful Israel in the third person. This has led to a state devoid of salvation, righteousness, and truth that results in Israel’s lament (vv.9-11,13-15). Israel confesses her sins and repents (vv.9-11). Her repentance results in the promise of Yahweh’s presence. The statement of Yahweh’s arrival to redeem “those who repent in Jacob” (וְלִשְׁבִּי, פָּשַׁע בְּיַעֲקֹב, v.20).<sup>1076</sup> opens the possibility for *anyone* who repents to become the object of salvation and comfort. This includes not only Israel but also those who have been subsumed into the community of Israel (56.1f.). Those who do not repent are associated with the adversaries and enemies of Yahweh in 59.18 (לְצָרֵי גְמוּלָה לְאֹיְבָיו לְאֵיִם גְּמוּלָה). The punishment of apostates reverses the situation for suffering Israel. The following depictions of Israel correspond to *Reasons for wrath* in the *Punishment* frame or *Stimuli* to wrath in an *Emotion-Directed* frame (cf. 5.1-24).

1. *Israel is separated from their God because of her sins, and Yahweh does not hear them.*

(כִּי אִם-עֲוֹנוֹתֵיכֶם הָיוּ מִבְּדֹלִים בֵּינֵכֶם לְבִין אֱלֹהֵיכֶם וְחַטָּאוֹתֵיכֶם הִסְתִּירוּ פָנִים מִפְּנֵי מִשְׁמוֹעַ)  
(59.2)

The כִּי clause gives the reason for the separation (הָיוּ מִבְּדֹלִים): iniquity (עוֹן) and sins (חַטָּאת). The separation is expressed with a *qatal* verb (הָיוּ) depicting the perspective of the author about the current state of the relationship

<sup>1076</sup> The LXX reads, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακωβ. “Yahweh will come to turn away ungodliness.” Watts 1987, 286.

between Israel and Yahweh. Description of Yahweh's hidden face (הַסְתִּירָיו) is also stated in the *qatal*. This alienation from Yahweh resulting in Yahweh not hearing them (מִשְׁמֹעַ, *infinitive*).<sup>1077</sup> In v.2 the second-person plural suffix (כֶּם) underscores the guilt of Israel.

Semantically, the terms for sin, עֲוֹן and חַטָּאת, are general terms.<sup>1078</sup> They are combined with numerous terms throughout the pericope that create the sense of distance between the people and God.<sup>1079</sup> Is 59.3-8 specifies what is meant by עֲוֹן and חַטָּאת. The promise of Yahweh forgiving iniquity and sin was noted in the experience of the prophet (6.7) and at the end of the Exile (40.2). Now, in the Post-Exilic context, the reoccurrence of iniquity and sin underscores the need for a fresh intervention of Yahweh to remove sin and iniquity (cf. 27.9), as promised in Deutero-Isaiah (43.24-25; 44.22). Here, in 59.1-21 the removal of sin and iniquity is contingent upon confession (59.21).

## 2. Israel's hands are defiled with blood

(כִּי כַפֵּיכֶם נִגְאָלוּ בְּדָם וְאַצְבָּעוֹתֵיכֶם בָּעֵזָן)  
(59.3a)

The pollution of Israel's hands with blood is expressed with a *qatal* (נִגְאָל) which emphasizes the present state of contamination. The subjects, כַּפֵּיכֶם and אַצְבָּעוֹתֵיכֶם, are fronted for emphasis. Identical root consonants that describe pollution are used to depict Yahweh as redeemer in v.20. Though the sense is different, the pollution of hands in v.3a requires the action of Yahweh-redeemer (גָּאֵל, 59.20). Semantically, the use of נִגְאָל corresponds to the *reason* Yahweh is hidden. The law forbids entering the presence of God when hands are polluted with blood (1.15; 26.21; 63.3; Lam 4.14).<sup>1080</sup> The depiction corresponds to the cultic perversion of apostates in Trito-Isaiah.

## 3. Israel's speech utters lies and wickedness

(שִׁפְתוֹתֵיכֶם דִּבְרוּ-שֶׁקֶר לְשׁוֹנֵיכֶם עֲוֹלָה תְהַגֵּה)  
(59.3b)

Israel's lips (שִׁפְתוֹתֵיכֶם) and tongue (לְשׁוֹנֵיכֶם), like the subjects in v.3a, are fronted for emphasis. Both the stative *qatal* form (דִּבְרוּ-שֶׁקֶר) and the *yiqtol* (תְהַגֵּה) depict the *present* speech of Israel. As Blenkinsopp notes, associating lying and treachery with the tongue and lips is common in wisdom literature

<sup>1077</sup> The *infinitive* should be rendered in the present tense.

<sup>1078</sup> See discussion on עֲוֹן in 57 (cf. Is 5.18; 6.7; 13.11; 14.21; 22.14; 27.9; 30.13; 33.24; 40.2; 43.24; 50.1; 53.5; 53.6; 53.11; 59.2,3; 59.12; 65.6; 64.9; 65.7; חַטָּאת is 3.9; 6.7; 27.9; 30.1; 40.2; 43.24,25; 44.22; 58.1,2; 59.1,2).

<sup>1079</sup> Blenkinsopp notes the following terms clustered together: “*’āvôn*, “iniquity,” *ḥaṭṭa’ā*, “sin,” *šeḡer*, “falsity,” *’āvlā*, “perversity,” *tōhū*, “worthlessness,” *šāw’*, “fraud,” *’āmāl*, “trouble,” *’āven*, “evil, deception,” *ḥāmās*, “violence,” *ra’*, “evil.” Blenkinsopp 2003, 187.

<sup>1080</sup> Goldingay 2014, 189.

(Prov 6.17; 10.18; 12.12; 17.7; 12.19; 21.6; 26.28).<sup>1081</sup> In the immediate context, the verb *הִתְהַלֵּךְ* is taken up in v.11b and functions to unify the passage. In effect, the uttering of wickedness has led to their condition described as the moaning of a dove (*הִתְהַלֵּךְ*). The editorial gloss in 59.21, we suggest, contrasts lying lips with the word of Yahweh on the lips of the descendants of the community of the faithful. Finally, in light of Isaiah as a whole, the passage echoes the narrative depicting the purification of Isaiah's lips when his sin and iniquity was atoned for (6.3-7). Isaiah's confession and subsequent purification sustain hope for the purification of the Post-Exilic community, as it did for the Exilic community (40.1-11).

4. *Israel perverts righteousness in the legal system and harms the oppressed*  
 (אִין־קִרְא בְּצִדִק וְאִין נִשְׁפֹּט בְּאַמִּוְנָה בְּטוֹם עַל־תְּהוֹ וְדַבֵּר־שִׁוְא הָרוּ עֲמָל וְהוֹלִיד אֹנוּ)  
 (59.4)

The verbal structure intentionally contrasts the absence of righteousness and truth with Yahweh's reaction to the absence of righteousness in 59.16. Both texts use the particle of existence (*אִין*) twice and are followed by a *qotel* form describing the present situation of Israel: there is no one who practices righteousness (בְּצִדִק, 54.a) or truthfulness (אַמִּוְנָה, 54.a) but Yahweh (59.16; cf. 11.5; 25.1; 33.6).

59.4a	אִין־קִרְא בְּצִדִק וְאִין נִשְׁפֹּט בְּאַמִּוְנָה
59.16	וַיִּרְא כִּי־אִין אִישׁ וַיִּשְׁתַּחֲוֶה כִּי אִין מִפְּגִיעַ

The terms in 59.4a (אִין־קִרְא בְּצִדִק) are used to depict the lack of righteousness in the legal context. The two *qotel* forms (קִרְא and נִשְׁפֹּט) imply that no one in the entire legal community does works of righteousness. The first idiom (אִין־קִרְא בְּצִדִק) describes lies that are uttered in court while the second participle (נִשְׁפֹּט בְּאַמִּוְנָה) “suggest the action of people bringing that charge rather than that of a court deciding it.”<sup>1082</sup> The use of the word *נִשְׁפֹּט* is both phonologically and semantically related to *מִשְׁפֹּט* which is frequently paired with words associated with *צִדִק* (cf. 5.1-7). The absence of righteous and justice evokes the text of 5.1-7 where, likewise, Yahweh's wrath was stimulated. In 59.4 the lack of righteousness and justice functions with the semantic range of legal terminology. The clause in 59.4b, *בְּטוֹם עַל־תְּהוֹ וְדַבֵּר־שִׁוְא*, depicts the baseless accusations. As Goldingay notes:

‘Rely’ [בְּטוֹם] does not go with ‘nothingness’ and ‘speaking’ should have as its object something possessing substance rather than lacking it. Even more forcefully in the second colon, one expects

<sup>1081</sup> Blenkinsopp 2003, 188.

<sup>1082</sup> Goldingay 2014, 192.

‘conceiving’ and ‘giving birth’ to have more positive objects than ‘trouble’ [עַל־תְּהוֹ] and ‘harmfulness’ [וְהוֹלִיד אֹן].<sup>1083</sup>

The perversion in the legal system gives birth to “wickedness” (אֹן) in v.5, a term that expands the metaphor of giving birth in v. 4. The images depict the harm that is done by the corrupt leaders, namely: eating a poisonous egg and being harmed. Corresponding the injustice of the leaders to poisonous eggs underscores how their actions ‘give birth’ to harm. In v.6, describing the spider’s web as inadequate clothing shows how “the moral evils denounced by the author are responsible for the lack of the necessities of life, that is, food and clothing (11.8; 14.29; cf. 27.1).”<sup>1084</sup>

##### 5. *Israel’s does works and thoughts of iniquity and deeds of violence*

(מַעֲשֵׂיהֶם מַעֲשֵׂי־אֹן וּפְעַל חָמָס בְּכַפֵּיהֶם)  
(59.6b)

(מַחֲשַׁבֹּתֵיהֶם מַחֲשַׁבֹּת אֹן).  
(59.7)

The nominal phrase “works of iniquity” emphasizes the deeds of iniquity (אֹן) which is associated with the perversion of cult in 1.13; 66.3 and of the legal system (10.1).<sup>1085</sup> Here, the legal, rather than cultic context seems to be in view. Both the works and the thoughts of the people are characterized as evil (מַחֲשַׁבֹּתֵיהֶם מַחֲשַׁבֹּת אֹן). While the disregard of Yahweh’s work (מַעֲשֶׂה) and (פְּעַל) stimulated his wrath in 5.11-13, 19, 25, now the works and thoughts of אֹן trigger Yahweh’s wrath. The contrast between Yahweh’s works and the people’s heightens the sense of the distance between them lamented in 59.2 (cf. 28.21; 14.24-27).

The contrast between the nation’s evil thoughts and Yahweh’s thoughts was proclaimed in the Exile (בְּנֵי גִבְהוֹ דָּרְכֵי מִדְּרָכֵיכֶם וּמַחֲשַׁבֹּתֵי) (55.9). This resulted in a call for the wicked to forsake their ways (55.7). However, the shifting political liberation had not brought spiritual liberation. The vision of a glorious Post-Exilic Zion, free from אֹן and חָמָס (60.18) that mirrored the character of the peaceful servant (53.9), had not been fulfilled. Even though Zion repents in 59.12, the final form of the book positions אֹן as characterizing some who dwell in Zion (1.13; 66.3). In this way, אֹן as a *Stimulus* to divine wrath functions as a thematic bracket around the book of Isaiah. So long as there is אֹן the possibility for divine wrath exists.

##### 6. *Feet rush to shed blood*

(רַגְלֵיהֶם לָרַע יִרְצוּ וַיִּמְהָרוּ לְשַׁפֹּךְ דָּם נָקִי)  
(59.7)

<sup>1083</sup> Ibid., 192.

<sup>1084</sup> Blenkinsopp 2003, 189.

<sup>1085</sup> אֹן as a reference to Egyptians (Is 31.2).

In 59.3, *hands* were full of blood (כַּפֵּיכֶם מְגֵאֲלוֹ בְּדָם). Now, the *feet* rush to shed blood. The rush to shed blood (מָהָר) further contrasts the works of Post-Exilic apostates with the works of Yahweh (5.19).

The sequence: A (feet)-B (to evil) –C (run) -C' (rush) -B' (to shed blood), emphasizes the *rushing/running* (*yiqtol*) in the present with the purpose (ל) of committing evil and shedding blood:

(A) (לְרַגְלֵךְ)→B: (לְרַע)→C: (יָרֻצוּ)→C' (וַיִּמְהָרוּ)→B': (לְשַׁפֵּךְ דָּם נָקִי)

7. *Israel does not experience the way of peace. They have twisted justice.*

(דֶּרֶךְ שְׁלוֹם לֹא יָדְעוּ וְאֵין מִשְׁפָּט בְּמַעֲגֵלֹתָם נְתִיבוֹתֵיהֶם עָקְשׁוּ לָהֶם כֹּל דֶּרֶךְ בָּהּ לֹא יָדַע שְׁלוֹם)  
(59.8)

The structure of v.8 employs an *inclusio* emphasizing the lack of knowledge. The people to do not know (i.e., experience) peace (A and A'). The central part of the structure emphasizes the “twisting of justice” (B and B'). Placing the theme of מִשְׁפָּט in the center functions to highlight the practice of מִשְׁפָּט as a requirement for peace. However, there is none (וְאֵין מִשְׁפָּט) that practices justice. Three times (v.8; v.16) the particle of existence emphasizes the total absence of what Yahweh expects. The use of the particle may also poetically correspond the lack (אֵין) with iniquity (אָוֶן).

Chart 6.3  
Paths do not Lead to Peace in Is 59.8

A	(דֶּרֶךְ) way	(שְׁלוֹם) peace	(לֹא יָדְעוּ) know not
B	(וְאֵין מִשְׁפָּט) no justice	(מַעֲגָל) in their tracks	
B'	(נְתִיבָה) paths	(עָקַשׁ) they twist	
A'	(דֶּרֶךְ) way	(לֹא יָדַע) know not	(שְׁלוֹם) peace

The use of the three *qatal* verbs (עָקַשׁ, לֹא יָדַע, לֹא יָדְעוּ) emphasizes the state of affairs in the Post-Exilic community. They have not followed the way of wisdom nor experienced the peace of Yahweh. The motif of the “way/path” as a means for depicting the moral life is drawn from the wisdom tradition (Prov 2.9,15,18; 4.11, 26; 5.6.21;10.9; 16.17; 22.5; 28.6).<sup>1086</sup> Deutero-Isaiah had proclaimed the need to make ready the highway for Yahweh (40.1-11). The herald of liberation from Exile proclaimed that crooked Jacob would be made straight (וַהֲיִי הָעֵקֶב לְמִישׁוֹר, 40.3). However, political liberation had not brought a change of heart. Jacob (i.e., “crooked,” v.21) is intentionally

<sup>1086</sup> Blenkinsopp 2003, 188.



making crooked roads with acts of destruction and violence (עַד וְשֹׁכֵר) (בְּמַסְלֹחָם, v.7b; 13.6; 15.1; 16.4; 21.2; 23.14; 33.1; cf. 22.4; 60.18).

Trito-Isaiah had proclaimed the need to make straight the highway for the people of God (57.1-2) as a means to achieve שְׁלוֹם (57.19). Likewise, in the Post-Exilic text of 26.3 a double portion of peace (שְׁלוֹם שְׁלוֹם) is granted for those who trust (בְּטוֹחַ) in Yahweh. This stands in contrast to those whose trust is based on futile ideas (בְּטוֹחַ עַל־תְּהוֹ) (59.8).

8. *Israel laments the lack of Yahweh's intervention (i.e., absence of מִשְׁפָּט, אֵלֹהִים, צְדָקָה).*

(עַל־כֵּן רָחַק מִמֶּנּוּ וְלֹא תִשְׁיֹגְנוּ צְדָקָה נִקְנָה לְאוֹר וְהִנֵּה־חֹשֶׁךְ לְנִגְזוֹת בְּאַפְלוֹת נִהְלָךְ) (59.9)

The *עַל־כֵּן* logical connector functions to show that Israel does not experience Yahweh's justice and righteousness because Israel has not practiced justice and righteousness (vv.2-8). The wicked have acted neither with righteousness (וְאֵין מִשְׁפָּט בְּאַמְנוֹנָה, v.4) nor justice (וְאֵין צְדָקָה, v.8). Therefore, Yahweh's justice will not overtake them (תִּשְׁיֹגְנוּ צְדָקָה, *yiqtol*) (v.9). The following chiasmic structure of vv.9-11 that emphasizes the present spiritual state has been developed by Goldingay. We have adapted it as follows:

- 9a The exercise of judgment is *far from us* [רָחַק מִמֶּנּוּ מִשְׁפָּט], *qatal*<sup>1087</sup>  
 9b *We look for light* [נִקְנָה לְאוֹר], *yiqtol*  
 10a We grope like [נִגְשָׁשָׁה כְּעוֹרִים] . . . we grope  
 like [וְכַאֲשֵׁי עֵינַיִם נִגְשָׁשָׁה], *yiqtol*  
 10b We stumble at midday  
 [כְּשֶׁלֵּנוּ בַצְהָרִים]  
 11a We growl like [נִהְמָה כְּדָבִים] . . . we murmur  
 like [הִגֵּה נִהְמָה], *Infinitive+Yiqtol*  
 11ba *We look for the exercise of judgment* [נִקְנָה לְמִשְׁפָּט],  
*yiqtol*  
 11b Deliverance is *far from us* [לִישׁוּעָה רָחֶקָה מִמֶּנּוּ:], *qatal*

The verbal structure depicts the state of Israel's condition with the *qatal* (vv.9a, 11b), namely: Yahweh's justice and salvation are absent. All of the verbs that follow in both directions of the chiasm are in the *yiqtol*. Thus, the lack of justice and salvation have resulted in the present condition. Those who repent still look for light, justice, make groans of animals and stumble (כְּשֶׁלֵּנוּ בַצְהָרִים כְּנִשְׁשׁ בְּאַשְׁמִינִים כְּמִתִּים, 10b). The centerpiece of the structure emphasizes young men who stumble even though they wait for light (10a; 11ba; cf. 40.28-31).

<sup>1087</sup> Goldingay 2014, 213.

In the final form of Isaiah, the failed expectations of Yahweh for justice and righteous (5.1-7) are matched by the people's failed expectations for Yahweh's light and justice in 59.9. The failure to meet Yahweh's expectations led to the hardening decree in 6.6. For this reason, the image of blind men groping in the dark (59.9) appears to be influenced by the hardening motif in 6.6 where spiritual blindness is in view. In effect, the hardening decree has been reapplied. The people cannot see.

The juxtaposition of themes of stumbling and waiting are shaped by Is 40.31 where the prophet describes young men who stumble (וַיִּפְּצוּ וַיִּפְּצוּ) (וַיִּגְּעוּ וַיִּפְּצוּ וַיִּפְּצוּ). Those who “wait” (קָוָה) on Yahweh, however, renew their strength (וַיִּחַיֵּם יְהוָה וַיִּחַיֵּם כֹּחַ, 40.31). In this way, Trito-Isaiah nuances the reason for the stumbling. According to Trito-Isaiah, men stumble in 59.10 because they “wait” for light but they do not “wait” for Yahweh! Yahweh is to be to be object of the verb קָוָה.

### 9. Israel confesses her sins

(כִּי־רָבוּ פִשְׁעֵינוּ נִגְדָּה וְחַטֹּאתֵינוּ עֲנֹתָה בָּנוּ כִּי־פִשְׁעֵינוּ אָמְנוּ וְעֹנֹתֵינוּ יָדַעְנוּם)  
(59.12)

(פִּשְׁעֵנוּ וְכַחַשׁ בִּיהוָה וְנִסְוֹג מֵאֱלֹהֵינוּ דְּבַר־עֶשֶׂק וְסָרָה הָרוּ וְהָגוּ מִלֵּב דְּבַר־יִשְׁקָר)  
(59.13)

The use of the first-person plural forms links the confessing community to the evil nation.<sup>1088</sup> This is clear because the words for sin (חַטָּאת, עֲוֹן) in v.1 function as an *inclusio* with v.12. The verbal forms in vv.12,13 include a mix of *qatal*, *yiqtol* and *infinitive* forms.

Chart 6.3  
Verbal Forms in Is 59.12,13

<i>qatal verbs</i>	<i>yiqtol + infinitive absolutes</i> Six <i>infinitives</i> denoting the prevailing condition are governed by יָדַעְנוּם
כִּי־רָבוּ פִשְׁעֵינוּ נִגְדָּה וְחַטֹּאתֵינוּ עֲנֹתָה בָּנוּ v.12a	-(פִּשְׁעֵנוּ וְכַחַשׁ) transgress and denying // (בִּיהוָה) against Yahweh
-(רָבַב) multiply, <i>qatal</i> // (פִּשְׁעֵנוּ) our transgressions // (נִגְדָּה) before us	-(וְנִסְוֹג מֵאֱלֹהֵינוּ), turning away // (אֱלֹהֵינוּ) from our God
-(חַטָּאת) our sins // -(עֲוֹנָה), testify, <i>qatal</i> // (בָּנוּ) against us v.12b	-(דְּבַר־עֶשֶׂק) speaking oppress and revolting (וְסָרָה)
(כִּי־פִשְׁעֵינוּ אָמְנוּ וְעֹנֹתֵינוּ יָדַעְנוּם) (אָמְנוּ) our transgressions // (פִּשְׁעֵנוּ) with us	-(דְּבַר־יִשְׁקָר), conceiving/uttering // (מִלֵּב) from heart // (דְּבַר־יִשְׁקָר), lies
-(עֲוֹן) our iniquities // (יָדַע) we know them, <i>qatal</i>	

<sup>1088</sup> Childs 2001, 488.

The emphasis on what the confessing community “knows” (יָדְעָנוּם) in its confession (vv.12,13) contrasts with the wicked who “do not know” the way of peace (v.8). The ability of Zion to grow in her knowledge of sin echoes the growing awareness of sin the community of the Exile (53.4-5). In this way, the hardening motif of Is 6 has received a new application, namely: the confessing community knows her sin.

10. *Israel keeps personifications of Yahweh out of the community (i.e. מִשְׁפָּט (אֱמֶת וְנִכְחָה, וצִדְקָה) and persecutes the godly.*

(וְהִסָּג אַחֹר מִשְׁפָּט וְצִדְקָה מִרְחוֹק תַּעֲמֹד כִּי־כִשְׁלָה בְּרַחוּב־אֱמֶת וְנִכְחָה לֹא־תוֹכַל לָבוֹא)  
(59.14)

(וְתִהְיֶה הָאֱמֶת נִעְזָרֶת וְסָר מֵרַע מִשְׁתוֹלֵל וְיֵרָא יְהוָה וַיֵּרַע בְּעֵינָיו כִּי־אֵין מִשְׁפָּט)  
(59.15)

The depiction in vv.14-15 describes how sin has separated Israel from God (59.2). In effect, by keeping the chief characteristics of Yahweh out of the community, Zion has actively separated herself from Yahweh. The personification of the qualities of justice, righteousness, truth, and uprightness was introduced in the previous chapter. The following surface structure of v.14 illustrates the assault on attributes of Yahweh. In effect, an assault on Yahweh’s attributes is an assault on Yahweh.

#### Chart 6.5 Structure of Is 59.14,15

A	turned back (וְהִסָּג אַחֹר) <i>qatal</i>
B	Justice (מִשְׁפָּט)
B	Righteousness (וְצִדְקָה)
A	from afar stands (מִרְחוֹק תַּעֲמֹד) <i>yiqtol</i>

A-B-B’-A’ // A-B-B’-A’

A=*qatal* // B=personified substantive // B’=personified substantive // A’=*yiqtol* [infinitive].

Forcing מִשְׁפָּט to turn back shows that the people are to blame for their lament that מִשְׁפָּט is far from them (v.9). In effect, they are the ones who are making מִשְׁפָּט stand far away! Blenkinsopp notes, the semantic sense of justice מִשְׁפָּט evolved from having a judicial connotation to a definitive divine act of judgment “implying both condemnation of the reprobate and vindication for the righteous (3.14; 4.4; 28.6; 34.5; 41.1).<sup>1089</sup> A similar transformation led to צִדְקָה evolving from being used in a judicial sense to being a divine act in Deutero and Trito-Isaiah (51.6; 56.1; 59.9,16-17; 61.10-11 63.10). In 59.14b, the emphasis includes justice/righteousness and truth.

<sup>1089</sup> Blenkinsopp 2003, 192.

## Chart 6.5 Structure of 59.9

A	Surely! Has stumbled (כִּי־כָשְׁלָה) ( <i>qatal</i> )
B	Truth in the square (בְּרַחוּב) (אֱמֶת)
B	Uprightness (נִכְנָה)
A	Cannot enter (לֹא־תוּכַל) ( <i>yiqtol</i> (:לְבוֹא) ( <i>infinitive</i> )

Truth (אֱמֶת) has stumbled. This explains why the people have stumbled in v.9. In this way, the people's Zion has passively allowed truth to stumble in the square. The people have blocked truth from entering the city. Even when "Truth" does enter, the wicked allow truth to stumble (cf. 40.31).

The pattern in v.14 is broken in v.15 with the introduction of a consequential *wayyiqtol* form followed by three *qotel* forms. However, the personified substantive is still followed by the verbal form:

## Chart 6.7 Structure of Is 59.15

(וְהָיָה), <i>wayyiqtol</i>
Truth (אֱמֶת)
Absent (נִעְזְרָת), <i>qotel</i>
One turning from evil (וְסָר), <i>qotel</i>
becomes a prey (מִשְׁתַּלָּל), <i>qotel</i>

The last clause in v.15ab identifies the assault on the one turning from evil in the present (*qotel*). The theme of "turning" (וְסָר מִרָע) functions as an *inclusio* with v.14a (וְהָסֵב אֶחָד). The effect is that the identification of the attack on the one turning from evil is depicted as an attack on Yahweh himself.<sup>1090</sup> Making the one who turns from evil "a prey" (מִשְׁתַּלָּל) functions to depict the assaults of the evil upon the godly as wicked as the attack of the Assyrians and the Babylonians upon Israel (5.26; 13.11).

### **Agent**

"Yahweh" (יְהוָה) is the *Agent* (vv.1,13,15,19,20, 21); "Your God" (אֱלֹהֵיכֶם) in v.2; "Our God" (אֱלֹהֵינוּ) in v.13 and "Redeemer" (גֹּאֲל) in v.20. The depiction of Yahweh and his actions depict the *Means* by which Yahweh causes the emotion of assurance in Israel. Within Is 59, Yahweh is depicted in the following ways:

#### 1. *Yahweh's hand is not too short to save*

(בֵּן לֹא־תִקְצֹרָה יְד־יְהוָה מִהוֹשִׁיעַ)  
(59.1)

<sup>1090</sup> Koole 2001, 163,193.

The arm of Yahweh is frequently associated with his judgment but also with salvation (48.14; 51.5-11; 52.10; 53.1; 59.16; 62.8; Ex 6.6; 15.16; Deut 4.34; 2 Kings 17.36).<sup>1091</sup>

2. *Yahweh's ears are not too dull too hear*

(וְלֹא־כְבֹּדָה אָזְנוֹ מִשְׁמוֹעַ)  
(59.1)

Yahweh's hand can save and his ears can hear. On the other hand, Israel's ears are too dull to hear (6.10). Yahweh can and does hear his people (vv.15-20).

3. *Yahweh is applauded that there is no justice (מִשְׁפָּט) and no one to intervene (מִפְּגִיעַ).*

(וַיֵּרָא כִּי־אֵין אִישׁ וַיִּשְׁתַּחֲוֶה כִּי אֵין מִפְּגִיעַ)  
(59.16a)

The two verbs are *consequential wayyiqtol* verbs that express Yahweh's intervention. The description of Yahweh as one who sees the plight of his people in Egypt (Ex 2) and responds as a divine warrior (Ex 15.3) is echoed in 59.16.

Unlike the charge that Yahweh neither hears nor notices the plight of his people (59.1), in 59.16a Yahweh sees the plight of his people and is horrified. The verb שָׁחָה (cf. 63.5) describes Yahweh's astonishment that no one intervenes (פָּגַע) on behalf of his people.<sup>1092</sup> The word פָּגַע was used in Num 17.12,13 and 25.7 to describe the actions of men (Aaron and Phinehas) who intervened to appease Yahweh's wrath.<sup>1093</sup> Deutero-Isaiah described the acts of the servant who intervened on behalf of sinners (53.12). The servant's act of intercession makes Yahweh's astonishment that there is none to interve for sinners all the more stunning.

4. *Yahweh's arm brought victory, and his righteousness sustained him.*

(וַתִּשָּׁע לֹא־זָרְעוֹ וַצִּדְקָתוֹ הִיא סִמְכָתוֹ)  
(59.16b)

A third *consequential wayyiqtol* (וַתִּשָּׁע) expresses Yahweh's arm working salvation for him. Yahweh's hand was used an expression of judgment against his people in 5.25-30. Here, Yahweh's "righteousness" is parallel to his "arm" (וַצִּדְקָתוֹ). The association of deliverance and "arm" occurs in Ex 14.13,30; 15.2,16, where the emphasis is on Yahweh as warrior.<sup>1094</sup> Yahweh acts alone.

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<sup>1091</sup> Blenkinsopp 2003, 187.

<sup>1092</sup> HOL 2000, 376.

<sup>1093</sup> Keil and Delitzsch 1997, 565.

<sup>1094</sup> Goldingay 2014, 226.

5. *Yahweh, as divine warrior, is propelled by his righteousness bringing salvation to his people.*

(וּלְבָשׁ צְדָקָה בְּשָׂרָו וְכֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ)  
(59.17a)

A subsequent *wayyiqtol* (וּלְבָשׁ) depicts Yahweh dressing in a garment of righteousness (צְדָקָה בְּשָׂרָו). Yahweh's helmet (וְכֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ) indicates the purpose of his warfare, namely: to bring salvation.

5. *Yahweh as a divine warrior is dressed with vengeance (נָקָם) and fury (קִנְיָה) prepared to battle Zion's enemies.*

(וּלְבָשׁ בְּגָדֵי נָקָם תְּלַבֵּשֶׁת וַיַּעַט כְּמַעֲיֵל קִנְיָה)  
(59.17b)

Two subsequent *wayyiqtol* verbs in v.17b (וַיַּעַט and וּלְבָשׁ) express the logical results of Yahweh's preparation for battle. Yahweh is dressed with the garments of vengeance (נָקָם) and a mantle of fury (קִנְיָה). As with the term נָקָם, the prophet depicts Yahweh's emotions when executing retribution. In the present text, קִנְיָה depicts wrath in terms of Yahweh's interpersonal commitment.<sup>1095</sup> Yahweh's jealousy that led to the liberation of Israel from the Assyrian (9.6) and Babylonian oppression (42.13; cf. 26.11; 37.12) anticipated a similar reaction from Yahweh in the Post-Exilic context. Yahweh does not use a third party *Agent* (e.g., Cyrus in Deutero-Isaiah). Rather, Yahweh's only *Instrument* of warfare is his passion. "The abstract nouns take the place that might be occupied by defensive weapons."<sup>1096</sup>

6. *Yahweh's repays (יִשְׁלֵם) his enemies with wrath (חֲמָה) and retribution (גְּמוּלָה)*

(כָּעַל גְּמֻלוֹת כָּעַל יִשְׁלֵם חֲמָה לְצָרָיו גְּמוּלָה לְאֹיְבָיו לְאֵיִם גְּמוּלָה יִשְׁלֵם)  
(59.18)

59.18 contains an *inclusio* with a statement in the *yiqtol* that Yahweh will repay his enemies (יִשְׁלֵם).<sup>1097</sup> The term in the present context implies an imminent repayment for evil done. The phonological association with שְׁלוֹם in v.8 is intentional. The double rejection of שְׁלוֹם is matched phonologically with the double repayment (יִשְׁלֵם; cf. 40.2). The text identifies those who do not know peace in v.8 as the enemies of Yahweh in v.18. At the same time, the enemies of Israel who are *objects* of Yahweh's wrath are specified with three ל prepositions (לְאֹיְבָיו לְאֵיִם לְצָרָיו). Thus, the wicked of Israel from v.8 are subsumed with the objects of wrath in v.18. Apostate Israel is judged together with the nations.

<sup>1095</sup> Sauer 1997h, "qin 'a fervor," *TLOT*, 1145-1147.

<sup>1096</sup> Goldingay 2014, 27.

<sup>1097</sup> *HOL* 2003, 373.

Yahweh will repay according to their deeds. The verb שָׁלַם is often associated with “repayment” or “recompense” (גָּמול).<sup>1098</sup> In 59.18, גָּמַל is repeated to emphasize that the wrath of Yahweh against them will be just and fair. That is, divine wrath will be poured out according to their deeds (בָּעֵל גְּמֻלוֹת, cf. 3.11; 35.4; 66.6). Yahweh’s repayment of “wrath” (חֲמָה)’ characterizes his emotions rather than the deeds of the enemy.<sup>1099</sup>

#### 7. *Yahweh comes as the Redeemer to Zion* (וַיָּבֹא לְצִיּוֹן גּוֹאֵל)

Depicting Yahweh as redeemer is characteristic of Deutero-Isaiah. The word occurs 11 times from 41.14ff. The *weqatal* (וַיָּבֹא לְצִיּוֹן גּוֹאֵל) is best seen as a *consequential weqatal*. Yahweh comes to avenge bloodshed. At the same time, he comes to turn people from sin (v.20).

#### 8. *Yahweh comes to those turning from transgression in Jacob* (וַיֵּלֶךְ בִּי פֶשַׁע בְּיַעֲקֹב) (59.20)

The *consequential weqatal* (וַיָּבֹא) governs the clause depicting Yahweh as coming to those who turn from transgression (cf. Is 1.2, 26-28).<sup>1100</sup>

### ***Manner***

#### *Yahweh comes as a rushing river* (כִּי־יָבֹא כְנָהָר צָר רֵיחַ יְהוָה נִסְסָה בִּן) (59.19)

The manner of Yahweh’s coming is expressed with an *assertive* כִּי clause: Surely! He will come as a rushing river. The use of the word צָר (*qotel*) to depict the stream evokes an image of distress (63.8). So, too, the “waving stream” (נוֹסֵף, *qotel*) heightens the sense of an oppressive mass of water as in the Assyrian conflict described in Is 8.7,8. The association of רֵיחַ יְהוָה with a destructive stream implies the breath of Yahweh can also be used as a means to depict divine wrath (cf. 63.11-14).

<sup>1098</sup> As in 59.18 and 66.6. Sauer 1997c, “גָּמַל *gml* to do, show”, *TLOT*, 320-321.

<sup>1099</sup> *HOL* 2003, 62; The term conveys the inner feeling of being hot from excitement. Sauer 1997d, “חֲמָה *hēmā* excitement,” *TLOT*, 435-436.

<sup>1100</sup> The LXX ἀποστρέψει ἀσεβείας ἀπὸ Ἰακωβ, “to put transgression of Jacob away” is without support.

## Result

*Yahweh's name and glory is feared by all*

(וַיִּירָאוּ מִמַּעַרְבֹת אֶת־יְשָׁם יְהוָה וּמִמִּזְרַח־שָׁמַשׁ אֶת־כְּבוֹדוֹ)  
(59.19a)

The *weyiqtol* depicts the result of Yahweh's theophany in the context of predictive prophecy. The *weyiqtol* also governs both parallel direct objects: name (אֶת־יְשָׁם) and glory (אֶת־כְּבוֹדוֹ). Young notes that the two are “essentially the same in force in 30:27; 35:2; 40:5; 42:12.”<sup>1101</sup> The universal recognition of Yahweh's name is, likewise, characteristic of Deutero-Isaiah (42.8-9).

## 6.4 Isaiah 60.10

### *Surface Structure of Is 60.10*<sup>1102</sup>

וּבָנוּ בְּגִי' נִכְרָ חֲמֹלֶיךָ וּמַלְכֵיהֶם יִשְׂרָתוּנְךָ כִּי בִקְצֹפִי הִכִּיתִּיךָ וּבִרְצוֹנִי רָחַמְתִּיךָ:

*ûbānû bĕnê-nēkār hōmōtayik ûmalkêhem yěšortûnek*

kî	bĕqīšpiy	hikkīṭik	ûbīršōnî	riḥamtik
[Rsn]	[Instr...]		[Instr...]	

### *Introduction to Is 60.10-16*

Historically, there is widespread consensus that Is 60-62 is the earliest core of Trito-Isaiah. Hanson notes: “What also seems apparent is their intention to make chapters 60-62 the center around which the remaining parts of Isaiah 56-66 were arranged. The result is a literary structure that gives unity to an otherwise rather disparate collection of materials.”<sup>1103</sup> Evidence that Is 60-62 was the earliest core of Trito-Isaiah is also implied because 60.13 suggests the Temple has not yet been built.<sup>1104</sup>

The major theme within Is 60-62 (cf. 59.2) is the glory of Zion and the flow of the nations to Zion. This stands in contrast with Yahweh who comes to Edom to judge, 63.1. The text of 2.2-5 shapes the vision in 60-62 where the temple mount is an attraction to peoples from all nations and an instrument of peace.<sup>1105</sup> The literary context highlights the theme of “light” (אור, 7x's); “dawn” (נֶגַח, 3x's); “brightness” (נֹגַהּ, 2x's); “arrival” (בוא, 2x's as

<sup>1101</sup> Young 1972, 439.

<sup>1102</sup> *AFPM*: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; gam grammar [gam gram]

<sup>1103</sup> Hanson 1995, 218.

<sup>1104</sup> Westermann 1969, 360.

<sup>1105</sup> Alonso-Schökel and Sicre-Diaz 1987, 366.



an *inclusio* in 60.1a and 60.20a: In 60.1a “your light has come” (*qatal*); in 60.20a “your moon shall not go down” (*negative yiqtol*).<sup>1106</sup>

The theme of the “light” is the central means of describing the reversal of Zion’s destiny. As Koole notes, it is significant that in 60.1-22 almost “all verbs are in the future tense. It is all the more striking that God’s radiant advent, v.1, is in the preterite form. The vertical dimension is the secret of the horizontal one. Zion becomes the light of the world because the great light rises upon her.”<sup>1107</sup> The image of light in Deutero-Isaiah had communicated hope (42.6; 49.6; 51.4). Now, the light has come (קָוְמִי אֹרִי כִי (v.1) (*qatal*). Moreover, Yahweh himself is the light (כִּי יְהוָה יְהִי־לְךָ (v.20). The arrival of Yahweh reverses the destiny of Zion. Parallel with the shift from darkness to light is the movement from wrath to favor in 60.10. The depiction of Yahweh’s passing anger and his extension of mercy in 60.10 expresses the reality of the arrival of Yahweh’s light and of Yahweh himself.

### ***Event (Literary Genre)***

60.1-9 is an *announcement of salvation*. Is 60.10-22 elaborates the *announcement of salvation*. The text corresponds to the *Cause-Emotion frame* in which “an Agent [Yahweh] acts to cause [commitment to bring salvation] an experiencer [Zion] to feel an emotion [assurance].” [FNI].

### ***Frame Elements***

#### ***Time (Historical)***

Post-Exilic context.

#### ***Agent***

Yahweh

#### ***Human***

Foreigners and kings

#### ***Experiencer***

Zion

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<sup>1106</sup> Ibid.

<sup>1107</sup> Koole 2001, 216.

## **Purpose**

Glorification of Zion (Is 60-62).

## **Manner/Means**

(וּבְנוּ בְגֵי־נֹכַר הַמֶּלֶךְ וּמַלְכֵיהֶם יִשְׁתַּחֲוֶינָהּ כִּי בְקֶצֶף הַכִּיתִיד וּבְרִצּוֹנִי רַחֲמָתִיד)  
(60.10a)

The following section describes the *Means* of Yahweh causing Zion to feel assurance, namely: the reversal of political realities made possible by the passing of Yahweh's wrath.

1. *Yahweh affirms in the first person that foreigners will build (וּבְנוּ) the walls of Zion; Kings will serve (שָׁרָת) Zion.*

The light that has shined on Zion (60.1) makes a reversal in the political realities a possibility. The reason that the political situation changes for Israel is stated in the כִּי clause. Yahweh's wrath has passed and his mercy has been extended. The first clause states that foreigners (נֹכַר) will build (וּבְנוּ) the walls of Zion. The *qatal* form (וּבְנוּ) should be understood as expressing a certain rhetorical future. The term נֹכַר ("foreigner") is only used in Trito-Isaiah and was first introduced in 56.3 where the foreigners join them themselves to Yahweh to love him and keep his Sabbath (56.3,6). In the same context of 60-62, foreigners are depicted as tending the vineyards and cattle of Israel (61.5). Negatively, they are depicted as not being given the food and grain of Zion (62.8). Thus, there is a distinction between foreigners who are subservient to Zion and foreigners who are given equal status to those of Zion in 56.3ff.

In light of the Book of Isaiah as a whole, the role of foreigners shifts in Trito-Isaiah. Rather than polluting Zion (2.6) with idolatry, the foreigners willingly build the city of Zion. Their previous identity as slaves who built empires of the enemies is one that is overturned (Ex 1.10,11). Now, foreigners are extending the building project of Yahweh in Zion. Rebuilding is needed because Yahweh broke down walls of the city in wrath (61.4; cf. 5.5). Unlike Israel that rebuilt her society with pride (9.9), foreigners to rebuild the city of Yahweh with a willing disposition.

The promise of foreigners rebuilding (בְּנֶה) the walls of Jerusalem in Deutero-Isaiah was announced in 44.26 in light of the foreign king Cyrus (44.28). Cyrus was depicted as the one who would build "my city" (i.e., Yahweh's city) and set the exiles free (45.13).

Thus, in Trito-Isaiah, the rebuilding project of the foreigners is seen as an extension of Deutero-Isaiah's promise. Moreover, there is a reversal of the threats in Proto-Isaiah where foreigners invaded Israel and misappropriated their goods and agriculture (Is 5.17; 14.8). Now, the promise is that the homes built by Israel and the goods cultivated by Israel

will be enjoyed by Israel (65.21). They will not be given to another. Ironically, the building of Yahweh's city is celebrated but Israel's construction of a house for Yahweh is condemned (66.1). The apostates desired to confine Yahweh to limited space. Because of this, Yahweh disassociates his glory from an exclusively geo-political space.

The specific object that foreigners build are the walls (חֹמָה) of the city. In Proto-Isaiah, the men on the walls were threatened by Assyrian foreign invasion (36.11-12). In Trito-Isaiah, however, the men on the walls are watchmen who cry out for Yahweh to establish Jerusalem (62.6). Deutero-Isaiah expressed how Yahweh continually had the walls of the city before him throughout the period of the Exile (46.16). Yahweh promised that the builders would "outstrip" (מִתְהַרְּוּ בְּגִיד מְהֵרָסִים) the "destroyers" (46.17; cf. 44.26; 49.8). Now, Yahweh fulfills his promise. Trito-Isaiah also extends the benefit of the rebuilt walls of Zion to foreigners (60.10; cf. 58.12) and are called "sons." While some of the foreigners who build walls are characterized as slaves, those in 56.5ff are seen as co-equals with the sons of Zion (56.5). The image of the walls is associated with salvation and deliverance both in Trito-Isaiah (60.18) and subsequent apocalyptic literature (26.1).

A parallel depiction of the reversal of Zion's political destiny is heightened with the statement that kings will serve Zion (i.e., "you", מַלְכֵי־הָעָם, יִשְׁרָאֵל וְיִשְׁרָאֵלִים). The *yiqtol* expresses the service of the kings in the present/immediate future. This shifts the role of foreign kings in Isaiah. In Proto-Isaiah, kings were agents of wrath against Judah (Is 7; 13-14; 36-39). Deutero-Isaiah first indicated that king Cyrus would act as Yahweh's agent of liberation (45.1ff). Moreover, it was promised that foreign kings would be at the service of Zion (49.23). Now, many kings and their wealth are set in the service of Zion. The term שָׁרַת ("serve/minister") is used only in Trito-Isaiah. Flocks minister to Zion (60.7). In contrast to foreigners who tend to Zion's flocks and vineyards, Zion receives the status of a priest and servant of Yahweh (61.6). Thus, even though foreigners are joined to Yahweh to serve him (56.6), the sons of Zion are given a higher status.

2. *Reversal of Zion's political situation. Yahweh has ceased smiting (נָכָה) in wrath (אַצָּר) and has extended his mercy (רַחֵם) in (רַחֵם)*  
(כִּי בִקְצָפִי הִכִּיתִּיהָ וּבְרַצוֹנִי רַחֲמָתִיהָ)  
(60.10b)

Yahweh's striking (נָכָה) is expressed with the *qatal* form of נָכָה contrasts with the extension of mercy (רַחֵם) which is also expressed with the *qatal* form. Moreover, the *Manner* of Yahweh's striking ("in my wrath", כִּי בִקְצָפִי) is in parallel contrast with the *Manner* of Yahweh's extending favor ("in my favor", וּבְרַצוֹנִי). Yahweh's wrath is temporary and measured when directed toward his people.

Both כ prepositional phrases follow the *qatal* verbal form and are followed by the first-person preform (i.e., “my wrath/my favor”). Thus, the expression of wrath against Israel is not detached from Yahweh. Rather, Yahweh is the one who personally “struck” his people (cf. use of the *qotel* in 5.25; 9.12). In 9.12-16, Yahweh’s striking was associated the lack of mercy (לֹא יִרְחֶם). Now, in 60.10 his mercy and striking are also associated but the themes are inverted. Yahweh’s striking was an event in the remote past. The mercy Yahweh once withheld is now extended to his people. Unlike Proto-Isaiah, Deutero-Isaiah expressed Yahweh’s mercy in a favorable manner (49.10, 15-16; 54.8-10; 55.7). Trito-Isaiah uses the verbal form רָחַם only in 60.10 where it is an elaboration of 54.8. In 54.8 Yahweh’s wrath (קָצַף) was placed in contradistinction with his mercy (רָחַם).<sup>1108</sup> The new element not found in 54.8 is the word רָצוֹן, which defines the *Manner* in which Yahweh extends mercy.

רָצוֹן is frequently associated with Yahweh’s goodwill or favor (Deut 33.16; Pss 5.13; 30.6, 8; 51.20; 89.18; 106:4; Prov 8.35; 12.2; 18.22). The sense of רָצוֹן as “something accepted” is used to condemn the heterodox who thought they had pleased Yahweh with a fast. יוֹם רָצוֹן (58.5) contrasts with the cultic worship of foreigners whose sacrifices are accepted (וְזָבְחֵיהֶם לְרָצוֹן (עַל־מִזְבְּחִי, 56.7). The association of רָצוֹן with a temporal framework further contrasts the Day of Yahweh (61.2, שְׁנַת־רָצוֹן לַיהוָה יוֹם נָקָם) with the “day” of the apostates (יוֹם רָצוֹן, 58.5).

Finally, within Trito-Isaiah, the “year of favor” (שְׁנַת־רָצוֹן) is the centerpiece of Is 60-62. The prayer of the exiles for liberation that was answered in Yahweh’s “time of favor” (בְּעֵת רָצוֹן עֲנִיתִיד, 49.8) now receives a new application during the Post-Exilic context. Moreover, רָצוֹן functions as the very centerpiece of 60-62. Blenkinsopp notes that the term is placed “deliberately in the center of 60-62, there are 44 verses (i.e., lines) preceding and 45 following this passage (61.1-3b), or to be more precise, there are 295 words preceding and 296 following it.”<sup>1109</sup> Thus, the word רָצוֹן depicts the turning point of Yahweh’s wrath in climatic ways.

<sup>1108</sup> See the discussion on rage (קָצַף) in 54.8.

<sup>1109</sup> Blenkinsopp credits this observation to D. N. Freedman. Blenkinsopp 2003, 208.

## 6.5 Isaiah 63.3,5,6

### *Surface Structure of Is 63.3,5,6*<sup>1110</sup>

#### Is 63.3

פְּנִיָּהּ! דְּרָכֶיךָ לִבִּי וּמַעֲמִים אִי־אִישׁ אֱלֹהֵי וְאֶדְרָכֶם בְּאִפִּי וְאֶרְמָסֶם בְּחַמְתִּי וְנִזְנֶה עַל־בְּגָדֵי וְכָל־מַלְבוּשֵׁי אֶגְלָתִי

<u>pûrâ dāraḳtî</u>	lēḥaddî ūmē‘ammîm	‘ên-	’îš	’ittî
	[mnr.] [mvt.....]	[QSVpr]	[accomp]	

<u>wē‘edreḳēm</u>	bē‘appî <u>wē‘ermēsēm</u>	bahāmāṭî
	[instr.....]	[instr.....]

wēyēz niṣhām ‘al-bēgāday-wēkol-malbûšay ‘eg‘ālētî

#### Is 63.5

וְאֶבִּיט וְאִין עֲזָר וְאֶשְׁתַּמֵּם וְאִין סוּמָר וְתוֹשַׁע לִי יִרְעֵי וְחַמְתִּי הִיא סִמְכָתִי

<u>wē‘abbîṭ</u> wē‘ên	‘ōzēr wē‘estômēm	wē‘ên	sômēḳ
[QSVpr]		[QSVpr]	

<u>wattôša‘</u> liy	<u>zērō‘î</u>	<u>waḥāmāṭî</u>	<u>hî‘</u>	<u>sēmākātēnî</u>
	[Benf]		[Sub resm]	

#### Is 63.6

וְאֶבִּיט עַמִּים בְּאִפִּי וְאֶשְׁכַּרֶם בְּחַמְתִּי וְאִירִיד לְאֶרֶץ נִצְחָם

<u>wē‘ābûs</u> ‘ammîm	bē‘appî	<u>wa‘āšakkērēm</u>	bahāmāṭî
		[Instr...]	[Instr.....]

<u>wē‘ōrîḏ</u> lā‘āreṣ	<u>niṣhām</u> s
	[mvt-aim]

### *Introduction to Is 63.1-6*

The MT has a break in the text on either side of 63.1-6. The theme is echoed in the text that depicts judgment on Edom in Is 34. Traditionally, known as a *Divine Warrior Hymn*, 63.1-6 depicts an observer and Yahweh exchanging questions (vv.1ab,2) and answers (vv.1c,3-6). As previously noted, the text of 63.1-6 appears to have been written before 59.15b-20. The apostates are subsumed into the identity of Edom. Depictions of Yahweh in the first question and answer (vv.1-2) are expressed with *qotel* forms. The question in v.2 is also stated in the *qotel*. The answer (vv.4-6), however, uses a *qatal-weyiqtol* sequence. The *weyiqtol* verbs express the same aspect of the *qatal*.

<sup>1110</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; gam grammar [gam gram]

## Chart 6.8 Verbal Structure in Is 63.1-6

### QUESTION #1 (v.1ab)

“Who is this?” (מִי)

(בָּא, “coming from Edom,” *qotel active*)

(חֲמֹרָה, “marked in clothes from Bozrah,” *qotel passive*)

“Who is this?” (מִי)

(הִרְדֹּר, “adorned in greatness of strength,” *qotel passive*)

(צָעָה, “stooping in greatness,” *qotel active*)

### ANSWER (v.1c)

“It is I” (אֲנִי)

(מִדְבָּר, “speaking in righteousness,” *qotel active*)

(גִּבּוֹר לְהוֹשִׁיעַ, “mighty to save”)

### QUESTION #2 (v.2)

(מִדְּוִיעַ)

“Why are your garments reddened?” (מִדְּוִיעַ אֲדָם לְבִישֶׁךָ)

“And your garments like someone treading wine?” (וּבִגְדֶיךָ כְּדֹרֵךְ בְּגֵת) *qotel active*

### ANSWER: (vv.3-6).

“I have trodden alone!”

(אֲנִי בְּרַחֲמִי לְבִדִּי וּמַעֲמִים אֵין־אִישׁ אִתִּי) “I have trodden alone,” *qatal*

(וְאֶדְרָכֶם בְּאַפִּי) “I have trodden them in my anger,” *we+yiqtol*

(וְאֶרְמָסֶם בְּחַמְתִּי) “I have trampled them in my wrath,” *we+yiqtol*

(וַיִּזַּק נֶצְחָם עַל־בְּגָדִי) “I have poured out their lifeblood . . .,” *we+yiqtol*

(וְכָל־מְלִבוֹשֵׁי אֶגְאָלְתִּי) “and all my garments I have polluted,” *waw+substantive + yiqtol*

### FOUNDATIONS: (כִּי) (v.4)

“Because”

(יּוֹם נָקָם בְּלִבִּי, “day of vengeance in my heart”)

(וּשְׁנַת גְּאוּלִּי בָּאָה, “and year of my redemption has come,” *qatal*)

(וְאֶבִּיטָה, “and I looked,” *we+yiqtol*)

(וְאֵין עֹזֵר, “and there was no helper,” *waw + particle of existence + qotel*)

(וְאֶשְׁתַּחֲוֶה, “and I was horrified,” *weyiqtol*)

(וְאֵין סוֹמֵךְ, “and no one sustaining,” *waw + particle of existence + qotel*)

(וְתוֹשָׁע, “and so did salvation,” *wayyiqtol*)

(וְחַמְתִּי, “and my wrath”)

(סִמְכָהֲנִי, “upheld me,” *qatal*)

(וְאֶבִּיטָה, “and I trod . . . peoples,” *weyiqtol*)

(בְּאַפִּי, “in my anger”)

(וְאֶשְׁכָּרֶם, “and I made them drunk,” *weyiqtol*)

(בְּחַמְתִּי, “in my wrath”)

(וְאֶזְרֹק, “and I poured out,” *weyiqtol*)

(לְאָרֶץ נֶצְחָם, “to the earth their lifeblood”)

## Frame Elements

### Event (Literary Genre)

The text of Is 63.1-6 has been referred to as a ‘Divine Warrior Hymn.’ The depiction of the divine warrior draws on the language whereby a sentry (watchman) poses a question to identify the one who comes.<sup>1111</sup> The function of the text within the final form of Isaiah, together with 59.15b-20, serves to

<sup>1111</sup> Westermann 1969, 381.

underscore that Yahweh alone works his salvation and judgment. The content of the hymn corresponds to themes related to the *judgment of a nation* and intersects with the frame elements in the *Punishment* frame discussed below.

### ***Time (Historical)***

Post-Exilic context<sup>1112</sup>

### ***Evaluee***

*Edom/Bozrah*

(מֵאֵדוֹם חֲמוּץ בְּגָדִים)  
(63.1)

Edom/Bozrah is the *Evaluee* (as in 34.6). Edom, in the Post-Exilic era, symbolically stands for all enemies of Israel (Jer 49.7-22; Ezek 25.12-14; 34.1-12; Amos 1.11-12; Obad 1.21; Mal 1.2-5; Ps 137.7). At the same time, Childs has noted that “the dual relationship between Jacob and Esau (father of Edomites) . . . addresses the sharp polarity within the household of Israel.”<sup>1113</sup>

### ***Agent***

1. *Yahweh comes (qotel) from Edom/Bozrah exhausted with a polluted bloody garment*

(מֵי־יָהּ בָּא מֵאֵדוֹם חֲמוּץ בְּגָדִים מְבֻצָּרָה זֶה הַדּוֹר בְּלִבוֹשׁוֹ צִעָה כָּרֵב כֹּהֵן)  
(63.1a)

(מִדּוֹעַ אֲדָם לְלִבוֹשׁוֹ וּבְגָדָיו כְּדֶרֶךְ בָּגָת)  
(63.2)

פִּנְיָהּ בְּרִכְתִּי לְבָדִי וַיַּעֲמִים אִי־אִישׁ אֹתִי וְאֶדְרָכֶם בְּאִפִּי וְאַרְמָסֶם בְּחִמְתִּי וְגַם נִצְחָם עַל־בְּגָדִי (וְכָל־מַלְבוּשִׁי אֶגְאָלָתִי)  
(63.3)

The *qotel* form depicts Yahweh’s coming from Edom. A *qotel* form (הַדּוֹר) pictures the garments of the warrior as “glorious garments.” Oswalt notes, that the bloody garment is the proof of his glory. They are bloodied because he has stained his clothes in the process of stamping out harvested

<sup>1112</sup> Hanson suggests that the historical situation behind the present text is the failed attempt by Sheshbazzar to rebuild the temple. Zerubbabel, on the other hand, was hailed as one who would deliver. Unfortunately, Zerubbabel disappears because of Persian action against him. Hanson 1995, 232.

<sup>1113</sup> Childs 2001, 516; Beuken 2000, 288.

grapes (Deut 32.14; Gen 49.1).<sup>1114</sup> The garments of Yahweh are depicted with four words in v.2 that reverse the order in v.1.<sup>1115</sup>

63.1 בְּלִבוֹשׁוֹ // בְּגָדִים  
63.2 וּבְגָדָיו // לְלִבוֹשׁוֹ

Semantically, the red-colored garments that result from treading on grapes in a wine press are metaphorically extended to depict blood (cf. נִצָּחֵם, v.6). As Blenkinsopp notes, “Blood (דָּם) is the dominant motif in this poem.” The color of the garments (אָדָם) corresponds to the place of punishment (i.e., Edom, which means “red land”). The viniculture (16.8-10), he observes, contributes to the “ghastly metaphor of treading people like grapes into pulp in the wine press” (cf. Gen 25.25,30; 2 Kings 3.8,23).<sup>1116</sup>

The spattering of Yahweh’s garments with blood (וַיִּזְנֶה נִצָּחֵם עַל-בְּגָדָיו, v.3)<sup>1117</sup> have caused his garments to be polluted (וְכָל-מְלִבוּשֵׁי אֶגְמוֹלָתִי). The verb for pollution (אָגַל) elsewhere described the unclean hands of the wicked (59.3). Now, Yahweh’s garments are unclean.<sup>1118</sup> However, whereas in 59.3 (כַּפֵּיכֶם נִגְאָלוּ בַדָּם) the pollution of hands with blood was the *Stimulus* for wrath, in 63.1-3 pollution depicts the *Results* of divine wrath. Phonologically, the shedding of blood by Yahweh is associated with his redemptive activity as a גּוֹאֵל (וַיִּשְׁגֶּת גְּאוּלִי בָּאֵה גּוֹאֵל, v.4). Likewise, pollution and redemption are juxtaposed in 59.15b-20. In 63.1-3, the association with the shedding of blood by Yahweh as גּוֹאֵל, rather than being a random act of capricious wrath, is to be understood as a contractual obligation (Lev 19.18).<sup>1119</sup> The bloody activity has resulted in Yahweh being exhausted from his action. The clause צָעָה בָּרֶב כָּהוּ depicts Yahweh as bent down because he is exhausted from the action (51.14; cf. 42.13,14).<sup>1120</sup>

2. *Yahweh announcing (qotel) in vindication that he is mighty to deliver*  
(אֲנִי מְדַבֵּר בְּצִדְקָה רַב לְהוֹשִׁיעַ)  
(63.1)

The *Agent* is Yahweh. However, Yahweh is not explicitly mentioned by name. Rather, he responds in the first person throughout the entire hymn. In v.1, Yahweh is depicted as a herald of his deliverance. The juxtaposition of righteousness and salvation/victory (יִשׁוּעַ) defines the source of righteousness (צִדְקָה). The righteousness (צִדְקָה) is not the community’s righteousness but comes from Yahweh. The emphasis was on the exclusivity of Yahweh in

<sup>1114</sup> Oswalt 1998, 597.

<sup>1115</sup> Koole 2001, 335-336.

<sup>1116</sup> Blenkinsopp, 2003, 249-250.

<sup>1117</sup> נָזַח is only used in 53.13 within the Book of Isaiah

<sup>1118</sup> See F. Maas 1997b, “אָמַם *tm*’ to be unclean,” *TLOT*, 496.

<sup>1119</sup> Blenkinsopp, 2003, 249-250.

<sup>1120</sup> Goldingay 2014, 361.



Deutero-Isaiah. There, Yahweh alone predicted the rise of his agents that moved events of history. Trito-Isaiah maintains the uniqueness of Yahweh.

### *Manner*

1. *Yahweh acts alone. He treads grapes alone and works salvation alone.*

(פִּנְרָהּ | דִּרְכָתִי לְבָדִי וּמַעֲמִים אֵין-אִישׁ אִתִּי)

(63.3)

(וְאֶבִּיט וְאֵין עֵזֶר וְאֶשְׁתַּמֵּם וְאֵין סוֹמֵךְ וְתוֹשָׁע לִי זֶרְעִי וְחַמָּתִי הִיא סִמְכָתִי)

(63.5)

The emphasis of Is 63.1-6 is on Yahweh working alone with no one by his side. Both v.3 and v.5 underscore this point. The wine press (פִּנְרָהּ), fronted for emphasis before the verb דִּרְכָתִי (“to tread down”), was a place where people worked together. “No one joined the activity of Yahweh despite the opportunity they had to help.”<sup>1121</sup> The text echoes the Conquest tradition where none of the tribes came to the assistance of Yahweh in his fight (Judg 5.23; Ps 72.17).<sup>1122</sup>

2. *Yahweh treads his enemies in wrath (אָף) and stomps them out in rage.*

(חֲמָה).

(וְאֶדְרַכְם בְּאַפִּי וְאֶרְמָסֶם בְּחֲמָתִי)

(63.3)

The parallel *weyiqtol* clauses specify the *Manner* in which Yahweh destroys Edom (apostates). The use of verbs for “walking” (דָּרַךְ) and “stomping” (רָמַס) are used in Proto and Deutero-Isaiah for images of destruction (5.1-7; 16.4; 28.3; 41.25). Here, however, it is Yahweh alone who, in anger, treads and walks (Amos 4.13; Mic 1.3; Lam 1.15). The prepositional phrases depicting the manner of walking place emphasis on the image of heat. Here, אָף conveys the image of hot breath from nostrils (Ex 15.8; Ps 18.18; Job 4.9). The term חֲמָה also connotes the idea of heat. The two are frequently juxtaposed together. As Sauer notes:

The distinction from → *'ap* would then be seen in the fact that *'ap* describes more the physically visible state of excitement of an individual breathing heavily as a consequence of anger, while *hēmā* emphasizes more the inner emotion, the inner fire of anger. Nevertheless, one may hardly recognize an essential distinction in meaning or in usage between *'ap* and *hēmā*, as demonstrated by the fact that *hēmā* appears in conjunction with *'ap* about 40x (in series: Deut 9.19; 29.22, 27; Isa 42.25; 66.15; Jer 7.20; 21.5; 32.31, 37; 33.5;

<sup>1121</sup> Ibid., 365.

<sup>1122</sup> Koole 2001, 337-338. Compare with Judges 5.23: אֶזְרוּ מִרוֹז אֶמֶר מִלְאָךְ יְהוָה אֶרוּ אֶרֶז יִשְׁבִּיעַ כִּי לֹא-יָבֹא: לְעֹנֶת יְהוָה לְעֹנֶת יְהוָה בְּגִבּוֹרִים.

36:7; 42.18; 44.6; Ezek 5.15; 22.20; 25.14; 38.18; Mic 5.14; Dan. 9.16; in par. expressions: Gen 27.44f.; Isa 63.3, 6; Ezek 5.13; 7.8; 13.13; 20.8, 21; Nah 1.6; Hab 2.15 Ps 6.2; 37.8; 78.38; 90.7; Prov 15.1; 21.14; 22.24; 27.4; 29.22; Lam 4.11).<sup>1123</sup>

In light of the final form of the Book of Isaiah,<sup>1124</sup> the depiction of Yahweh stomping on people in wrath (הָמָא) reapplies the threat of Yahweh in 5.1-7 to the Post-Exilic community of apostates. The same word, רָמַס, was used in 5.6 in the context of predictive prophecy (וְהָיָה לְמַרְמָס; cf. 14.25; 63.18).

### ***Reason***

*No one comes to Yahweh's aid; Therefore, Yahweh intervenes by himself.*

(וְאֵינְךָ וְאֵין עֹזֶר וְאֵשֶׁתִּימָם וְאֵין סֹמֵךְ)  
(63.5)

The reason Yahweh intervenes against the wicked on behalf of the oppressed is identical to the motive in Is 59.16. The variation with 59.16 consists in the inclusion of the word עֹזֶר (“help”). This serves the purpose of Trito-Isaiah in showing that Yahweh works alone. Read in light of the book as a whole, the indictment that Yahweh works alone is stunning. As Koole notes, during the Exile Yahweh was depicted as helping (עֹזֶר) Israel (Is 41.10,13,14; Is 44.2; 49.8; 50.7,9; Ps 54.16). Now, however, no one wants to support Yahweh (cf. קִמְּךָ 36.6; 59.16).<sup>1125</sup> Liberation from Exile had not produced a spiritual change.

### ***Instruments***

*Yahweh's instruments are his own weapons and passion.*

(וְתוֹשָׁע לִי זֶרְעִי וְחַמְתִּי הִיא סִמְכָתִי)  
(63.5)

As noted in 59.15b-20, the absence of *Instruments* and *Agents* is suggestive of the ideology of Trito-Isaiah. Yahweh does not depend on secondary agents to execute his wrath or salvation. Yahweh works alone.

<sup>1123</sup> Sauer 1997b, “דֶּרֶךְ *derek way*,” *TLOT*, 346; Sauer 1997d, “הֵמָּה *hēmā excitement*,” *TLOT*, 435.

<sup>1124</sup> Koole 2001, 338.

<sup>1125</sup> Koole 2001, 341.

## ***Response-Action and Results (of Punishment)***

### ***Results***

(וְאֶבְרִים עַמִּים בָּאֲפִי וְאֶשְׁכָּרֶם בְּחֶמְתִּי וְאוֹרִיד לָאָרֶץ נִצָּחִים)  
(63.6)

The results of Yahweh's punishment of Edom merge with depictions of Yahweh as the *Agent* of wrath and the *Manner* in which wrath is executed. Nevertheless, three aspects are distinguished at the end of the oracle:

1. *Yahweh made his enemies drunk with his wrath.*

(וְאֶשְׁכָּרֶם בְּחֶמְתִּי)  
(63.6)

Yahweh giving a cup of wrath is metaphorically described as producing a state of drunkenness (cf. Is 51.17, 22). The “cup of wrath,” as an image of punishment, was first used in 51.17 to describe the effect of Yahweh's punishment of his people using the Babylonian military. The same text depicted Yahweh's punishment of Babylon by giving them the same “cup of wrath” to drink. Now, the image of the judgment upon those in Exile is reapplied to the wicked apostates/Edom in the Post-Exilic community (cf. Lam 4.21).

2. *Yahweh poured their lifeblood out on the earth.*

(וְאוֹרִיד לָאָרֶץ נִצָּחִים)  
(63.6)

Yahweh has slaughtered his enemies (see discussion above under *Agent*).

### ***Time (Theological)***

*Yahweh's Day of Vengeance has come.*

(כִּי יוֹם נָקָם בְּלִבִּי וּשְׁנַת גְּאוּלִּי בָּאָה)  
(63.4)

The “Day of Vengeance” (נָקָם) is in Yahweh's heart. As such, the text underscores that Yahweh's rage is not a random fit of rage but has been planned from long ago (Is 42.14; 57.11). נָקָם connotes the need to require payment from the enemies. The term is often associated with comfort (Is 34.8; 61.2; 63.4).<sup>1126</sup> The “year of redemption” (וּשְׁנַת גְּאוּלִּי בָּאָה) varies a theme in 61.1-4 where similar lexemes were associated with Yahweh's favor. Images from Lev 25 are evoked and applied to the desires for political

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<sup>1126</sup> Sauer 1997f, “נקם *nqm* to avenge,” *TLOT*, 768-769.

freedom in the Post-Exilic context (cf. Deutero-Isaiah is evoking of image of redemption in 40.2; 42.7; 49.9; 54.3).<sup>1127</sup> The disillusionment with the project of restoration reactivates the desire for Yahweh to act as “Goel” and avenge his people by shedding blood.<sup>1128</sup>

## 6.6 Isaiah 64.4,8

### *Surface Structure of Is 64.4,8*<sup>1129</sup>

#### 64.4

פגעת את־שׁוֹ וַעֲשֵׂה צֶדֶק בְּדֶרֶךְ יְיָ יִזְכְּרוּךְ הוֹ־אֱתָהּ קִצְפֹּת וְנִחֲטָא בָהֶם עוֹלָם וְנִשְׁעַע

<i>pāga</i>	<u>‘tā ‘et-šās wē‘ōšē sēdeq</u>	<i>bidrākēkā yizkērūkā</i>		
		[Loc.....]		
<i>hēn-</i> [Loc]	<u>‘attā qāṣap̄tā wanneḥēṭā’</u>	<i>bāhem</i> [Loc...]	<i>‘ōlām</i> [Time intrvl]	<i>wēniwwāšēa’</i>

#### 64.8

אֱלֹהֵינוּ אֵלֵינוּ יְהוָה עַד־מָאֵד וְאֵלֵינוּ יְהוָה יִזְכְּרוּךְ עָנִי הוּא הַבְּטָחָא עִמָּךְ בְּלִנְיָ

<i>‘al-tiqšōp̄</i> [Neg.....]	<i>yēhwāh ‘ad-mē‘ōd wē’</i> [Voc....] [Time aim]	<i>al-lā‘ad</i> [Neg][Time pt]	<i>tizkōr</i>	<i>‘āwōn</i> [D.O]
<i>hēn</i> [Loc]	<i>habbeṭ-nā’</i> [Mnr]	<i>‘ammēkā kullānū</i> [Cognitive complement]		

### *Introduction to Is 64.4-8*

The wrath-associated lexemes in Is 64.4b-8 are part of a larger community lament in 63.7-64.11. There is a consensus that the last section of 64.9-11, a text lamenting that Yahweh can no longer be praised, was an exilic lament sung on the site of the ruined Temple (64.10). The song was subsequently incorporated into Trito-Isaiah.<sup>1130</sup> Specifically, the lament regarding the ruins of the Temple (בֵּית קִדְשֵׁנוּ וְתִפְאָרֵתֵנוּ אֲשֶׁר הָלַלְנוּ אֲבֹתֵינוּ הָיָה לְשִׁרְפֹת אֵשׁ וְכָל־מִתְמַדְּיוֹ (Is 64.10; cf. 60.13) must have been written before 66.1. The text of 66.1 suggests that construction on the second Temple had begun.<sup>1131</sup>

The overall structure of the 63.7-64.11 develops the following themes. There are no clear structural markers delimiting the subsections.

<sup>1127</sup> Blenkinsopp 2003, 251.

<sup>1128</sup> *G-T* 2003, 150.

<sup>1129</sup> *AFPM*: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; gam grammar [gam gram]

<sup>1130</sup> Hanson argues that the lament reflects the Zadokites barring Levites (such as Trito-Isaiah) access to the Temple in 520 BCE. Hanson 1995, 239.

<sup>1131</sup> Stromberg 2011a, 46.

Thematically, however, there is a general pattern of reflection followed by a petition. Note the wrath-associated words within the outline below.<sup>1132</sup>

I.	Historical remembrance (63.7-14)	→ Petition (63.15-16)
II.	Sad situation (17a-19a)	→ Petition (63.19b - 64.a)
III.	Sin and punishment (64.4b-6) <i>*You were angry (קָצַף) and we sinned</i>	→ Petition (64.7-11) <i>*Do not be angry (קָצַף) forever</i>

The wrath-associated clauses that are the focus in the third section (vv.4b-8) form an *inclusio* (הוֹדוּתָהּ קִצְפָּתָה וְנִחַטְּתָה, v.4b // אֶל-תִּקְצֹף, v.8). Other themes are bracketed in v.4 and v.8 as well, namely: the theme of remembering (יִזְכְּרוּךְ, v.4, “those who remember you” // תִּזְכֹּר, v.8 “do not remember our iniquities;” the theme of works (עֲשֵׂה, v.4, “those who rejoice in working righteousness”// מַעֲשֵׂה, v.8 “we are the work of your hands”). Moreover, the section is bonded together by recurring words for sin (חַטָּא, v.4; עוֹן, vv.5,6). The text is also bonded together by using first-person plural reference (בְּלָנוּ), 64.5a, 5b 7b, 8b). Finally, the exclamatory particle (הֵן) in v.4 (הוֹדוּתָהּ קִצְפָּתָה) is repeated in v.8 (הֵן הִבֵּט-נָא).<sup>1133</sup> The verbal sequence is noted in bold letters below.

#### Chart 6.9 Verbal Sequence of Is 64.4-8

v.4a:	פָּנַע ( <i>qatal</i> ) “you punish” + D.O. אֶת-שֵׂשׁ וְעֵשֶׂה צְדָק ( <i>qotel + qotel</i> ) “those who rejoice in doing righteousness”
v.4b	+ D.O. זָכַר ( <i>yiqtol</i> ) “those who remember your ways”
v4b:	הֵן (Interj + pronoun, emphasis): Behold” קָצַף ( <i>qatal</i> ) “you were angry” + הֵטָא ( <i>wayyiqtol</i> ) + (1 <sup>st</sup> plural pronoun) “and we sinned” + יִשָּׁע ( <i>weyyiqtol</i> ) “How shall we be saved?”
v.5a:	הָיִינוּ ( <i>wayyiqtol</i> ) “we have become unclean.”
v.5b:	בָּלַל ( <i>wayyiqtol</i> ) “and wither/fade” + נָשָׂא ( <i>yiqtol</i> ) “our iniquities, like the wind take us.”
v.6a:	waw+ אֵין קָרָא ( <i>qotel</i> ) “none calling you” // עוֹר ( <i>qotel</i> ) + חִזַּק ( <i>infinitive</i> ) “to grasp you”
v.6b	(כִּי) סָתַר ( <i>qatal</i> ) “you hid” + מוֹגַל ( <i>wayyiqtol</i> ), “and you delivered us.”
v.7a	וְעַתָּה יְהוָה (waw adversative + temporal) “But now, Yahweh you are our father.”
v.7b	חָמֶר (substantive with definite article) “we the clay” // יָצַר (waw + pronoun + <i>qotel</i> ) “and you are the Potter” מַעֲשֵׂה “we the work of your hands”
v.8a:	קָצַף ( <i>neg. yiqtol</i> ) + (vocative) “Lord”+ temporal (עַד-מָאָד) // waw + (וְעַד) + זָכַר ( <i>yiqtol</i> ) “and forever do not remember our iniquities”
v.8b:	נִבְט ( <i>imperative</i> ) “Look please!”

<sup>1132</sup> The outline is taken from Alonso-Schökel and Sicre-Diaz 1987, 377.

<sup>1133</sup> Koole 2001, 373.

## **Frame Elements**

### **Event (Literary Genre)**

The text is a *communal lament* that uses the language of self-accusation. The lament is similar to the lament in Pss 77.80; 78; 79. Shifts in pronouns (i.e., first person plural in 63.7a, third person plural in 63.7b-14) suggest the lament is a liturgical confession. The section is directly addressed to Yahweh and corresponds to the *Attempt-Suasion* frame in which “*the Speaker [Israel] expresses through language [Confession/Complaint] his wish to get the Addressee [Yahweh] to act in some way [Cease to be angry] that will help to bring about events or states described in the Content [Restoration]. There is no implication that the Addressee forms an intention to act.*” [FNI].

The *Attempt-Suasion* frame was also seen in Is 26.7-21 (See Chapter Three). In 26.7-21, Yahweh sought to persuade his people to hide from his wrath. Here, in 64.4-8 the people seek to persuade Yahweh to cease from hiding his face and from being angry.

### **Time (Historical)**

An Exilic lament taken up in the Post-Exilic context after the Temple had begun to be reconstructed. Evidence suggest, as noted above, that the text was written before Is 65-66 when the Temple was restored.

### **Speaker**

This section depicts the *Speaker* and describes the situation (*Circumstances*) that have brought about the desire to persuade Yahweh to act.

1. *Confessing Israel is joyful and does works of righteousness (לְצִדִּיק). Israel remembers Yahweh in his ways.*

(פָּגַעְתָּ אֶת־שֵׁשׁ וְעֵשָׂה לְצִדִּיק בְּדַרְכֵּיךָ יִזְכָּרֶיךָ הוֹ־אֲתָהּ קִצְפָּתָהּ וְנִחַטָּא בָהֶם עוֹלָם וְנִגְשָׁע)  
(64.4)

The repeated preposition בְּלָנוּ (“we/our”) is occurs in the larger unit (v.5; v.7; v.8) and functions to identify confessing Israel with the wicked nation. The people confess that Yahweh “welcomes” (פָּגַעְתָּ, *qatal*) those who are joyful and do works of righteousness. The term שֵׁשׁ describes the *Manner* in which people work righteousness (לְצִדִּיק). The vision of 61.10, which precedes the present text, combined the term for joy and righteousness. In effect, the promise to rejoice in Yahweh and to be clothed in Yahweh’s righteousness is beginning to take shape (שֵׁשׁ אֲשִׁישׁ בִּיהוָה תִּגַּל נַפְשִׁי בְּאַלְהֵי כִי הִלְבִּישְׁנִי בְּגָדֵי־יֵשָׁע (פְּעִיל צִדִּיקָה יִעֲטֹנִי).

## 2. *Rejoicing* (64.4)

Within Isaiah, the theme of joy is used to describe the emotions that result from the work of Yahweh in destroying adversaries of Israel (cf. Is 9.1-6). Joy was also the result when Yahweh brought an end to the Exile (Is 12; 40.1-11). *שׂוֹשׁ* is used by Deutero-Isaiah to describe the joy of creation in response to liberation from Exile (35.1). Within Trito-Isaiah, the prophet rejoices because he is clothed in salvation and righteousness (61.10). Yahweh himself rejoices over Jerusalem as a young man with pride (62.5 inverts 9.17). The summons for people to rejoice is the theme of the new creation (65.18). Joy replaces mourning in Jerusalem (66.10). Finally, the heart rejoices because the hand of Yahweh is upon his servants (66.14).<sup>1134</sup>

## 3. *Doing works of righteousness* (64.4)

Moreover, the clause describes Yahweh as “welcoming” those who do “works of righteousness” (*פְּנִינָה אֶת-שְׂשׁוֹנֵי וְעֹשֵׂה צְדָקָה*).<sup>1135</sup> In the immediate context, working joyfully is a response to Yahweh’s work for those whom he loves (*וְעֹשֵׂה לְמַחְבָּה לֹו*, 64.3). Within Trito-Isaiah, doing the works of righteousness, when people are the subject, refers to the ethical obligations. When the reference is to Yahweh, *צְדָקָה* is seen as the basis of salvation (58.1; 61.3; 62.1).<sup>1136</sup> The confessing community finally understands the distinction in 64.5. Here, the people understand that all of their works of righteousness (*כָּל-צְדָקָתֵינוּ*) do not result in Yahweh’s salvation (64.5, *וְנִשְׁעָ*). In this way, the vision of 61.10 is understood but not experienced. The community has confidence that Yahweh will intervene because they are “his work” (64.8).

## 4. *Remembering Yahweh in his ways* (64.4)

The community also affirms that Yahweh welcomes those who remember his ways (*בְּדַרְכָּיו יִזְכְּרוּהוּ*). In Deutero-Isaiah, Yahweh taught the people the paths (*דְּרָכָה*) to go on (48.17) and prepared the paths of salvation for the exiles (49.9,11; 51:10). The servant community, however, confessed walking in their own ways (53.6). The prophet of the Exile concluded with a call for the community to forsake their wicked paths of unrighteousness (55.7-9). However, the Exile and liberation had not prevented people from walking in their ways. In Trito-Isaiah, *דְּרָכָה* is associated with wicked shepherds who go in their own way to gain profit (56.11). They also defy Yahweh

<sup>1134</sup> Koole 2001, 502.

<sup>1135</sup> *פָּנָה* can also be translated as “you punish those” (New Jewish Publication Society 1995). However, the context favors the sense of “welcoming.”

<sup>1136</sup> Koole 2001, 390-391.

(57.11,17,18). The wicked take pleasure in their false piety (58.13, חֲפִיץ, עֲנֵג), walk in ways that do not lead to peace (59.8) and delight (חֲפִיץ) in abominations (66.3). In contrast to the wicked, the confessing community rejoices in Yahweh's new path (62.10). However, they confesses not being able to walk in Yahweh's ways (64.4-8; 63.17) which leads to despair expressed in the phrase: "How can we be saved?"

5. *Confessing Israel understands that Yahweh's anger (קָצַף) led to sin and despair about salvation.*

(הוֹאֲתָה קִצְפְּתִי וְנִחַטְטָא בְּהֵם עוֹלָם וְנִשְׁעַע)  
(64.4b)

The consequential *wayyiqtol* וְנִשְׁעַע ("and we sinned") follows the *qatal* verb (קִצְפְּתִי). The theological tension has led various Bible translations to remove the clausal connection (*NIV*, *RSV*, *NEB*). The expected logic within Isaiah is that sin leads to wrath. One does not expect that divine wrath would lead to sin (חָטָא)<sup>1137</sup> (cf. 1.14; 5.18; 28.21; 42.24 43.27). Such a sequence makes it impossible to be saved now or in the immediate future (וְנִשְׁעַע, *weyiqtol*).

The confession of Yahweh being the cause of sin, we suggest, is a reapplication of the hardening motif in Is 6.9ff. In Is 6 sin was also seen as an expression of Yahweh's wrath. Lexically, of course, there are no quotations from Is 6.9ff. Neither חָטָא nor קָצַף occur in Is 6. However, the thematic parallels of attributing a condition of sin in the people to Yahweh suggest the possibility of a thematic echo. Moreover, the use of קָצַף corresponds to the temporal nature of Yahweh's hardening decree. In Is 6.1-13 the decree of hardening was temporal. The word קָצַף is compatible with a limited period of anger. While the complaint states that they have been in their sins "forever" (בְּהֵם עוֹלָם), this does not imply that קָצַף is unending. The use of קָצַף in v.8 implies that Yahweh's wrath comes to an end.

6. *Israel confesses that her deeds of righteousness are unclean*

(וְנָהִי כְטָמָא בְּלִינוּ וּבְכִבְיָד עֲדָיִם כָּל־צִדְקֹתֵינוּ)  
(64.5)

In contrast to Yahweh polluting his garments when he slaughtered Edom in righteousness (59.17; 61.10; 63.1-6), the entire community confesses in first person plural that their righteousness (כָּל־צִדְקֹתֵינוּ) is like a polluted (כְטָמָא) menstrual rag (וּבְכִבְיָד עֲדָיִם).<sup>1138</sup> The use of the word כְטָמָא further suggests that Is 6.5 shaped the present clause as well. As in Is 6, the community in 64.4-8 identifies themselves with impurity (cf. 30.22).<sup>1139</sup> Deutero-Isaiah did not use the term כְטָמָא in describing confession. However, Deutero-Isaiah did use the

<sup>1137</sup> The Hebrew Bible prefers this term for sin more than any other term. R. Knierim 1997, "חַטָּא *ht* to miss," *TLOT*, 407; Koole 2001, 390-391.

<sup>1138</sup> עֲדָה: The garment of menstruation describes the righteousness of the people. *BDB* 1977, 282.

<sup>1139</sup> Cf. Lev. 11.1-31; 15.33; Num 19.17; 19.22; 2 Chron 23.19; Hag 2.13).



term *ṭmā* to critique the ethics of pilgrims on Yahweh's highway (35.8) and the ethics of Zion's residents (52.1,11). Here, in 64.5 there is a realization that ethical works fail to bring salvation. The confession sustains the disillusionment with the core promises in Is 60-62. Is 61.10 announced that Yahweh would clothe the community with works of righteousness.

7. *Israel confesses that she fades like a leaf and her iniquities take her away*  
(וַיִּפְּחַד כְּעֵלֶף כְּלָנוּ וְעֹנֵנוּ כְּרוּחַ יִשְׁאָנוּ)  
(64.5b)

The *wayyiqtol* (וַיִּפְּחַד) “we fade” continues to elaborate on the *Result* of Yahweh's wrath in v.4. The *yiqtol* (יִשְׁאָנוּ) depicts what happens *customarily* to leaves (i.e., they are carried away by the wind). Thus, “withering” and “being taken away” depict the experience of Israel. The text evokes images of withering and fading vegetation in 40.8. In Deutero-Isaiah, the image was applied to the nations who are punished as a result of Yahweh's wrath. Yahweh's רוּחַ blows (i.e., brings empires down) upon the evil empires.<sup>1140</sup> So, too, in Proto-Isaiah wrath led to the withering flower of Israel (28.1,4; cf. 1.30; 24.4). Here, the focus is on a group within the nation that withers and not the entire nation or empire.

#### ***Instrument of Wrath and Stimulus to Wrath* (עוֹן)**

Iniquity (עוֹן) is a stimulus to wrath in Isaiah (1.4; 6.7; 13.11; 14.21; 22.14; 26.21; 30.13; 33.24; 40.2; 50.1; 53.5,6,11; 57.17; 59.2,3; 59.12). עוֹן is also an *Instrument* of wrath (30.13). In v.6b, the iniquities have “hands” and are personified. יָד (“hand”) is frequently an *Instrument* of wrath in Isaiah (Yahweh's hand: 5.25; 11.4,15; 9.13; 27.7; Assyria's hand 10.24; 14.6; The angel's hand: 37.6). Yahweh delivers his people into the “hands of their iniquities” (וַתִּמְוָגְנוּ בְּיַד-עֲוֹנוֹנֵיכֶם, v.6b). This corresponds to our analysis of 5.18 where עוֹן was both the *Stimulus* to wrath and the *Punishment* (5.18). The same pattern was seen in 9.18 where wickedness was the punishment. In effect, the offense and the punishment converge.

8. *Israel confesses that no one calls on the name of Yahweh nor takes hold of him.*  
(וְאִין-קוֹרָא בְּשֵׁמִי מִתְעוֹרֵר לְהַחֲזִיק בִּי)  
(64.6a)

The community confesses the present situation (*qotel*, 2x's) in which no one invokes Yahweh by name (בְּשֵׁמִי, cf. 40.26; 42.6; 45.3-4).<sup>1141</sup> The parallel verbal phrase places, using a *qotel* followed by an *infinitive* of purpose,

<sup>1140</sup> Koole 2001, 395.

<sup>1141</sup> Ibid.

places emphasis on laying hold of Yahweh (מִתְעַנֵּר לְהַחֲזִיק בַּיהוָה). That is, no stirs themselves to take hold of Yahweh (cf. Yahweh's action for his people: הִזָּק, 42.6; 45.1; עִוָּר, 51.9,17).<sup>1142</sup> Now, however, the very fact that the community confesses their apathy implies the reversal of a spiritual condition.

9. *Israel confesses that they are Yahweh's children, the Potter's clay, and the Maker's creation*

(וְעַתָּה יְהוָה אֲבִינוּ אֵתָּה אֲנַחֲנוּ הַחֲמֵר וְאַתָּה יֵצְרָנוּ וּמַעֲשֵׂה יָדָיִם כְּלָנוּ)  
(64.7)

**Medium**

The *Medium* to attempt Yahweh to act is a *communal prayer/lament*.

**Addressee**

1. *[Yahweh], who welcomes those who rejoice and work righteousness*  
(פִּגְעַת אֶת־שֵׁשׁ וְעָשִׂה צֶדֶק)  
(64.4)

2. *[Yahweh], you were angry with us and made us sin*  
(קִצְפָּתָּ וַיַּחֲטֵא)  
(63.4)

3. *[Yahweh], You hid your face from us and delivered us into the hands of our iniquities*  
(כִּי־הִסְתַּרְתָּ כְּנִיָּה מִלְּפָנֵינוּ וַתְּמוּגְנוּ בְיַד־עֲוֹנוֹנוּ)  
(63.6b)

The כִּי clause states the *Reason* that no one called on the name of Yahweh, namely: Yahweh hid (הִסְתַּרְתָּ, *qatal*) and delivered the people into the hands of their iniquities (וַתְּמוּגְנוּ, *wayyiqtol*). From the perspective of the confession, Yahweh is still being blamed for not having anyone to call on his name! How can they call upon one who is hidden? Previously, Yahweh's wrath (קִצְף) is depicted as the cause of sin. Now, Yahweh's hiding is the cause for a lack of worship and the cause for the failure to invoke his name. This breaks the expected pattern of *sin being the cause for Yahweh's hidden face* (סָתַר, 40.27; 45.15; 54.8; cf. 59.2). Yahweh's hiding led him to deliver his people into the hands of their iniquities (וַתְּמוּגְנוּ בְיַד־עֲוֹנוֹנוּ, *wayyiqtol*).

<sup>1142</sup> No one does for Yahweh what Yahweh has done for them. See Goldingay 2014, 418-419.

#### 4. *Yahweh: the object of influence in prayer*

(וְעֵתָהּ יְהוָה אֲבִינוּ אֲמַתָּה אֲנַחְנוּ הַחֲמֹר וְאַתָּה יִצְרָנוּ וּמַעֲשֶׂה יְדֶךָ כָּלֵנוּ)

(63.7)

(אֶל־תִּקְצֹר יְהוָה)

(63.8)

The confessing community seeks to influence Yahweh. The Name (יְהוָה) is first mentioned in 64.7. The Name had been mentioned since 63.19.<sup>1143</sup> Up until v.8, Yahweh has only been referred to with second person pronouns (vv.4-6). The absence of the Name climaxes in the clause וְאִין־קִוִּיָּא בְּשִׁמְךָ (v.6). In v.8, however, יְהוָה becomes the focus of the prayer. The *waw* assertive clause (וְעֵתָהּ יְהוָה אֲבִינוּ אֲמַתָּה אֲנַחְנוּ) inverts the lament that no one calls on the Name.

#### 5. *Father*

(וְעֵתָהּ יְהוָה אֲבִינוּ אֲמַתָּה)

(63.7)

In Trito-Isaiah, Yahweh is referred to as “father” (63.16, 64.7). Deutero-Isaiah depicted both Abraham and Sarah as father and mother (51.2). In 58.14, Jacob is called “father.” In 64.11 the “fathers” are those who used to praise Yahweh on the site of the sanctuary.

#### 6. *Potter*

(אֲנַחְנוּ הַחֲמֹר וְאַתָּה יִצְרָנוּ)

(63.7)

In Proto-Isaiah, Israel was indicted for complaining against Yahweh who formed her (29.16). The image of Yahweh as “potter” was developed in 45.9-11. Picturing Yahweh as potter in the *qotel* form emphasizes his ongoing care for the community. As “potter,” and the “one who forms” (יִצֵּר), Yahweh shapes Israel for his glory (43.7; 49.5), helps Israel/Jacob (44.2) and, assures Jacob they will not be forgotten (44.21). The fashioning of Israel is associated with Yahweh’s creative acts (44.24; 45.18). Finally, Yahweh, as one who forms Israel, is contrasted with gods who cannot fashion anything (43.10; 44.10; 44.12). The image provides a basis for the plea for Yahweh to cease being angry in 63.8.

#### 7. *Maker of Israel*

(וּמַעֲשֶׂה יְדֶךָ כָּלֵנוּ)

(63.7)

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<sup>1143</sup> Koole 2001, 396.

### ***Salient***

*“An entity which the speaker believes should participate in the action.”[FNI].*

Hands of their iniquities (See above).

(וְתִמְנוּגָנוּ בְיַד־עֲוֹנוֹנוּ)

(64.6)

### ***Content***

*“The wish for action on the Addressee's part that the Speaker [Yahweh] expresses” [FNI] is stated with two clauses employing the negative volition particle (לֹא + *yiqtol*) followed by a third clause in the imperative.*

1. *Do not be angry forever!*

(אַל־תִּקְצֹר יְהוָה עַד־מָאֹד)

(64.8)

The plea for Yahweh to not be angry uses the word קָצַר, which is associated with temporal expressions of wrath (עַד־מָאֹד).

2. *Do not forever remember our sins!*

(וְאַל־לְעַד תִּזְכֹּר עֲוֹנוֹ)

(64.8)

The plea for Yahweh to not remember their sin functions as an *inclusio* with v.4. The theme of “not remembering” underscores the resolve of the community in v.4. Here, in v.8, the plea expresses the desire to avert punishment. As Young notes, “to remember iniquity is to visit it with the punishment that is its due (54.7,8).”<sup>1144</sup>

3. *Ah! Please look down at your people.*

(הֲלוֹ הִבֵּט־נָא עַמֶּךָ בְּלִגְנוֹ)

(64.8)

In Proto-Isaiah, the community did not look at the work of Yahweh's hands (5.12; 22.11). Deutero-Isaiah described the need to look and to hear (42.18; 51.2). The present *imperative* (נִבְט) + the *emphatic particle*, asking Yahweh to look at his people, attempts to reverse the reality of Yahweh's absence (64.7; 63.15). The plea attempts to get Yahweh to do for people what they were not willing to do for him. Yahweh had looked for help but no one helped him (63.5). The means of persuading Yahweh to look emerges in

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<sup>1144</sup> Young 1972, 489.

66.2,3. In 66.2,3 Yahweh promises to look at the one who trembles at his word.

### Reason

“*The Reason for which the Speaker attempts to persuade Addressee*”[FNI] is based on the covenantal relationship between Yahweh and his people (עַמּוֹתָ, בְּלָנוּ v.8). This is elaborated in the statements describing Yahweh as father, potter, and maker previously noted.

## 6.7 Isaiah 65,3.5

### Surface Structure of Is 65.3.5<sup>1145</sup>

#### Is 65.3

הָעָם הַמִּכְעִיסִים אוֹתִי עַל־פְּנֵי תַמִּיד וְבָחִים בַּגָּלוּת וּמִקְטָרִים עַל־הַלְבִּנוֹם

hā'ām	hammak 'isim	'ôî	'al-pānay tāmîd
[app]	[app.....]		[Loc.....] [Mnnr]
[ v.2 עַל־פְּנֵי סוֹרֵר ]			

zōbēhîm	baggannôt	ûmēqattērîm	'al-hallēbēnîm
[app]	[Loc.....]	[app.....]	[Loc.....]

#### Is 65.5

הָאֲמָרִים קָרַב אֵלַי אֶל־תַּגְּשׁ־בִּי כִּי קִדְשְׁתִּיךָ אֵלֶּה עֲשֹׂן בְּאַפִּי אֵשׁ לִקְדֹת כָּל־הָיוֹם

hā'ōmērîm	qērab	'ēlākā	'al-tiggaš-bî	kî	qēdaštîkā
[app.....]		[Loc..]		[Rsn]	
'elle	'āšān	bē'appî	'ēš	yōqedeṭ	kol-hayyôm
		[mental state]	[subs. app]		[time itrvl]
		[Sub gmr compl.....]			

### Introduction to Is 65.1-5

Is 65.1-5 is part of a larger response to the lament in 63.7-64.11. In particular, Yahweh responds to the accusation that he has been silent in 63.11. Yahweh states that he has always been available (65.1,2). Moreover, Yahweh responds by stating that he will “not keep *silent* because of the iniquities of the fathers” (הִנֵּה כְּתוּבָה לִפְנֵי לֹא אֶחְשֶׁה כִּי אִם־שְׁלֵמָתִי, 65.6-10).<sup>1146</sup>

<sup>1145</sup> AFPM: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; גַּם grammar [gam gram]

<sup>1146</sup> Stromberg 2011b, 30-32.

The revelation of Yahweh had always been offered (65.1,2a). Nevertheless, the people did not seek Yahweh (vv.1-2a) and pursued pagan cultic practices that revived the Pre-Exilic apostasy (vv.2b-5). This becomes the basis for judgment in (65.5-7). The absence of מִשְׁפָּט and צִדִּיקָה, as a basis for judgment, is a remarkable shift within the text that now functions as a book level *inclusio* with Is 1.<sup>1147</sup> More than forty words in Is 1 are repeated in Is 65-66.<sup>1148</sup>

While the basis for judgment is, partially, the revival of Pre-Exilic religion, it is notable that the *objects* of judgment are described in uniquely Post-Exilic terms. Westermann observed that before the Exile (587 BCE) the sin of some made the entire nation guilty.<sup>1149</sup> Here, however, judgment falls only upon the sinner. This is indicated by the statement in v.6 that sins are written before Yahweh (הַיְהוָה כְּתוּבָה לְפָנָי). The discrimination in judging transgressors within the community and not the entire nation is elaborated in v.8. In v.8 Yahweh affirms that he will not destroy the entire nation. That is, judgment falls only on the faithless (cf. v.9; v.11). The section of vv.13-16a elaborates how the judgment of Yahweh applies to specific groups.<sup>1150</sup>

### ***Frame Elements***

#### ***Event (Literary Genre)***

Is 65.1-7 is a *prophetic announcement of judgment* substantiated by accusations of idolatry (vv.3b-5,7a). 65.8-16 functions as an *oracle of salvation* that only applies to the righteous few. The wrath-associated lexeme (כָּעַס, v.3) and the associated term (אָר, v.5) function in ways that correspond to the *Punishment* frame.

#### ***Agent (of Punishment)***

Yahweh is the *Agent* of punishment. Depictions of Yahweh are set in contrast with the *Evaluee* [*faithless Israel*]. The *qatal* verbal forms picture Yahweh's action from the past until the present as a completed whole.

1. *Yahweh was ready to be sought by those who did not ask for him*  
(בְּדֶרֶשׁתִּי לֹא שָׁאֲלוּ)  
(65.1)

Two *qatal* forms summarize the relationship between Yahweh and his unresponsive people. The immediate context contrasts the wicked with the faithful servants of Yahweh who do seek Yahweh (דָּרַשׁ, 65.10). This is

<sup>1147</sup> Alonso-Schökel and Sicre-Diaz 1987, 387.

<sup>1148</sup> Ibid.

<sup>1149</sup> Westermann 1969, 398-401.

<sup>1150</sup> Ibid.

unlike Proto-Isaiah where the entire nation refused to seek Yahweh (1.17). The entire purpose of Yahweh's wrath against Israel was for Israel to seek him (9.13). Instead, the entire nation sought direction from Egypt (31.1) or in oracles from the dead (8.19-20). Post-Exilic sins revived the Pre-Exilic sins (65.3-7). The hope for the nations to seek Yahweh in 11.10 had never been actualized in the nation itself. Deutero-Isaiah had called on people to "seek Yahweh while he could be found" (55.6). In this sense, 65.1 is a continuation of the call in 55.6.<sup>1151</sup> Members of the nation had rejected the offer of Deutero-Isaiah. However, some accepted the offer to seek Yahweh.

The parallel term *שאל* expresses what it means to seek Yahweh, namely: to ask him for orientation and deliverance. Within Proto-Isaiah, not asking Yahweh for a sign of deliverance from the Syro-Ephraimite coalition (7.11-12) or from Assyria (30.2) provoked his wrath. In Deutero-Isaiah, Yahweh asked for an answer from his people (41.28) but no one answered. Rather, the exilic community questioned Yahweh negatively about his work (45.11). Trito-Isaiah shifts the reason for Yahweh's provocation from not consulting him about political strategies (Proto-Isaiah) to an attitude of false piety in cult (58.2).

## 2. *Yahweh was ready to be found by those who did not search for him*

(וְיִמְצְאֵתִי לֹא בִקְשׁוּנִי)  
(65.1)

The clause expresses Yahweh's disposition to be found (*מצא*) by those who did not search him with a *qatal* (וְיִמְצְאֵתִי). The word *מצא* is repeated in v.8 and functions as a thematic *inclusio* highlighting the distinction between the wicked and the faithful. The wicked within Israel did not attempt to find Yahweh (v.1). Yahweh, however, finds wine in a cluster of good grapes (וְיִמְצָא הַתִּירוֹשׁ בְּאֵשׁ כּוֹל, v.8, cf. 41.12).

The emphasis in Deutero-Isaiah that influences the imagery in 65.1-16 is that of seeking water. In 41.17 the poor, associated with servant Jacob, seek water but find none. In response to their seeking water, Yahweh answers them and provides water. The same imagery from Deutero-Isaiah is reapplied to the descendants of the servant in 65.13ff. Yahweh provides water his servants who seek him. A secondary use of the term in Deutero-Isaiah was Yahweh's insistence to not be sought in secret places (45.19). This parallels Yahweh's insistence that his people not seek direction in secret necromantic cults that preform rituals in hidden places (65.1-8). Deutero-Isaiah ends, as noted in our above analysis of 65.1a, with a call to seek Yahweh while he may be found issued at the end of Deutero-Isaiah (55.6). The call remains unanswered in the Post-Exilic period.

Finally, the lexeme *מצא* is used to describe the faithless wicked in Trito-Isaiah who, instead of finding Yahweh, find pleasure (תִּמְצְאוּ-הֶפְזִי) in

<sup>1151</sup> Alonso-Schökel and Sicre-Diaz 1987, 385.

not honoring the Sabbath (58.3). A similar indictment, using בקש and דרש, depicted the cultic practice of the entire nation in 1.12 as a *Stimuli* to wrath.

3. *Yahweh said: "Here I am" to a nation who did not invoke his name.*"

(אֶמְרֹתַי הִנְנִי אֶל-גּוֹי לֹא-קָרָא בְשִׁמִּי)  
(65.1b)

The clause emphasizes that Yahweh's offer be invoked by his people had no effect. The Name of Yahweh in the original core of Trito-Isaiah is depicted as the object of the affections of the nations (60.9; cf. 59.19). However, the wicked within the nation despise the name of Yahweh. The association of קרא and שם develop unique themes within Trito-Isaiah. As noted in our discussion on 64, the Name of Yahweh was not invoked from 63.19 until 64.7.<sup>1152</sup> This is shocking critique because Yahweh made himself an everlasting Name in the Exodus (63.12-14). The larger context of 65.1-5 accuses the wicked of not listening or responding to Yahweh when he spoke (65.12). Instead of calling on Yahweh's name, the wicked practice evil (65.12). As a result, the name of the wicked will be a curse (65.15). The present text underscores the stubbornness of the wicked (v.1b). God has called their name, but they have not called out on God's name (58.12; 61.3; 62.2; 63.19; cf. 48.8). Moreover, they hate the community and persecute the godly pretending they oppose the faithful for the sake of the Name of Yahweh (66.5).

The theme of not listening or hearing implicitly echoes the hardening motif in Is 6.9ff. In Trito-Isaiah, however, Yahweh is exonerated from causing his people to be deaf. In contrast to the wicked who do not respond and whose name is cursed, the servants who invoke Yahweh will be answered before they call upon him (65.24). Moreover, they will be given a new name in fulfillment of the original promise in (62.2; 56.5; cf. 44.5). The promise within Deutero-Isaiah of Yahweh's people knowing the Name of the one speaking (52.6) has only been actualized in the faithful.

4. *Yahweh spread out his hands all day to people who rebel*

(פָּרִשְׁתִּי יְדֵי כָל-הַיּוֹם אֶל-עַם סוֹרֵר)  
(65.2)

Yahweh has spread (*qatal*) out his hands all day to a people who rebel (*qotel*).<sup>1153</sup> In 1.13 the apostates spread out their hands to Yahweh but Yahweh hid his face. Now, Yahweh spreads his hands out to his people but they continue to rebel.

### ***Evaluee (Depiction) and Reason for Punishment/Stimulus to Wrath***

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<sup>1152</sup> Koole 2001, 396.

<sup>1153</sup> Young 1972, 502.



The *Evaluee* is the Post-Exilic apostate group within Israel. However, they are being punished for their sins and for the sins of their fathers. The depictions of the *Evaluee* are clear but the identity of the *Evaluee* shifts with the pronouns in vv.6-7:

v.6: 3<sup>rd</sup> person plural (עֲלֵהֶם) “their bosom.”

v.7a: 2<sup>nd</sup> person plural (עֲוֹנוֹתֵיכֶם וְעֹנֹת אֲבוֹתֵיכֶם)<sup>1154</sup> “your iniquities /fathers.”

v.7b: 3<sup>rd</sup> third person plural (אֲשֶׁר קָטְרוּ עַל־הַהָרִים) “they burned.”

As Joo noted, the shifts in the MT, unlike the LXX, indicate that the current generation is receiving the punishment for the sins of their fathers in 65.1-5. Thus, the MT text of Trito-Isaiah depicts not only a revival of Pre-Exilic sins but also a revival of Pre-Exilic punishments on the descendants of sinners (cf. Num 14.18 and Ezek 18).

Depictions of the *Evaluee* and *Reasons* for punishment in vv.2-6 are expressed with eight *qotel* forms that describe the apostates within Israel in the following way:

1. *People who not seek Yahweh* (vv.1-2)

2. *People who do not invoke the Name of Yahweh* (vv.1-2)

3. *A rebellious people*

(עַם סֹגֵר)

(65.2)

The participle סֹגֵר stands in apposition with eight *qotel* forms that describe rebellion. The clause pictures the covenant people as stubborn and unwilling to change their current behavior (Deut 21.18). The term was used in 1.23 to express rebellious leaders who practice injustice. Proto-Isaiah also associated rebellion with making political alliances in Egypt.

4. *Walking in a way that is not good, following their thoughts*

(הַהֹלְכִים הַדֶּרֶךְ לֹא־טוֹב אַחֲרֵי מַחְשַׁבְתֵּיהֶם)

(v.2)

<sup>1154</sup> However, if one follows the LXX and removes the second person in v.7a, then it is only a third-person reference (τὰς ἀμαρτίας αὐτῶν καὶ τῶν πατέρων αὐτῶν). Joo 2006, 60.

The people insist on walking (הלך) in a way that is “not good” (טוב). To go in a way that is not good is to go “after (אחר) one's thoughts (מהשקפה).” The use of אחר evokes images of idolatry and of going after “other gods.” אחר occurs 63 times in the MT (Ex 34.14). Deutero-Isaiah called the wicked to forsake their thoughts (מהשקפה, 55.7) and follow Yahweh's thoughts (55.8-9). As with other invitations, the prophetic call was not heeded. Rather, the wicked persisted in thoughts (59.7) that led to iniquity און (57.17; 59.9). און should not be confined to mere rational thought but to the planning of evil.<sup>1155</sup> The core vision of 60-62 that described all nations “walking” to Zion (60.3; cf. 30.29) contrasts with Zion that does not walk in the way of Yahweh.

##### 5. *The people provoking Yahweh to wrath continually*

(הָעַם הַמְכַעֲסִים אוֹתִי עַל־פְּנֵי תָמִיד)  
(65.3)

Israel is not called “my people” but referred to in the third-person creating a distance between Yahweh and the apostates. The wrath-associated lexeme כָּעַס is drawn from deuteronomistic ideology (Deut 21.20; 30.1; Jer 5.13; 6.27,28)<sup>1156</sup> and is used “especially of provoking Yahweh by worship of other gods.”<sup>1157</sup> The lexeme also expresses “insubordination to Yahweh's plans” in Post-Exilic contexts (Neh 3.37).<sup>1158</sup> כָּעַס always connotes an excited emotion.<sup>1159</sup> The term כָּעַס occurs only here in Isaiah. According to Joo, the editor of the final form of Isaiah used the term to “function as a motive for divine punishment.”<sup>1160</sup> The five *qotel* forms that follow detail how Yahweh is provoked (כָּעַס). They are all related to cultic practices.

##### 6. *Sacrificing and burning incense on bricks.*

(זָבַחִים בַּגָּזִית וּמִקְטָרִים עַל־הַלְבָּנִים)  
(65.3)  
(אֲשֶׁר קָטְרוּ עַל־הַהָרִים וְעַל־הַגְּבָעוֹת חֲרָפוּנִי)  
(65.7)

Sacrificing in the garden is, quite possibly, a reference to practices associated with cult of Tamuz (Is 1.29; Deut 12.2; 2 Kings 16.4; Hos 4.13).<sup>1161</sup> Offering incense on bricks violated the regulations for sacrifice (Ex 20.25; Deut 27.5-6; Josh 8.31). 65.3 is likely a veiled reference to ritual fellatio.<sup>1162</sup>

<sup>1155</sup> SWA 1997, 67.

<sup>1156</sup> Blenkinsopp 2003, 270.

<sup>1157</sup> Provoking Yahweh by worship of other gods: Judg 2:12; 1 Kings 14.9, 15; 16.33; 22.54; 2 Kings 17.11; 23.19; 2 Chron 28.25 Neh 3.37; Jer 7.18, 19; 11.17; 32.29, 32; 44.3; Ezek 8.17; 16.26 Is 65.3 Hos 12.15; BDB 1977, 495.

<sup>1158</sup> F. Stoltz 1997b, “כעס k's to be angry,” TLOT, 624.

<sup>1159</sup> Ibid.

<sup>1160</sup> Joo 2006, 141.

<sup>1161</sup> Alonso-Schökel and Sicre-Diaz 1987, 387.

<sup>1162</sup> Hanson 1995, 243.

7. *Sitting in tombs and spending the night in secret places.*

(הַיִּשְׁבִּים בְּקַבְרִים)  
(65.4)

Sitting in chambers of tombs at night describes the practice of consulting the dead (cf. 57.5b-6; esp. Ezek 8.10-12).<sup>1163</sup>

8. *Eating the flesh of swine and broth of unclean animals.*

(הָאֹכְלִים בָּשָׂר הַחַיִּיר)  
(65.4)

The eating of swine and unclean meat was prohibited (Lev 7.18; 11.7; Deut 14.8; Ezek 4.14).

9. *Segregating oneself by claiming a status of cultic holiness.*

(הָאֲמָרִים קָרַב אֵלַי אֶל־תַּגְּשׁ־בִּי כִּי קֹדֶשׁתִּי)  
(65.5)

The self-delusion of holiness runs contrary to Isaianic depictions of the “Holy One of Israel” (1.4; 5.19; 12.6; 30.11,12, 15; 48.17; 60.14; cf. 6.1-5). The segregation of oneself to a status of cultic holiness underscores the deep divisions within the Post-Exilic community.

10. *A smoke in my nostrils, a fire that continually burns.*

(אֲלֶה עָשָׁן בְּאַפִּי אֵשׁ יִקְדַּח כְּלִי־הַיּוֹם)  
(65.5)

The demonstrative adjective serves to distance “these people” (אֵלֶּה) from Yahweh. They are described as smoke in Yahweh’s nostrils (אֶף)<sup>1164</sup> and as a fire (אֵשׁ) that burns continuously (יִקְדַּח). In this clause, the rebels are not depicted by what they *do* but what they *provoke* in Yahweh. Smoke and nostrils are images of divine wrath (cf. 2 Sam 22.9; Ps 18.9; Job 41.12,20).

11. *Record of sins*

(הַגָּה קְתוּבָה לְפָנַי)  
(63.6)

The *qotel* passive refers to something written before Yahweh. Whether it is a written decree (Jer 22.30; 25.13; Job 13.26) or a scroll that registers the evil deeds (Dan 7.10; Mal 3.16) is unclear.<sup>1165</sup> In any case, the repeated reference to sin being “before Yahweh’s face” (v.3, עַל־פְּנֵי תַמָּיד) implies that the sins depicted in vv.2-5 are the same sins that are written before him. The *qotel*

<sup>1163</sup> Blenkinsopp 2003, 272.

<sup>1164</sup> The term depicts anger which shows itself in hard breathing. *G-T* 2003, 69.

<sup>1165</sup> Smith 2009, 704.

forms describe the sins of the apostates in the present. Written texts in Isaiah are associated with Yahweh's word of judgment (cf. 8.1; 30.8; 34.16).

### ***Response-Action (Punishment)***

*Yahweh affirms he will not keep silent but will repay with just measures.*

(לֹא אֶחְשֹׁה כִּי אִם-שְׁלֵמֹתַי וְשַׁלְמֹתַי עַל-חֵיקָם)

(63.6)

(וּמִדְתִּי פְעֻלָּתָם רְאשֹׁנָה עַל חֵיקָם)

(63.7)

The *negative yiqtol* (לֹא אֶחְשֹׁה) depicts Yahweh's promise to not keep silent in the immediate future. The verb חָשָׂה ("silence") was used by Deutero-Isaiah to depict Yahweh's inability to contain his anger against enemies (42.14). Now, in Trito-Isaiah Yahweh cannot keep silent against apostates (63.6). In both cases, keeping silent is associated with containing wrath (cf. 62.1,6).

The *כי* assertive clause (v.6) repeats the *qatal* form (שְׁלֵמֹתַי) twice to to express certainty. *וּמִדְתִּי* in v.7 continues the same aspect as the *qatal* in v.6. The *yiqtol* of שָׁלַם, in the third-person, was used twice in 59.18 to express divine wrath against apostates. Here, however, the first-person singular adds force to Yahweh's commitment to "repay." The substantive פְּעֻלָּה connotes something that is deserved as in a "wage" (cf. Lev 19.13). Specifically, it is "their" payment (third person plural suffix). "Their bosom" (עַל-חֵיקָם) conveys the images of sins returning to them.

The reference to measuring out רְאשֹׁנָה ("the first") upon their laps, according to Goldingay, has been carried over from Jer 16.18. Goldingay writes:

In the context in Jeremiah, it draws attention to the fact that an act of punishment is to come 'first of all' before Yhwh's restoring of Israel (of which Jer 16:14–15 has spoken). Although it may be carried over somewhat mechanically from Jeremiah, this meaning will fit here.<sup>1166</sup>

Goldingay's suggestion that the phrase comes from Jer 16.18 is plausible. However, the use of רְאשֹׁנָה can hardly be "mechanical" given the key function of the term within Isaiah. The term here functions to reapply the logic of punishment and restoration from 8.21ff where the "first things/former things" implied a punishment that would be followed by a restoration ("latter things"). Trito-Isaiah merges expressions of punishment with the sins themselves.<sup>1167</sup>

<sup>1166</sup> Goldingay 2014, 453.

<sup>1167</sup> Williamson 1983, 95-108.

## ***Instrument***

The lack of an *Instrument* or secondary agency to carry out Yahweh's wrath develops Trito-Isaiah's emphasis that Yahweh works alone. This underscores that wrath is not detached from Yahweh.

## ***Results***

*Yahweh does not destroy the entire vineyard but discovers some good grapes.*

כֹּה אָמַר יְהוָה כֹּאֲשֶׁר יִמָּצֵא הַתִּירוֹשׁ בְּאֶשְׁכּוֹל וְאָמַר אֶל־תִּשְׁחִיתֶהוּ כִּי בִרְכָה בֶן בֵּן אֶעֱשֶׂה לְמַעַן (עֲבָדִי לְבִלְתִּי הָשָׁחִית הַכֹּל)  
(65.8)

Westermann noted that v.8 was the key to the interpretation of the entire passage and the theology of Trito-Isaiah, namely: Yahweh no longer deals with the nation as a whole but with groups within the nation. Judgment is discriminatory and only falls on the wicked.<sup>1168</sup> At the same time, the present generation pays for the sins of their fathers. They were guilty of the same crime.

The text is, quite possibly, a reflection on the song of the vineyard in 5.1-7 that announced the destruction of the entire nation. Here, Yahweh has found useful grapes in the midst of bad ones. Moreover, Goldingay suggests that 65.8 carries forward the promise in 27.2-6.<sup>1169</sup> This does not necessarily imply that 27.2-6 was written before 65.8ff. We concur that the vision of a perfect vineyard in 27.2-6 is far from realized in 65.8. There are still "bad grapes." Is 27.2-6 is likely the final step in the cultivation of Yahweh's garden. We suggest that 27.2-6 is analogous to the function Is 60-62 has for surrounding chapters. The chapters surrounding Is 60-62 never actualize the ideals pronounced in 60-62. In the same way, the central vision of Yahweh's garden (27.2-6) is an ideal that remains only partially achieved (65.8).

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<sup>1168</sup> Westermann 1969, 398-401.

<sup>1169</sup> Goldingay 2014, 453-455.

## 6.8 Isaiah 66.14,15

### *Surface Structure of Is 66.14,15*<sup>1170</sup>

#### Is 66.14

וְרָאִיתֶם לְשׁוֹשׁ לְבָבְכֶם וְעֵצְמוֹתֵיכֶם כִּי־יִשָּׂא תַפְרִתָּהּ וְנִוְדָּעָה יְדִי־הוֹדָה אֶת־עַבְדֵּי וְזָעַם אֶת־אֲבִיבֵי

*ûrē'îtem wěšāś libbēkem wē'ašmôtēkem kaddeše' tīprahnā*  
[comp gmmr]

*wēnōdē' â yad-yēhwāh 'et-'ābādāyw wēzā'am 'et-'ōyēbāyw*

#### Is 66.15

כִּי־תָהָה יְהוָה בְּאֵשׁ יָבוֹא וְכִסּוּפָה מִרְכַּבְתִּיו לְהַשִּׁיב בְּחֶמֶל אֶפֶס וְגִצְרָתוֹ בְּלֶהֱבִי־אֵשׁ

*kī-hinnē yēhwāh bā'ēš yābō' wēkassûpā markēbōtāyw*  
[Loc] [comp gmmr]  
[Rsn.....]

*lēhāšîb bēhēmāh 'appōw wēgā'ārātō bēlahābē-'ēš*  
[Aim] [Inf cons] [Instr gmmr]  
[Rsn.....]

### *Introduction to Is 66.6-16*

Is 66.14,15 is part of a larger text that begins in v.6 and extends to v.16. The pericope announces the judgment of Yahweh on all flesh. Yahweh's salvations is proclaimed for his people. At the beginning (v.6) and end (v.16) of the unit, Yahweh's coming is depicted as an epiphany characterized with fire and "extreme meteorological phenomena" (cf. Ex 19.16).<sup>1171</sup> The arrival of Yahweh with fire indicates the final editor of Trito-Isaiah has taken up the lament in 63.19-64.1. The faithful had cried out for Yahweh to appear with clouds of fire. Now, Yahweh appears.<sup>1172</sup>

The awkward transition between v.6 and v.7 and between v.14 and vv.15-16 indicate that the editor bracketed an original core vision with expressions of Yahweh's arrival. In a similar way, Trito-Isaiah (60-62) was bracketed by texts of judgments on either side (e.g., 63.1-6; 59.15b-20).<sup>1173</sup> The significance, of linking Post-Exilic proclamations of salvation (66.7-14) with apocalyptic language (v.6 and vv.15-16) lies in depicting "a large-scale

<sup>1170</sup> *AFPM*: Legend: *Verbs*; **Subjects**; **Subject Complements**; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; gam grammar [gam gram]

<sup>1171</sup> Blenkinsopp 2003, 307.

<sup>1172</sup> Stromberg 2011a, 44-48

<sup>1173</sup> Westerman 1969, 417-420.

divine intervention in which the other nations are destroyed, and which, for Israel creates salvation in perpetuity.”<sup>1174</sup>

The structure of the text,<sup>1175</sup> with its verbal sequence, is noted in the chart below. The first epiphany, expressed with a *qotel*, emphasizes that the *announcement of judgment* and salvation is present (v.6). The following *announcement of salvation* juxtaposes the *qatal* with the *yiqtol* to depict the birth of a nation occurring before labour-pangs (v.7). The miraculous birth described in v.8 leads to questions expressed with two *experiential qatal* clauses (“who has heard or seen such a thing?”). This is followed by two *yiqtol* forms that express the *customary impossibility* of children being born in a day. The *qatal* forms that close v.8 emphasize the rhetorical certainty of the birth. Is 66.9 uses two *yiqtol* forms and one *weqatal* to emphasize the immediacy of the birth. The remaining verses (vv.10-16), for the most part, alternate between *qotel* forms (3x’s), *we-qatal* forms (5x’s) and *yiqtol* forms (7x’s)<sup>1176</sup>. The sense is that Yahweh’s arrival brings with it immediate and vivid actions. The structure is as follows:

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<sup>1174</sup> Ibid., 419.

<sup>1175</sup> Ibid.

<sup>1176</sup> Though the two *yiqtols* in v.13 describing the mother’s comfort are customary *yiqtols*. They provide the ideological basis for Yahweh’s comfort in the future depicted with a *yiqtol*.

## Chart 6.10

### Structure of 66.6-16

v.6	Epiphany: The voice of Yahweh thunders (קול שאון)
	rendering retribution to his enemies (משלם גמול לאֹיְבָיו, <i>qotel</i> )
vv.7-9	Announcement of salvation
	Miraculous birth (v7): Before labor (בְּטֶרֶם תִּחַל, <i>yiqtol</i> ), she gave birth (יָלְדָה, <i>qatal</i> )
	Before birth-pangs (בְּטֶרֶם יָבֹא תִּכְבֵּל לָהּ, <i>yiqtol</i> ), she delivered (וְהִמְלִיטָהּ, <i>qatal</i> )
	Unprecedented birth: (v.8)
	who heard of it? (מִי־שָׁמַעַ, <i>qatal</i> )
	Who has seen it? (מִי רָאָה, <i>qatal</i> )
	Will land be born in a day? (הֲיִיחַל, <i>yiqtol</i> )
	Will a nation be delivered in moment? (אִם־יִגְדֹל, <i>yiqtol</i> )
	For (כִּי) as soon as Zion in labor, she delivered (בְּיָלְדָהּ גַּם־יָלְדָה, <i>qatal</i> 2x's)
	Response to skeptics: (v.9)
	Shall I bring to birth and not deliver? (אֲשַׁבֵּיר וְלֹא אוֹלִיד, 2 <i>yiqtol</i> s)
	Declares Yahweh (יְהוָה, <i>qatal</i> )
	The one bringing forth (הַמּוֹלִיד, <i>qotel</i> ), shut the womb? (וְעָצַרְתִּי, <i>weqatal</i> )
	Declares Your God (אֱמַר אֱלֹהֶיךָ, <i>qatal</i> )
vv.10-11	Summons to rejoice in salvation
	(v.10)
	Rejoice (שִׂמְחֶה, <i>imperative</i> )
	Be glad (וְגִילִי, <i>waw</i> + <i>imperative</i> )
	Rejoice (שִׂישׂ, <i>imperative</i> ) you who mourn (כָּל־הַמְתָּאֲבָלִים, <i>qotel</i> )
	(v.11)
	So that you may (לְמַעַן) may suckle and be satisfied (וַיִּשָּׁבְעוּ וַיִּשְׂבְּעוּ, <i>yiqtol</i> + <i>weqatal</i> )
	So that you may (לְמַעַן) drink and be delighted (וַתִּשְׂבְּעוּ וַתִּשְׂבְּעוּ, <i>yiqtol</i> + <i>weqatal</i> )
vv.12-14a	Images of salvation in Zion
	(v.12)
	For (reason) thus says Yahweh (כֹּה אָמַר יְהוָה, <i>qatal</i> )
	Behold, I (הִנְנִי), Extending prosperity (גֹּטָה, <i>qotel</i> ) to her
	As a river, peace (as an overflowing stream) (שׁוֹטֵף, <i>qotel</i> )
	You shall suck and be carried (וַיִּנָּקְתָם עַל־צֵד תִּנְשָׂאוּ, <i>weqatal</i> + <i>yiqtol</i> )
	Upon knees you shall be dandled (וַתִּשְׁעָשְׁעוּ, <i>yiqtol</i> )
	(v.13)
	As mother comforts (תִּנְחַמְנִי, <i>yiqtol</i> ); I will comfort (תִּנְחַמְנִי, <i>yiqtol</i> ); you will be comforted (תִּנְחַמְנִי, <i>yiqtol</i> )
	(v.14)
	You will see and rejoice (וַרְאִיתֶם וְשִׂישׂ, 2x <i>weqatal</i> )
	Your bones like grass will flourish (וַתִּפְרֹחַנָה, <i>yiqtol</i> )
	Hand of Yahweh known with his servants (וַיִּדְעָה יְדֵי־יְהוָה אֶת־עַבְדָּיו, <i>weqatal</i> )
vv.14b	Announcement of judgment
	But .... his malediction with his enemies (וְעַתָּה אֶת־אֹיְבָיו, <i>weqatal</i> )
vv.15-16:	Epiphany
	Behold Yahweh in fire comes (בָּאֵשׁ יָבֹא, <i>yiqtol</i> )
	to render his anger in fury (לְהַשִּׁיב בְּחִמָּה אָפוּ, <i>infinitive construct</i> )
	his rebuke in flames (וַיִּגְעַרְתָּן בְּלֶה֖ב־אֵשׁ, <i>qatal</i> )
	(v.16)
	For (כִּי) by fire (בָּאֵשׁ) Yahweh judges (וַיִּשְׁפֹּט, <i>qotel</i> )
	By his sword (וּבַחֶרֶב) all flesh (אֶת־כָּל־בָּשָׂר)
	The slain will be many (וַרְבּוּ הַחַלְלִי יְהוָה, <i>weqatal</i> )



## ***Frame Elements***

### ***Event (Literary Genre)***

The text of vv.7-14 is an integrated *announcement of judgment* and an *announcement of salvation* that is bracketed by two epiphanies (vv.6,16). The judgment of the wicked results in the vindication and salvation of the servants of Yahweh. Thus, the text corresponds to the *Punishment* frame.

### ***Time (Historical)***

Associated with the final phases of the edition of Trito-Isaiah during the Post-Exilic context.<sup>1177</sup>

### ***Evaluee***

The objects of punishment are the “enemies of Yahweh” (v.14b) and “the whole earth” (v.16).

#### ***1. Yahweh’s enemies***

(וְיָצֵם אֶת־אֹיְבָיו)  
(66.14b)

#### ***2. All flesh***

(אֶת־כָּל־בָּשָׂר)  
(66.16)

The phrase “all flesh” is typical in texts where universal judgment is the theme. Details of the judgment are not given. In the immediate context, Yahweh’s judgment will be directed toward the flesh of those who eat the flesh of swine (אֹכְלֵי בָשָׂר הַחֲזִיר, v.16; 65.4). All the wicked will come to an end (v.17). The linking of the *announcement of judgment* to the epiphany, unlike Is 30, is not directed to Israel. These enemies, “all flesh.”

In Deutero-Isaiah, “all flesh” (כָּל־בָּשָׂר) refers to those who would see the glory of Yahweh. בָּשָׂר also depicts the transitory nature of all humanity (40.5,6). The term does not imply every single person in the cosmos but every wicked person in the cosmos. This includes the wicked inside and outside of Israel. בָּשָׂר is used in Trito-Isaiah to identify those who worship Yahweh (66.23). The sight of burning bodies is abhorrent to all flesh (בָּשָׂר) in 66.24.

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<sup>1177</sup> The temple had begun to be built (66.6). Westerman 1969, 419.

## *Agent*

66.6-16 emphasizes that Yahweh alone is the *Agent* of punishment. Descriptions of Yahweh as the sole agent of wrath is characteristic of Trito-Isaiah. The emphasis is on יהוה which functions as an *inclusio* in v.6 and v.16. “Voice of Yahweh” (קול יהוה) in v.6 prepares the reader to hear Yahweh as the one speaking. יהוה occurs six times. Yahweh is depicted in the following ways:

1. *Yahweh’s voice thunders from the temple; Yahweh’s voice is rendering recompense to his enemies.*

(קול שׂאוֹן מֵעִיר קול מְהִיכֵל קול יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו)  
(66.6)

Yahweh’s voice is heard from the Temple (מְהִיכֵל). This could refer to the temple in Jerusalem or to the heavens called “the holy temple.”<sup>1178</sup> The allusion echoes the call narrative of Isaiah where Yahweh’s voice shook the foundations of the Temple (6.1). The voice of Yahweh was associated with a theophany against the enemies of Ariel in 29.6. So, too, Yahweh causes his voice to be heard in judgment in 30.30 against Assyria. Here, the voice of Yahweh in his theophany is not directed against a specific enemy but “all flesh.”<sup>1179</sup> The rendering of exact retribution (מְשַׁלֵּם גְּמוּל) emphasizes the justice of Yahweh (65.6; cf. 57). The difference is that all enemies, foreign and domestic, receive retribution. Punishment is no longer limited to apostates.

2. *Yahweh gives birth in a single moment to land, nations and to the sons of Zion.*

(הֵאֱבַן אֶשְׁכֵּנַי וְלֹא אוֹלֵיד יֵאמֶר יְהוָה אֶם-אֶבְי)  
(66.8-9)

The imagery of giving birth was a sign of deliverance in Proto-Isaiah (7.14; 8.1,16; 9.5). In subsequent texts, the people of Yahweh are described as being incapable of giving birth (26.13,18; 33.11; 37.3; cf. 23.4).<sup>1180</sup> In Deutero-Isaiah, the birthing metaphor introduces the divine warrior screaming as he intervenes in history (42.14ff).

Birthing metaphors also develop the theme of the population explosion of Zion. Deutero-Isaiah rebukes the people for their disobedience. Had Israel obeyed, their children would have been too numerous to count (48.19; cf. Gen 12). Only once this is recognized does Deutero-Isaiah anticipate the surprise birth of barren Zion (49.21). The children born to Zion is a motive for joy (54.1).

<sup>1178</sup> I. Ezra 1873, 302.

<sup>1179</sup> Koole 2001, 488.

<sup>1180</sup> Possibly an allusion to Gen 3.16. See Oswalt 1986, 676.

In the present text (66.8-9), Yahweh alone opens the womb. Unlike Yahweh's use of secondary agents in Proto or Deutero-Isaiah, in Trito-Isaiah Yahweh alone populates Zion. In this way, Trito-Isaiah actualizes the promises made to the patriarchs in the Post-Exilic community (Gen 16.2; 20.16).

3. *Yahweh extends prosperity to Zion.*  
(Discussed below)

4. *Yahweh comforts Zion.*  
(Discussed below)

5. *Yahweh's hand will be known among his servants.*  
(וְנוֹדָעָה יְדִיָּהוָה אֶת־עַבְדָּיו)  
(66.14)

The original core of Trito-Isaiah proclaimed that the residents of Zion would recognize Yahweh (60.16). However, the Post-Exilic reality was a disillusionment. Therefore, the people lamented and cried out for Yahweh to be made "known/experienced" (יָדַע) with his servants in 64.1. Yahweh is now responding to the plea.<sup>1181</sup> The promise for Yahweh to be made known develops Deutero-Isaiah's vision of the universal recognition of Yahweh in 41.20. In 41.20 יָדַע was also used with רָאָה (cf. 66.14a). Deutero-Isaiah's vision for the universal "seeing" and "knowing" of Yahweh reversed themes of hardening in Is 6.9ff. Now, in Trito-Isaiah the decree of hardening has also been reversed. However, it is not the entire nation that "sees" and "hears" but only the servants (אֶת־עַבְדָּיו). The faithful servants of Yahweh will understand and experience the work of Yahweh in history.

6. *Yahweh will extend his maledictions upon his enemies.*  
(וְזָעַם אֶת־אֹיְבָיו)  
(66.14b)

Unlike the servants, Yahweh's enemies (אֹת־אֹיְבָיו) are the object of Yahweh's malediction (וְזָעַם אֶת־אֹיְבָיו). The root זָעַם was used in 10.5, 25; 13.5; 26.20; 30.27<sup>1182</sup> and is associated with divine malediction in the Hebrew Bible (cf. Dan 11.30; Pss 7.12; 21.12; Num 23.7; Mal 6.10). The sense in 66.14 implies that Yahweh will unleash his maledictions upon his enemies.

7. *Yahweh comes like a fire; Yahweh's chariots are like a whirlwind.*  
(כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא וְכַסּוּפָה מְרַכֵּבֶתוֹ)  
(66.15)

<sup>1181</sup> Koole 2001, 503.

<sup>1182</sup> Sauer 1997a, "אָרָא 'ap anger," *TLOT*, 169.

Yahweh is depicted as arriving in the immediate future (יָבוֹא, *yiqtol*) with fire, chariots and a storm-wind. Fire (אֵשׁ) and chariots (מִרְכָּבָה) are like a storm wind (סוּפָה). The elements are frequently associated with theophany. Fire (אֵשׁ, 3x's in vv.14-15) is an image of Yahweh's wrath (5.24; 9.17; 10.17; 29.6; 30.27,30).<sup>1183</sup> Chariots (מִרְכָּבָה) are associated with judgment in 19.1; 29.6; 30.30.

8. *Yahweh comes to render his anger in fury and his rebuke with flames.*

(לְהָשִׁיב בְּחֵמָה אֹפוֹ וְגַעַרְתּוֹ בְּלִהְבֵי־אֵשׁ)  
(66.15b)

The purpose of Yahweh's coming is indicated with the ל *infinitive construct*, namely: "to return in anger his wrath" and "his rebuke" with flames of fire. The chiasmic structure parallels the ב prepositional phrases:

(בְּחֵמָה) In anger	(אֹפוֹ) his wrath
(וְגַעַרְתּוֹ) His rebuke	(בְּלִהְבֵי־אֵשׁ) with flames

The wrath-associated lexemes חֵמָה and אֵשׁ are parallel expressions in 63.1-6 and are associated with notions of heat. אֵשׁ "describes more the physically visible state of excitement of an individual breathing heavily as a consequence of anger, while *hēmā* emphasizes more the inner emotion, the inner fire of anger."<sup>1184</sup> The repetition of the two parallel words in 66.14-15 indicates that the punishment against the apostates in 63.1-6 has now been applied to all the wicked in the cosmos.

Parallel to אֵשׁ is the word גַּעַרָה which associates wrath with Yahweh's speech (30.17). "Rendering rebuke" (לְהָשִׁיב בְּחֵמָה אֹפוֹ וְגַעַרְתּוֹ בְּלִהְבֵי־אֵשׁ) repays Yahweh's enemies with the results of their rebellion (57.18; 59.18; 65.6,7; 66.6; cf. 51.20; 54.9).<sup>1185</sup>

In light of the Book of Isaiah in its final form, the phrase "to return (שׁוֹב) in anger his wrath" echoes back to the Exilic era. In Is 12.1 Yahweh turned שׁוֹב his wrath away from individuals which resulted in comfort and salvation (וְאָמַרְתָּ בַּיּוֹם הַהוּא אֲוֹדָה יְהוָה כִּי אֶנְקַף כִּי יֵשֶׁב אֶפְרַיִם וְתִנְחַמְנִי). In 66.15 Yahweh "returns his wrath" upon his enemies (לְהָשִׁיב בְּחֵמָה אֹפוֹ), which, likewise, results in the comfort of his people (3x's, v.13). We suggest that 66.15 is a variation of Deutero-Isaiah's perspective on wrath and comfort. In Trito-Isaiah Yahweh comforts his righteous ones by punishing the apostates of the world and by filling Zion with the wealth of the nations (v.13).

<sup>1183</sup> Oswalt 1986, 864.

<sup>1184</sup> Sauer 1997d, "חֵמָה *hēmā* excitement," *TLOT*, 435- 436.

<sup>1185</sup> Oswalt 1986, 685.

Chart 6.11  
Wrath and Comfort in Is 12.1-6; 40.1-2; 66.6.15

Text	Isa 12 + Is 40.1-2 Exilic	Isa 66.6-16 Post-Exilic
Object of wrath	Prophet/Judah	Apostates and the wicked of the world
Yahweh	Comes in power and glory to reward	Comes in wrath and fire to judge
Instrument of wrath	Babylon	Yahweh himself
Turning (שׁוּב) of wrath (אָרֶר)	Wrath turned from the nation results in comfort.	Wrath turned toward the nations and wicked in Israel results in comfort
Salvation	Return to Zion	Abundance in Zion
Joy	There is joy because God's wrath against the nation has ended in the Exile (40.1; 49.13)	There is joy because of the abundance of wealth in Zion (v.13-14) and because God's wrath has returned upon the wicked

9. *Yahweh executes judgment with fire and raises his sword is upon all flesh*  
(כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבַחֶרֶב אֶת-כָּל-בָּשָׂר)  
(66.16a)

The כִּי clause is *assertive* (“truly!”) and introduces the *Manner* in which Yahweh executes judgment. Two ב prepositional statements describe the *Instruments* and *Manner* of Yahweh’s judgment, namely: fire (שָׂרָף 3x’s, vv. 15-16) and sword (חֶרֶב). The *qotel* form, נִשְׁפָּט, emphasizes the justice of Yahweh’s punishment. In the Pre-Exilic (1.17; 1.23,26; 3.2) and Post-Exilic eras (59.4) leaders of the nation were corrupt in their judgments (שָׁפַט). The vision of Davidic leadership underscored the desire for the ideal judge in 11.3,4 (cf. 2.4; 33.22). During the Exile, when Israel had no king, the image of the just ruler was assumed by Yahweh alone (51.5). Now, Trito-Isaiah depicts Yahweh’s judgment as raging and wrathful (בָּאֵשׁ) but equitable (v.16a). The wicked judges in Trito-Isaiah (59.4) are contrasted with Yahweh work in executing his justice.

The depiction of the sword of Yahweh (וּבַחֶרֶב) is taken from Is 34.2ff where the sword struck Edom. In Is 34 the Yahweh executed judgment with his sword against the nations. In Is 66 the sword of Yahweh judges both the nations and the apostates.

### ***Instruments and Manner (of Punishment)***

Yahweh arrives to punish with smoke, fire, wind and voice (cf. Is 30.27-30). The *Instruments* and *Manner* of punishment are not delegated to an agent of wrath. Third-person suffixes in vv.14-16 underscore that *Instruments* of wrath and the emotions related to wrath are personally attached to Yahweh (אֶפְּוּ וַיַּעֲרֹתוּ, וּבַחֶרֶב, מִרְפַּבְתִּי, אֲיָבִי, עֲבָדָיו, יְדִי־הוּא). Yahweh’s jealousy for his people compels him to be personally involved in punishing the enemies of his people.

### ***Reason (for Punishment)***

The offenses for which Yahweh punishes the world are not stated in 66.6-16.

### ***Purpose (of Punishment)***

Yahweh's purpose is to render an exact requital for offenses and crimes done.

### ***Results (for the Righteous Servants)***

1. *Servants and Jerusalem will rejoice, prosper and be comforted in Jerusalem*  
(66.12-14a)

There is not an explicit syntactical connection that associates the prospering of Zion with the punishment of the wicked. However, salvation and punishment occur as a simultaneous event. This is seen in the parallel structure of v.14a and v.14b (יְדִי־יְהוָה אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו). The descendants of the suffering servant (53.10) go beyond geo-ethic spaces. The term "servants" in the Post-Exilic period functions as a "designation for the pious in contrast to the godless (i.e., 56.6; 65.8f., 13-15; 66.14; cf. Mal 3.18)."<sup>1186</sup>

In Trito-Isaiah salvation for the servants is depicted with images of abundance. Images of the wealth (כְּבוֹד גּוֹיִם; cf. 58.8; 62.2; 59.19; 66.18) of the nations flowing to Zion (66.12) and images that depict the nations serving Israel (cf. 60.4; 49.22) echo the movement of the nations in Is 2. The three-fold emphasis on the comfort of Yahweh highlights the change from mourning to comfort in Israel (כָּל־הַמְתַּאֲבָלִים עָלֶיהָ). In this way, the results of Yahweh's theophany develop the promise in the original core of Trito-Isaiah (60.5-8).

2. *Yahweh's sword will slay the wicked*  
(וְרִבּוֹ חָלַלְי יְהוָה)  
(66.16)

The sword of Yahweh results in the death of the wicked. The imagery of the sword expresses Yahweh's *Instrument* of wrath. Is 66.16 incorporates the sword that slays (חָלַל) the wicked of Edom (34.3). In 34.3ff the sword symbolized the destruction of the enemies of Israel. This same imagery now describes the slaying of the wicked in Israel and outside of Israel.

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<sup>1186</sup> Westermann 1997, "עֶבֶד 'ebed servant," *TLOT*, 826.

## CHAPTER 7: CONCLUSIONS OF TEXT ANALYSIS IN FRAME SEMANTIC PERSPECTIVE

### 7.1. Isaiah 5.25 [Is 5.1-30]

Theme: Yahweh's wrath is stimulated. Yahweh punishes his people.

Text: Is 5.25-30

Literary Context: Is 5.1-30

Lexical Unit: (תָּרַה־אָף) 5.25

**Syntactic Function:** תָּרַה־אָף is the subject with a third-person reference to Yahweh in 5.25, 9.11, 16, 20, 10.4; **Thematic role in Punishment frame:** תָּרַה־אָף within the refrain depicts Yahweh's emotional *state* of anger which leads to punishment.

**Synchronic Perspective:** The anger (תָּרַה־אָף) kindled in 5.25 reappears in the refrain of vv.11,16,20;10.4 (בְּכָל-זֹאת לֹא-נִשְׁבַּח אֲפֹי וְעוֹד יָדוֹ נִטְנָה). Anger is turned away in 12.1.

#### **Associated Wrath Lexemes**

רגז 'shake' (5.25)

#### **Author**

Isaiah (Eighth Century) 5.1-7; 5.19 (apocalyptic editing); 5.30 (Exilic editing).

#### **Genres/Forms**

Overall, a *prophetic oracle of judgment*. Allegory/song that functions to self-indict and announce judgment (vv.1-7); Six woe oracles state the reason for judgment and the consequences that follow (vv. 8,11,18-20, 21, 22).

#### **Punishment Frame**

##### **Agent of Punishment (Divine)**

(1) Yahweh is directly involved when destroying his vineyard (5.1-7). Yahweh delegates the destruction of Judah to Assyria (5.26-30).

(2) Yahweh's actions that result from his kindled wrath (תָּרַה־אָף) are depicted, generally, with *yiqtol* verbs.

(3) The  $\text{אַף}$  of Yahweh against Judah is intentionally contrasted with the impotent wrath of Syria-Israel against Judah (7.14ff).

### ***Circumstances***

Yahweh's wrath was kindled ( $\text{תִּרְהֹאֵץ}$ ).

### ***Agent of Punishment (Human)***

(1) Assyria (vv.26-30). The military advance is depicted with *yiqtol* verbs (vv.26,27). A sequence of *qatal* verbs characterize the nature of the army.

(2) Agents of Yahweh's wrath ( $\text{אֲנִי}$ ) against Israel (5.26; 10.4) become objects of wrath (i.e., Assyria and Babylon; 10.5; 13; 23); In Post-Exilic texts, the wicked are objects of Yahweh's unabated wrath (66.4). The wrath of Yahweh comes to an end for Judah in the Exile (12.1).

### ***Evaluatee (Objects of Punishment)***

(1) Assuming 9.7-20 originally precedes 5.25-30, the object of wrath was Israel (v.11). The present placement of 5.25-30 reapplies judgment on Israel to Judah (5.1-7).

(2) Is 5.30 reapplies judgment motifs from Assyria to depict wrath of Yahweh in Exile.

(3) The objects of wrath (v.9) are universalized with apocalyptic language in 5.15,16.

### ***Place of Punishment***

Stimulus to Yahweh's wrath occurs in Judah but the place of punishment is Israel (v.26ff); Assyria as the agent of wrath implies that the place of wrath is the Northern Kingdom (9.7-10).

### ***Reasons for Punishment and Stimulus to Wrath***

(1) Yahweh is characterized as a God of justice and righteousness. Therefore, he expects those traits in his people. His failed expectations for justice ( $\text{מִשְׁפָּט}$ ) and righteousness ( $\text{צְדָקָה}$ ) result in intense disappointment. Yahweh laments having done everything possible for a good yield. Synchronically, the theme is reversed in 59.9-17 where the people expect ( $\text{מִשְׁפָּט}$ ) and righteousness ( $\text{צְדָקָה}$ ) from Yahweh.

(2) The specific lack of justice and righteousness in vv.1-7 is elaborated in vv.8-23. The lack of justice and righteousness phonetically implies the shedding of blood and oppression. Specific reasons for wrath in vv.8-23 are depicted with ten *qotel* forms and ten *yiqtol* forms:



(a) Abuse of property rights of the poor which amounts to exiling Yahweh from his land (v.8).

(b) Drunkenness dulls the ability to perceive Yahweh's work (vv.11,19,22) and carries forward the hardening motif in 6.9ff.

(c) Mockery of Yahweh's work and challenging him to carry out his work 'quickly' (v.19).

(d) Dragging sin (vv.18,19) characterizes the leaders of Judah as leaders from Sodom.

(e) Reversal of moral realities (5.20) contrasts with the moral inability of Judah.

(f) Self-aggrandizement (v.21) identifies the pride of Judah with the pride of Assyria, Babylon and all humanity (2.11).

(3) Summary statements of *Reasons* for wrath are stated with the *qatal* forms, namely: despising the *Torah* and the Holy One (v.24). The reference to *Torah* juxtaposed with "Holy One" implies a reapplication of Isaianic motifs in the Post-Exilic period.

### ***Instrument of Punishment***

(1) Assyrian army (v.26). Assyria as the agent of wrath is depicted as an unstoppable machine that surprises Israel (vv.26-30). The depiction of Assyria being unstoppable is reversed in Is 14.27.

(2) Earthquake (v.25).

### ***Purpose of Punishment***

Exaltation of Yahweh in justice, righteousness, and holiness. The three aspects that characterize Yahweh (v.16) are lacking in Judah.

### ***Punishment***

(1) Verbal aspect: Overall use of *yiqtol*s in depicting punishment, namely: destruction of agriculture (vv.6,10); homes (v.9); laying low the arrogant (v.15); extinguishing the wicked (v.24); death from earthquake (v.25); military invasion (v.26). *Qatal* forms depict summary statements of punishments, such as: Exile (v.13); death (v.14) and descriptors of the human agent (army, lion, v.29).

(2) Punishments correspond to the realm of the offense: (a) destruction of the vineyard (v.2) results in low agriculture yield (v.6); (b) banishing the poor

from homes results in Exile (vv.8-10,13); (c) mocking Yahweh and urging him to come “quickly” results in the quick advance of the enemy (vv.19,26).

(3) Consequences of punishments are reversed signaling an end to the era of wrath:

(a) In Pre-Exilic texts, leaders who are incapable of distinguishing evil from good (5.20) are replaced with the ideal Emmanuel/Davidite who knows right from wrong (7.14).

(b) Exilic texts call for the reversal of moral realities (5.20) that stimulate wrath. Yahweh straightens out “crooked Jacob” (40.1-11).

(c) Exilic texts depict a high agriculture yield reversing the destruction of the vineyard (35.2).

(e) Post-Exilic texts emphasize the repossession of homes in Zion (60.4).

(c) Apocalyptic texts depict the restoration of the vineyard (5.1-7; 27.2-5) and the swallowing up of death (5.14; 25.8-10).

### ***Time and Frequency of Punishment***

בַּיּוֹם הַהוּא (v.30) functions as an index of more judgments to come. The use of the phrase reapplies prophetic texts from Eighth-Century to Exilic and Post-Exilic periods (Is 3.18; 4.2; 7.18, 20, 21,23; 10.20; 11.10,11).

## **7.2 Isaiah 9.7, 11, 16,18,20; 10.4 (Is 9.7-10.45)**

Theme: Yahweh’s wrath against his people

Text: Is 9.11,16,18, 20; 10.4

Literary Context: Is 5.25-10.4

Lexical Units: אַף (vv.9.11, 16,20; 10.4); עֲבָרָה (9.18)

***Syntactic Function:*** אַף (“Anger”) is the subject in with third-person reference to Yahweh in 5.25, 9.11, 16, 20, 10.4; *Thematic role in Punishment frame:* אַף within the refrain depicts Yahweh’s emotional *state* of anger which leads to punishment; עֲבָרָה is a prepositional phrase (בְּעֲבָרַת יְהוָה) (9.18). עֲבָרָה = *Instrument* of punishment.

(1) 9.7-11 depicts Yahweh’s word of judgment that results from his אַף with *qatal/we-qatal* forms. Consequences are expressed with *wayyiqtol/yiqtol*

verbs. The *qotel* verbs link “not turning” (וְהָעָם לֹא-יָשָׁב) to Yahweh with Yahweh ‘not turning’ from wrath (בְּכִלְ-זוֹאת לֹא-יָשָׁב אֲפֹר) (9.11).

(2) 9.12-17: The summary explanations for אָף (“not turning/not seeking”) *follow* the refrain of v.11 in 9.12ab using a *qatal* + *D.O//D.O.* + *qatal* pattern (Yahweh’s name in the center). The same syntactical pattern was used in the deuteronomistic explanation of wrath in 5.24. In 5.24 the explanation *preceded* the wrath refrain. The *litotes* + *qotel* function as an *inclusio* for v.12a/v.17e linking the present rebellion with present experience of wrath.

(3) 9.17-20. עֲבָרָה (v.17). The syntactic parallel with wickedness (רִשְׁעָה) links Yahweh’s personal wrath with his impersonal wrath.

(4) 10.1-4 describe present sins of leaders with *qotel* forms (10.1-2) followed by three *yiqtol*s and one *qatal* that depict the consequences. The *inclusio* of 9.7 with 10.4 is structured around the theme of falling (נָפַל) and expressed with *weqatal* (“bricks fall,” v.7) and a *yiqtol* “fall among the dead” (10.4). The *inclusio* implies that the “anger” (אָף) that resulted in the earthquake (9.7) did not achieve its intended goal (i.e., repentance). Therefore, there will be more “anger” (אָף) that results in death.

**Synchronic Perspective:** The anger (אָף) kindled in 5.25 reappears in the refrain of vv.11,16,20; 10.4 (בְּכִלְ-זוֹאת לֹא-יָשָׁב אֲפֹר וְעוֹד יָדָו נִטְוִיָּה). Anger is turned away in 12.1.

#### **Associated Wrath Lexemes**

בָּעֵר (“burns”) (9.17); עֲבָרָה (“wrath”) (9.18) רִשְׁעָה (“wickedness”) (9.17); אֵשׁ (“fire”) (9.17).

#### **Time/Author**

Isaiah, Eighth Century; Syro-Ephraimite Conflict; Earthquake is reference to the quake in 765-760 BCE (5.25; 9.7).

#### **Genre/Literary Forms**

Historical review (9.7-20).

#### **Punishment Frame**

##### **Agent of Punishment (Divine)**

Yahweh’s “anger” (אָף) and “wrath” (עֲבָרָה) results in:

(1) Yahweh sends (שָׁלַח) a word (דְּבָר) of judgment directly without an intermediary 9.7-11. The “falling” (נָפַל) of a “word” = judgment (death) in Israel (10.4), Assyria, Babylon (21.9) and the earth (24.20). The falling of

דָּבַר is inverted in Deutero-Isaiah who depicts landscape renewal when Yahweh's word falls on the soil (55.11).

(2) The One who “strikes” (נָכָה) his covenant people (v.12). The striking (נָכָה) with a hand (יָד) emphasizes the results of Yahweh's outstretched hand and anger (אַף) (5.25). The threat is now fulfilled. Oppressors strike with no mercy (10.24; 14.6). The purpose of striking in wrath is linked to atonement (כִּפּוּר) for sin in Deutero-Isaiah (53.4-5) and apocalyptic literature (סוּר, 27.7-9). Post-Exilic texts contrast striking in wrath (לְאַצֵּר) with extending mercy (רַחֵם) (60.10). The theme of nations striking Israel is inverted when they are moved by Yahweh to be agents of his compassion for Israel (60.10-11).

(3) Yahweh stirs up enemies from the past and present. The alternating pattern of *qatal* - *yiqtol* in the *historical review* of 9.7-20 indicates that Yahweh's past punishments guarantee current and future interventions. Merging Assyria (north), Aram (west), and Philistia (east) express the geographical totality of judgments. This anticipates world-wide judgment in 13-24.

(4) Yahweh's “wrath” (עֶבְרָה) results in scorching the earth (9.13) and in the burning of people (9.4). The term was chosen because of its consonantal association with בָּעָרָה (“burning,” 9.17). Both wickedness and wrath burn as expressions of Yahweh's anger. Fire (אֵשׁ) = an expression of judgment. In Proto-Isaiah, the fire was intended to purify (4.4) the people. Fire is also used to depict annihilation of Assyria (30.27,33). Deutero-Isaiah associates fire in Israel with Yahweh's *Means* to achieve repentance (42.25).

(5) Yahweh's threat to cut (כָּרַת) off Israel's leadership is reapplied to Judah's leaders (9.13). “Cutting down” fulfills the threat from 6.13. Images of a restored leadership invert the cutting down of leaders (4.2; 11.1).

(6) Yahweh rhetorically pleads with his people to avoid exile and death (10.1-4). Yahweh himself makes the appeal.

#### ***Agent of Punishment (Human)***

(1) Yahweh stirs up enemies of Rezin (אַיִב, צָר) (i.e., Assyria) to destroy Syro-Ephraimite coalition (9.11). This is positive for Judah but negative for Israel. The terms צָר and אֵיב depict objects of Yahweh's wrath, namely: leaders of Judah (1.24) Babylon (42.13), apostates and the heathen in all the world (59.17-18; 66.6; 66.14-16). In Post-Exilic texts, the enemy rebuilds Zion (62.8). God himself is an enemy against those who grieve him (63.10).

(2) “Wickedness” (רָשָׁעָה) is an expression of divine wrath itself. It should be understood as having a *cause-effect* course on history. Wickedness is depicted as self-destructive fire (אֵשׁ).

***Evaluee (Object of Punishment)***

Jacob/Israel (9.7); Samaria (9.8); Leaders of Israel (9.13); Elders and prophets (9.14); People in general (v18); Ephraim and Manasseh (9.19). Images depicting Israel as objects of wrath are reapplied to Judah in the present context (cf. Is 5.1-7).

***Reason for Punishment and Stimuli to Wrath***

(1) Pride and self-sufficiency lead to rebuilding (9.7-9) which functions to depict the sin of Israel as the sin of Assyria (10.12). Yahweh's reported speech in 9.7,8; 10.12,13; 14.13,14ff underscores the accuracy of condemning Israel for the following types of pride: (a) the pride in rebuilding (לָבַן) contrasts with Yahweh alone being lifted up (2.10-21; 6.1; 10.15; 21.1; 30.18; cf. 52.13). Israel planting trees usurps Yahweh's role as one who plants or cuts trees (2.13; 10.33; 18.4-6; 17.4-6; cf. 40.24; 41.22); (b) pride that "goes up" (לָבַן) is punished in matching ways: Israel goes "up" in smoke.

(2) The people did not turn (שׁוּב) to Yahweh (9.12). Turning implies doing acts of justice (1.17; 16.5; cf. 55.6), rejecting the occult (8.19) and turning from relying on Egypt (31.1,6):

(a) Not turning to Yahweh results in his wrath.

(b) Failure to turn indicates that the hardening decree is in force (6.9): the people are unable to turn and repent.

(c) Not turning implies the non-fulfillment of the promise given in the name of Isaiah's son: Shear-Jasub, a remnant "will return" (7.1; 10.21, 22; 19.22).

(d) Deutero-Isaiah relates turning to Yahweh with forgiveness (44.2) and calls people to turn (44.21). Trito-Isaiah associates turning to Yahweh with peace (58.2). The faithful confess they have not turned to Yahweh and identify with the nation that lies, commits injustice, persecutes the godly and apostatizes (59.13-20; 63.17; cf. 65.1). The turning from Yahweh compels the righteous to ask Yahweh to "turn" to them (63.17).

(3) Leaders that mislead people and are full of folly (9.12, 16). The speech of the Assyrian commander (36.14-16) ridiculing Hezekiah for telling lies and speaking folly functions to depict Hezekiah as godly. The moral failure in the leader's speech anticipates Hezekiah's godly leadership.

(4) Folly (9.16). The folly of leadership is inverted in Is 32 where wisdom becomes a trait in the leaders in Judah (9.2-6; 11).

(5) Wickedness (רשעה) and civil war (9.17a-20) are reasons for wrath and expressions of wrath.

(6) Legislation of self-serving, wicked (און) and oppressive decrees (10.1-2) against Yahweh's people ("my people"). The poor and needy had no access to legal rights. The perversion of laws functions to depict Israel as committing the crimes of Assyria by taking spoil from the poor. The crime of Israel is matched by the punishment when Assyria invades. The name Maher-Shalal-Haz-Baz (8.1) was shaped by the use of בָּזָז and שָׁלַל. The effect is that Israel inscribes her punishment when she writes unjust decrees. In Proto-Isaiah, the abuse of the poor and afflicted (לַל and עָנִי) moves Yahweh to comfort the poor (14.32) as in Deutero-Isaiah (40.1; 41.17; 48.10; 49.13; 54.11).

### ***Instruments of Punishment***

- (1) Yahweh stirs up enemies of Rezin (צַר, אֹיֵב), namely: Assyria (9.11)
- (2) The people themselves in their wickedness (9.17-18)
- (3) Assyria (10.3; 5.26)
- (4) Earthquake (implied in rebuilding of 9.7)

### ***Purpose in Punishment***

To achieve repentance (9.12)

### ***Place of Punishment***

Israel (Northern Kingdom), as in 5.26-29; 8.21-23.

### ***Punishment and Results of Punishment***

- (1) Earthquake (9.7).
- (2) Stirring up enemies (9.11,12)
- (3) Striking (9.13)
- (4) Removal of leadership (9.14,15).
- (5) Yahweh does not rejoice (שִׂמְחָה) and withholds compassion (רַחֵם) (9.16a). The depiction functions to show the fairness of Yahweh in punishment. Leaders did not show mercy to widows and orphans. Therefore, Yahweh does not show mercy or rejoice (1.17; 10.1-2). Yahweh's limited commitment to "not rejoice" is inverted in Deutero-Isaiah's call for joy (49.10,13,15; 54.8-10; 55.7). The theme of withholding compassion and mercy in 9.16 is reapplied universally in the apocalyptic text of 27.11.

(a) Deutero-Isaiah demonstrates that Yahweh's withholding compassion is momentary. The use of נָחַם in 12.1 and 40.1, through sound-play, is associated with the renewal of רַחֵם (cf. 14.1; 30.18; 49.10-15; 54.8,10; 55.7).

(b) Yahweh does not treat foreign enemies as he treats Israel. Babylon and the world are annihilated for similar crimes (13.18; 27.11). However, Yahweh only cuts off the leaders of Israel. Their posterity remains.

(c) Yahweh's withholding compassion intends to achieve the repentance of Israel (9.13). Deutero-Isaiah reaffirms this purpose (55.7).

(6) Wickedness as punishment for sin (9.17-20).

(7) Hunger (9.2) leads to wrath against neighbor. In 8.21-23 hunger led to wrath against king and blasphemy against God.

### ***Time (Theological) of Punishment***

(1) The day of visitation (לְיוֹם פְּקֻדָּה) in 10.3 along with 10.28-32 fulfills the prediction of the arrival of Assyria in 5.26-30. The three texts characterize the day as one that comes swiftly/quickly (5.26; 10.28-32). Moreover, it is a day of cosmic proportions (5.30; 10.3, 32) and a day when no one can deliver (5.29; 10.3; 10.29). The day of punishment/visitation (10.3) is found in apocalyptic texts (13.11; 24.21; 24.22; 26.14, 21; 27.1).

(2) A day when no help is to be found (10.3). Israel's inability to acquire help (פְּצִיץ מִצִּיל) fulfills the prediction in 5.29 that no one will deliver (פְּצִיץ מִצִּיל). The placement of the Ahaz narrative after 5.29 and before 10.3 indicates the folly of Ahaz in not seeking help from Yahweh but from Assyria. In contrast, the theme of seeking for help prepares the reader to assess critically Hezekiah's action when he asks for help from Ashdod (20.6) or Egypt (30.16,17).

(3) The day of punishment destroys ill-gotten wealth (כְּבוֹד, 10.4; 14.18; 15.7; 17.4). This associates the text with 5.13. Now, the plunder accumulated from the poor is gone in 10.2. In contrast to this, Yahweh alone has rights to כְּבוֹד ("glory") in 3.8; 6.3; 42.8, 11. In Post-Exilic Isaiah, כְּבוֹד ("glory") is given to the new community in Zion (60.1-2; 66.18).

(4) Day of captivity and death.

(a) The *inclusio* with נָפַל ("to fall") in 10.4 (i.e., dead bodies fall) and 9.7 (i.e., bricks fall) indicate the following: bricks were raised in 9.7. However, men will not be able to be raised in 10.4. That shows the climax of the wrath refrain.

(b) The image of death by the sword (10.4) is reapplied to Assyria in 14.9 and universally reapplied to all of humanity in apocalyptic texts of 24.22; 27.1,7). Deutero-Isaiah reverses this theme proclaiming the liberation of those captives destined to die (42.7; 61.1).

### 7.3 Isaiah 8.21-23 (Is 6-9)

Theme: Wrath of Israel against King and God

Text: Is 8.21,23

Literary Context: Is 6.1-9.6

Lexical Units: קָצַף (8.21)

**Syntactic Function:** The temporal clause (כִּי־יָרָעַב) describes that when the *Communicator* experiences hunger he will be enraged and curse (וְקָצַף). 8.21a-22c employs a series of five *weqatal* verbs. In the final form, the *weqatal* verbs break the series of *yiqtol* forms from v.19ff. However, originally 8.21 followed 5.29,30 which employed *weqatal* verbs and so no pattern is broken. From this perspective, the *weqatal* verbs depict the near impending Assyrian invasion and its consequences. *Thematic role in Judgment Direct Address frame:* “enraged” depicts the *Communicator* (i.e., Israel).

#### **Synchronic Perspective:**

(1) Child-signs surround the co-text of 8.21-23 (i.e., *Emmanuel*, *Shear-Jasub*, *Maher-Shalal-Haz-Baz* and *the Davidite of 9.6*). The children function in dual roles: First, child-signs express Yahweh’s wrath against Israel because Israel is a threat to the Davidic throne. This leads to hunger, oppression, and darkness in Israel. Second, child-signs function to underscore the reversal of wrath and signal the age of salvation for Judah. The child-signs also anticipate the return of Israel to the Davidic monarch whom Pekah opposes. Thus, Pekah's reign in Israel results in hunger, rage, and darkness. In contrast to this, the reign of the ideal Davidite, to whom the child-signs point, results in the abundance of food, joy, and light [Chart 2.29; 2.30].

(2) Images of darkness are linked to the fulfillment of the hardening decree in Is 6: People’s desire to not see Yahweh’s works (5.6) have been fulfilled as they are cast into darkness (8.23) because of a divine decree (6.9). As Childs notes, Ahaz (7.1ff) and Pekah provide a narrative example of the effects of the hardening decree. The decree is only reversed through the birth of the ideal Davidite in Pre-Exilic texts [Chart 2.32].

(3) The ideal Davidite anticipates the role of Hezekiah as one who averts the Assyrian wrath in 36-39. Hezekiah’s role in the deflection of wrath is transferred to the royal suffering servant (Is 52.13-53.12).



***Associated Wrath Lexemes***

קָלַל (“curse”) (v.21)

***Time/Author***

Isaiah (Eighth-Century)

***Genre/Literary Forms***

*Prophetic Announcement of Judgment* continues from 5.25-30.

***Judgment (Negative)-Direct Address + Punishment Frame***

***Communicator of Judgment (Depiction)***

Israel’s cursing king Pekah and their God is expressed with *weqatal* forms highlights the impending arrival of Assyria: Israel is depicted in the following ways:

(1) Israel is oppressed (קָשָׁה). Israel’s oppression is later reversed in 14.13 where Yahweh puts an end to Assyria and Babylonian oppression.

(2) Israel’s experience of hunger (רָעַב) is linked to the rejection of *Torah*. The experience of hunger is reversed by the birth of Davidite who is a source of joy and food (9.1-6). In Deutero-Isaiah, hunger and thirst are reversed through images of liberation from Exile that depict salvation (Is 12; 55.1). In Trito-Isaiah, hunger is associated with a curse upon wicked. Distribution of food by the righteous ushers in salvation in Trito-Isaiah (56). Moreover, Yahweh’s servants will enjoy an abundance of food (65.11-16) because Yahweh provides food (65.13).

(3) Israel is enraged (קָצַף) by being overcome from hunger. Hunger leads to cursing. 65.11-16 reverses depictions of cursing and hunger with images of the abundance of food. Moreover, the names of Yahweh’s enemies are cursed. Yahweh’s name is not cursed.

(4) Israel is in distress and darkness (צָרָה and חֹשֶׁךְ) as a result of having broken the covenant and the *Torah* by seeking direction in occultism.

(5) Israel experiences “gloom of anguish” (מוֹעַף and צוֹקָה). The word pair depicts aspects of Yahweh’s wrath in history and describes the effects of divine wrath in Israel and in Babylon (cf. Is 13; 29).

(6) Israel experiences the “First Things”. The word pair (אֶהְרֹן / רֵאשִׁוֹן) depicts punishment for Israel but salvation for Judah from the coalition. The word pair shapes Deutero-Isaiah’s title for Yahweh.

### ***Time/Place of Judgment Communication***

During the Syro-Ephraimite conflict and impending Assyrian invasion (736-732 BCE)

### ***Reason for Judgment (Negative Evaluation of King and God)***

(1) Hunger (רָעָב) and oppression (קָשָׁה), suffered in Israel by the Assyrian invasion are the reasons for rage (קָצַף).

(2) Sweeney notes that the cursing of king suggests Israel is cursing Pekah because of a failed alliance with Assyria.

### ***Addressee of Judgment***

King and Yahweh. In Trito-Isaiah, the enemies of Yahweh are cursed (קָלַל) 65.11-16.

### ***Medium of Judgment Communication***

*Cursing.* Consonantal assonance between קָלַל in 8.21 and הִקָּל in 8.23 associate the humiliation of Israel with their cursing. Blasphemy is punished with humiliation.

### ***Punishment (in Punishment Frame)***

Only if וְאֶפְלָה מִגִּדָּה is read as a *pual-qotel* can the punishment be understood as the Exile (גִּדָּה). Being exiled into utter darkness matches the offense of seeking orientation in the dark world of the occult. Is 13.14 reverses the experience of darkness in 5.30 + 8.21. In effect, 13.14 applies the same motif of punishment to Babylon (cf. 16.3,4). Darkness for Israel implies light for Judah under the Davidite [Chart 2.32]. In Trito-Isaiah, the righteous acts usher in a reversal of the effects of darkness in (58.10; 59.10).

### ***Time (Theological)***

The text follows 5.25,30. However, the day of Assyrian invasion is eschatologically extended with the phrase in בְּיוֹם הַהוּא (5.30). The formula functions as an index of more judgments to come. The formula reapplies prophetic texts from Eighth Century to Exilic and Post-Exilic periods (2, 20; 3.18; 4.2; 7.18, 20, 21, 23; 10.20; 11.10, 11).

## 7.4 Isaiah 10.5,6 (Is 10.5-19)

Theme:	Yahweh's wrath against Assyria: his former agent of wrath for Israel.
Text:	Is 10.5,6
Literary Context:	Is 10.5-19
Lexical Units:	אֵפֶד (10.5a); זַעַם (10.5b) עֲבָרָה (10. 6b)

### **Syntactic Function:**

(1) “Rod of my anger” (אֵפֶד v.5a) is a construct that functions in apposition with Assyria (i.e., woe to אֲשׁוּר ) which is subject; וּמַטֵּה-הָהוּא בְּיָדָם (v.5b) is the subject complement: *Thematic role in Punishment frame*: אֵפֶד depicts Assyria as the *Evaluee*.

(2) The clause “and against a people of my wrath” (וְעַל-זַעַם עֲבָרָתִי, 6b) depicts the destination of Assyria (i.e., *genitive-object*). *Thematic role in frame*: the clause depicts the *Circumstance* under which Yahweh's wrath was stimulated to use Assyria (i.e., godlessness of Israel provoked wrath).

**Synchronic Perspective:** Judgment on Samaria (9-10.4) is a precursor to judgment on Assyria (10.5-19).

### **Time/Author**

Isaiah of Eighth-Century BCE. Threats to Jerusalem after 722 BCE; Exilic redaction of 10.12.

### **Genre/Literary Forms**

10.1-34 condemns Assyria (vv.5-16) employing woe-oracles (vv.5-11); The speech formula introduces three rhetorical questions that draw on the Wisdom tradition (vv.8-11); *Prophetic announcement of judgment* (vv.12-19). The logical connector in v.16 (לְכִן) links the punishment on Assyria to crimes of Assyria in vv.5-15.

### **Punishment Frame**

#### **Evaluee (Object of Punishment)**

(1) Assyria: Unlike 10.1-4 addressed to Israel in second-person, vv.5-6 is in third-person. The oracle is about Assyria but the audience is Jerusalem. Yahweh describes Assyria as an *Instrument* of his wrath (“rod of my anger”; “staff of my maledictions”) (הוּא אֲשׁוּר אֵפֶד וּמַטֵּה-הָהוּא בְּיָדָם וְעַמִּי).

(2) Depiction of Assyria's hubris. 13x's the first-person depicts Assyria's pride (seven nouns; six verbs in vv.6-14). This contrasts with Yahweh's sovereignty as the *Agent* behind Assyria (10.5,6).

(3) Speech of lifeless forms (i.e., Assyria) highlights the inability of Assyria to understand Yahweh's power (10.5-15; 38.15). Lifeless forms are characterized by the inability to perceive Yahweh's work (26.16; 45.9).

### ***Agent of Punishment (Divine)***

Yahweh is depicted in the following ways:

(1) Yahweh gives the rod of anger to Assyria: **וַיַּכּוּ** implies beating and punishment (cf. 9.11, 16; 10.4; 10.15; 10.25; 30.27; 11.4). The rod evokes the memory of Moses' staff of judgment (Ex 17.6). Yahweh places his rod in "their hand" (**בְּיָדָם**, 3mp) but Assyria perceives the rod as her power (**יָדִי** v.10, v.13; v.14).

(2) Yahweh's staff of maledictions (**זַעַם**) implies God's temporary verbal curses against his people. Assyria's blasphemous speech in vv.8-13 functions as the basis for Yahweh's maledictions upon Assyria (30.27). Thus, the misuse of Yahweh's rod of **זַעַם** results in Yahweh's **זַעַם** against Assyria.

(3) Yahweh announces he will complete his work (**מַעֲשֵׂה**, 10.12) with the *we-haya* form that confirms the temporal limits for Assyrian wrath. Yahweh's work (cf. 5.12-19; 28.21) in "Zion/Jerusalem" suggests that the description of his punitive work against Samaria is a reflection from the time of the Exile. His work against Assyria gives hope that Yahweh will punish Babylon.

(4) Yahweh harvests the fruit of Assyria pride (**פְּרִי־גִדְלָה**), an extended metaphor that expresses the theme of cutting off of tree branches (10.24-33).

(5) Yahweh using tools, namely: axes, saw, rod, staff in 10.15 (**מַשׂוֹר**, **גִּרְזֵן**, **שֵׁבֶט**, **מִטָּה**) and **שֵׁבֶט** (**מִטָּה**) remit the reader back to the near context of 10.5,6. The absurdity of lifeless wood forms boasting to one who is not wood (**לֹא־עֵץ**) underscores Yahweh's supremacy and Assyria's folly.

(6) Yahweh's punishment of Samaria is a precursor to his punishment of Assyria. However, Yahweh is less merciful to Assyria. The name **הַאֲזִינָן** (10.16) links the text to 9.7: The Lord who punished Israel will punish Assyria. The title **יְהוָה צָבָאוֹת** in 10.16 links back to 9.10 for the same reasons.: **וַיִּקְדּוּשׁוּ לְלִהְבָּהּ** pictures Yahweh not as the one who sends fire but as the fire itself. Yahweh is a fire for Israel but he burns Assyria. This underscores the discrimination in treating Assyria different than Israel. The discrimination is noted in the reversal of the collocation "thorns and briars, namely: when

referring to Israel וְשִׁיר וְשִׁית is the order (5.6; 27.4). When referring to Assyria, this order is reversed: וְשִׁיתוּ וְשִׁמְרוּ (10.17). Assyria's landscape is desolate forever (Is 14), but Israel's garden is restored (5.6; 27.4).

(7) The Holy One (וְקָדוֹשׁ לְהַבְהִיא) is a characteristic term of Isaiah of Eighth-Century for Yahweh. The ethical wickedness of Assyria is an affront to the holiness of Yahweh.

### ***Circumstances (Wrath against Assyria)***

Sending Assyria against a godless nation (וְעַל-עַם עֲבָרְתִי אֶצְנֶנּוּ, v.6) fulfills Yahweh's covenant promise (Deut 28). It was in Assyria's role as the *Agent* of wrath that Yahweh's wrath was stimulated. The fronting of the resumptive pronoun following the *adversative waw* (וְהוּא, 10.7) and the fronting of וְלִבְכּוֹ לֹא-יָכֵן יְהֻשָּׁב emphasizes the hubris of Assyria.

### ***Reason (for Punishment of Assyria)***

(1) Assyria's evil opposition to Yahweh's plans: eliminate Israel and its posterity: "annihilate" (שָׁמַד), and "cut off" (כָּרַת) (10.6,7). Yahweh's commission was for Assyria to plunder and tread down: "take plunder" and "tread down" (לְשָׁלֵל שָׁלַל וְלִכְזֹבֹז כִּזְזוּ, cf. 8.1). As a result, Yahweh destroys Assyrian and Babylonian posterity (14.22). In Deutero-Isaiah, Yahweh defers anger to preserve posterity (55.5). The Post-Exilic editor of 48.1-19 (where שָׁמַד and כָּרַת also appear) associates *Torah* obedience with preservation of posterity.

(2) Political hubris (10.8-13). Three questions offend Yahweh because they place Yahweh and Jerusalem on the same level with pagan gods and cities. The Exilic redaction of 10.11,12 depicts idolatry in Jerusalem.

(3) Usurping the role of Yahweh in abusive ways (10.13,14). Assyria changes the borders and replaces kings (10.9,24; cf. Deut 20.19) which is Yahweh's prerogative. The depiction of the Assyrian king gathering eggs (10.14) is in contrast with Is 11.12 and 56.8 where Yahweh gathers exiles. The allusion to Yahweh gathering exiles (11.12; 56.8; 49.14; 54.17) reverses the original threat in 5.26 where nations were summoned for judgment [Chart 2.36].

(4) Claiming titles or attributes that belong to Yahweh alone (10.13,14): "a mighty hand," (1.4; 5.26; 9.5); כֹּחַ ("strength") and חֵכְמָה, ("wisdom") (11.2; 29.14; 33.6; 47.10).

### ***Punishment (on Assyria)***

The instrument of Yahweh's wrath has become the stimulus for his punishment depicted in the future: The overall syntax of vv.12,16-19 employs future-oriented language with a וְהָיָה occurring in vv.17,18, 20. The

וְהָיָה means the two *qatals* that follow in v.17 (וּבְעֶרְיָה וְאֶכְלָה) + *yiqtol* (יִכְלֶה, יִהְיֶה, יִכְתְּבֶם) depict punishment in the near future.

(1) Fire and sickness (רָזָן v.16) - fire (שָׁרָא v.16) - fire (שָׁרָא v.16) - sickness (בְּמִקְסָם נָסָם, v.18; 10.16-19).

(2) Leanness/sickness: Yahweh sends רָזָן upon the “mighty ones” (מְשִׁמֵּן 10.16). The mighty soldiers of 5.26 dissolve into non-existence (13.1; 19.1). Assyria receives a punishment that matches her crime of destroying food-producing trees (14.8). She is not healed from leanness (10.18,26) but Israel is healed (1.4; 30.26). Thematically, רָזָן associates sickness with Yahweh’s wrath. However, Deutero-Isaiah links sickness to redemption. The fully developed theology of substitutionary atonement by the actions of the king-priest (Is 52-53) is prefigured in the smiting and recovery of Hezekiah with sickness (38.1). Trito-Isaiah reverses the theme of sickness by phonologically linking רָזָן with רָצוֹן in 61.2 (לְקַרְא שְׂנֵת־רָצוֹן לַיהוָה). The prophet is an agent of healing in 61.2 but he carries the word of sickness in 10.16.

(3) Fire as divine wrath. Fire applied to Assyria (10.16) prefigures the burning of Israel (1.4,7). In Deutero-Isaiah fire falls on idol worshippers (50.11). In Trito-Isaiah fire destroys persecutors of the godly (65.4; 66.4); In apocalyptic texts, fire destroys the world (26.11).

(4) Destruction of Assyrian trees (10.19). In retaliation for Assyria destroying trees (14.7-9), Assyria will be cut down by Yahweh (10.33,34). Cutting down trees also functions to depict Yahweh’s punishment of blasphemy (37.4). A remnant of trees in Assyria (10.19) contrasts with the posterity of Israel (10.20).

### ***Instruments and Means of Punishment***

Fire, sickness, destruction of trees.

### ***Place of Punishment***

Reflects on military threat to Jerusalem after the fall of Samaria in 722 BCE. Confirmation of the threat is seen in Is 36-37. Cities mentioned in Syria (10.9) are associated with events in the time of Sargon II (722-705 BCE).

### ***Purpose of Punishment***

Punish pride (פָּרִי־גִדְלֵי־לֵבָב v.12).

### ***Time (Theological)***

בְּיוֹם אֶחָד (10.17) links the destruction of Assyria with the restoration of Israel (10.20).

## 7.5 Isaiah 10.25 (Is 10.24a-27)

Theme:	Yahweh's wrath on Israel mediated by Assyria will end and be redirected to Assyria.
Text:	Is 10.25
Literary Context:	Is 10.24a-27
Lexical Unit:	זַעַם and אָפַּי (v.26)

**Syntactic Function:** a temporal clause in which זַעַם וְאָפַּי functions as the subject. *Thematic role in Cause Emotion frame:* clause functions as a *Means of Causing the Emotion* (i.e., announcing the end of wrath and punishment of Assyria). The temporal formula with *we-haya*, הָיָה בְּיָמָיו הַהוּא, sets the context in future.

**Synchronic Perspective:** Punishment of Israel prefigures the punishment of Assyria. The punishment of Assyria eliminates her posterity (14.23) but Israel's punishment is temporal. As Conrad noted, similarities between 9.3 and 10.24-27 (i.e., yoke, burden, shoulder, Midian, broke) indicate Assyria's punishment is fulfilled in the Hezekiah narrative.

### **Time/Author**

Post-Exilic / Second Temple Period

### **Genre/Literary Forms**

*Salvation oracle*

### **Cause-Emotion Frame**

#### **Agent (Entity who Causes the Emotion of Assurance)**

Yahweh referred to in the third person: אֲדַגֵּי יְהוָה צְבָאוֹת (v.10.24a and 26 (עָלִי (צְבָאוֹת). The name יְהוָה is associated with the protection of Zion (5.3; 8.14; 10.24; 10.32).

#### **Experiencer (of the Emotion)**

(1) "My people who live in Zion" (עַמִּי יֹשֵׁב צִיּוֹן). עַם connotes faithfulness of Yahweh in expressing wrath (cf. 5.13). In Deutero-Isaiah the people receive the name of the place "Zion" (49.14; 51.19).

(2) Residents of Zion being struck (נָכָה, circumstantial *yiqtol* "when you are struck") by Assyria as in Egypt. The phrase evokes covenant faithfulness of Yahweh (10.24b).

### **Means (of causing the emotion: “do-not fear”)**

(1) Yahweh promises “my malediction will come to an end and my anger will be directed to Assyria” (10.25). Detachment of wrath from Yahweh by depicting **וְיָגֵלָה זַעַם** as an “absolute entity” functions to exonerate Yahweh from the evil acts of Assyria. Yahweh is depicted as urgently waiting for wrath to finish its course. The detachment of Yahweh from wrath against Israel is contrasted with the attachment of wrath to Yahweh when dealing with Assyria. Yahweh says: “my wrath” (**וְאָפִי**). The distinctions between Yahweh’s wrath on Israel vs. Assyria is supported by a subtle switch of order: in 10.5 the order depicting Israel as the object of wrath was: **אֶרֶץ → זַעַם**. In 10.25-26, the order is reversed: **זַעַם → אֶרֶץ**.

(2) Yahweh stirs up (**עוֹרֵר**) a scourge (**שׁוֹט**) against Assyria that draws on the Conquest tradition (10.26a). The image of “Stirring” evokes Judg 5.12, the Midian tradition and phonologically evokes the depiction of the Assyrian invasion as a flood (28.15,18). The image of Yahweh lifting his staff displaces Assyria lifting her own staff (**מַטֵּה**) against Israel. Staff imagery draws on the Exodus tradition (Ex 14.21). Deutero-Isaiah uses the word **עוֹרֵר** to depict Yahweh’s arm/whip in the Cyrus event (42.13; cf. 51.17). In so doing, Yahweh’s punishment of Assyria prefigures his punishment of Babylon.

(3) Lifting the burden/yoke from fatness (**מִכִּפְיִי־שָׁמֶן**; 10.27).

(4) Identity transformation by means of the “do-not fear” oracles (7.1-4; 9.1-6; 10.24-37; 11.1-6) is a means of causing the emotion. The oracles function to address the people as king and anticipate liberation from oppression. The oppressed assume the role of the king, as Conrad noted.

### **Content (Type of Emotion)**

“Do-not-fear” (**אַל־תִּירָא**, v.24)

### **Place**

Zion (**יְיֶשֶׁב צִיּוֹן**)

### **Purpose**

Eliminate fear. Offer reassurance.

### **Time**

The temporal marker “for in a little while” (**כִּי־עוֹד מְעֻט מִזְעָר**, 10.25) suggests the temporal limits of Yahweh’s wrath on Israel. The intertextual link with 26.10 indicates that the Assyrian punishment prefigures punishment on all wicked humanity. The apocalyptic redactor emphasizes *protection from malediction* (**זַעַם**). In Is 10.25, however, the emphasis is on *endurance during time of malediction*. The second temporal reference (**וְהָיָה בְּיָוֶם הַהוּא**) in 10.27



sets the context in the future. The return of the remnant (10.20) and judgment on Assyria (10.27) indicate the reversal of era of wrath against Zion (11.10-11; 5.26; 12.1.4).

## 7.6 Isaiah 12.1 (Is 12.1-6)

Theme: Thanksgiving to Yahweh because his wrath has ended and he comforts his people.

Text: Is 12.1

Literary Context: Is 12.1-6

Lexical Focus: (אָ, אָנ), v.1.

**Syntactic Function:** יָ clause gives the reason for thanksgiving/judgment:

(1) “You were angry” (אָנ, *qatal*, 2ms) verb.

(2) “Has turned, your anger” (יָשָׁב *qatal*, 3ms ); (אָ) “your anger” (2ms noun). *Thematic role in Judgment (Thanksgiving) Direct Address frame:* clause functions as the *Reason* communicator forms a judgment of thanksgiving.

**Synchronic Function:**

(1) References to Yahweh’s anger look back to wrath refrain in 5.25; 9.11,16,20; 10.4 and celebrates the end of wrath.

(2) The “do-not-fear” (אַל־תִּירָא) oracle in 10.24a-27 has persuaded the community to not fear (וְלֹא־אֶפְרָח) in 12.2.

(3) The placement before Is 13,14 and 21 indicates that the reflection on Assyrian threats informed Judah's reflection on rising and fall of Babylon. The pattern of announcing a new era after experiencing wrath draws on 6.1-5 and anticipates the prologue of Is 40. The theme of comfort (נָחַם) anticipates the theme of Deutero-Isaiah introduced in 40.1. In 40.1 comfort is stated twice. Trito-Isaiah escalates the theme of comfort with a triple reference to נָחַם which implies that the comfort in the Second-Temple period will be greater than liberation from Babylon (66.13). This functions to depict the theme of “Yahweh turning his wrath” as a literary strategy for the entire book.

**Time/Author**

Deutero-Isaiah

### **Genre/Literary Forms**

Eschatological hymn (בְּיָוֶם הַהוּא) of praise with *thanksgiving formula* (אֲזַכֵּר, v.1; הִזְכֵּר, v.4).

### ***Judgment (Thanksgiving) Direct Address Frame***

#### ***Depiction of Communicator of Judgment (Thanksgiving)***

The herald is the prophet in vv.1-3; the community in vv.4-5 and Zion in v.6. The interchange between singular and plural expresses the democratization of prophetic experience and speech (cf. 40.1-6.) Moreover, the shift from singular to plural suggests a shift from Hezekiah's praise, anticipated in 10.24a-27, to the praise of the community.

The *Communicator* is depicted in the following ways:

(1) Resolves to have confidence (אֶבְטָח, *yiqtol*) and not fear (אֶפְחָד, *yiqtol*) (v.1). The opposite of fear (פֶּחַד) is confidence (בְּטָח). Belief (הֶאֱמוּן) in 7.9 is the opposite of fear (יִרָא) fear in 7.4. Unlike Ahaz, the community has modeled its response to salvation after Hezekiah (Is 36-39) whose response was anticipated in 10.24a-27.

(2) Draws water from wells of salvation (יְשׁוּעָה) (v.3). יְשׁוּעָה is mentioned three times in Is 12 and relates to Deutero-Isaiah's proclamation in Isaiah's name. Water as an image of salvation is used to depict liberation from Exile (41.14-16) but requires waiting. The waiting is indicated with the בְּיָוֶם הַהוּא temporal formula (12.1,4; 35.2). Deutero-Isaiah inserts the formula in Proto-Isaiah to indicate the promised day of salvation has come in his era, as noted by Williamson. Salvation is a work of Yahweh alone in Deutero-Isaiah. Trito-Isaiah associates the delay of salvation with the lack of righteous works (59.11).

(3) Zion proclaims Yahweh's works (עֲלִילָה, v.5) in the nations. This implies the reversal of 5.18 where Zion failed to recognize Yahweh's works. The reversal is Deutero-Isaiah's strategy for encouraging the exiles: proclaiming his works implies Yahweh will do a "work" for the exiles.

#### ***Addressee of Judgment (Thanksgiving)***

Yahweh is addressed and depicted in the following ways:

(1) Salvation (יְשׁוּעָה), strength (עֹז) and song (זִמְרָה) (v.1) are images that draw extensively from the Exodus tradition (cf. Ex 15).

(2) A God of great deeds (עֲלִילֹתַי) (v.4,5)

(3) Exalted Name (שֵׁם גָּדֹל) (v.4,5)

(4) Great, Holy One of Israel in Zion (v.6)

### ***Reason for Judgment/Thanksgiving***

Reason for thanksgiving is expressed with three verbs: *qatal* + *yiqtol* + *weyiqtol*

(1) You were angry with me (אַנְפַּתָּ בִּי) // your anger has turned (יָשַׁב אַפֶּךָ). The Exile was interpreted as an era of anger.

(2) And you have comforted me (וַתְנַחֲמֵנִי). The prophet's decision to not be comforted by anyone but Yahweh (22.4) is now resolved. The theme of comfort introduces Deutero-Isaiah and relates to liberation from Exile. In Trito-Isaiah, comfort is associated with the vindication of the mistreated faithful [Chart 2.23].

### ***Medium of Judgment Communication (Thanksgiving)***

*Hymn of Praise*

## **7.7 Isaiah 13.3,5,9,13 + 14.6,9,16 (Is 13-14.23)**

Theme: Yahweh's wrath against Assyria is applied to Babylon

Text: Is 13.3,5,9,13 + 14.6,9,16

Literary Context Is 13.1-14.23

Lexical Units:

(אף) "anger," 13.3

(זַעַם) "malediction," 13.5

(עֲבָרָה) "wrath"; (חֲרוֹן, אף) 'red-hot anger', 13.9

(עֲבָרָה) "wrath" (אף, חֲרוֹן), red-hot anger', 13.13

(אף) "anger," 14.6

(רָגַז) "shake." 14.9,16

### ***Syntactic Function:***

(1) (קָרָאתִי גְבוּרִי לְאַפִּי) "to execute my anger" (13.3) functions as an infinitive construct expressing the *movement/aim* of men. *Thematic role in Punishment frame*: the clause depicts the *purpose* of Yahweh's use of his *Instrument* of punishment.

(2) (יְהוָה וּכְלֵי זַעְמוֹ לְחַבֵּל) "weapons of his malediction" (13.5) functions as the subject of the clause, which has the *aim/purpose* of destroying the earth. *Thematic role in Punishment frame*: depicts *Instruments* of Yahweh's punishment.

(3) (אֶכְזָרִי וְעִבְרָה וַחֲרוֹן אַף) “Day comes. . . . cruel with wrath and red-hot anger” (13.9): a noun clause that functions as a subject complement to “Day of Yahweh” (יוֹם־יְהוָה) and indicates the *manner* of the arrival of the Day. *Thematic role in Punishment frame*: depicts the *Time* and *Manner* of punishment.

(4) (אֶרְגִּזִּי) (13.13a) “I will shake the heavens. . . .” The *yiqtol* follows the logical indicator (עַל־כֵּן): since Yahweh will make men rare, he will shake the heavens (v.12). *Thematic role in Punishment frame*: depicts the *cosmic results* of the Day of Yahweh.

(5) (בְּעִבְרַת יְהוָה צָבָאוֹת וּבְיוֹם חֲרוֹן אַפּוֹ) “shaking. . . . at the wrath of Yahweh of Hosts and in the day of his red-hot anger” (13.13b). The ב prepositional phrases express the *cause* of the shaking: *Thematic role in Punishment frame*: depicts the *Instrument of punishment* (i.e., his wrath causes shaking).

(6) (רָדָה בָּאֵף גּוֹיִם) “Yahweh broke....staff that ruled nations in anger” (14.6). The clause is part of the direct object of Yahweh’s action. The ב prepositional phrase functions as an adverb describing the manner in which the rod was used by Assyria. *Thematic role in Punishment frame*: the rod that ruled is the *Evaluee* (object of punishment)

(7) (שְׁאוֹל מִתַּחַת רָגְזָה) “Sheol is stirred to meet you” (14.9). The *qatal* verb that personifies the actions of Sheol is followed by ל infinitive of purpose: “to meet you.” *Thematic role in Punishment frame*: *Results* of punishment = death.

(8) (הָאִישׁ מִרְגִּזַּי הָאָרֶץ) “is this the man who shook the earth?” (14.16). The noun participle describes the action of the subject, “the man.” *Thematic role in Punishment frame*: depicts the *results* of punishment = astonishment of humanity at the death of the king.

### ***Synchronic Perspective:***

(1) The Assyrian threat in 5.26 against Israel is reapplied to depict Yahweh’s wrath against Babylon in 13.2-5. Assyria’s punishment of Israel prefigures Yahweh’s punishment of Babylon.

(2) Yahweh turns his אַף away from Judah (12.1) and shifts it to Babylon (13.3ff). The same pattern was noted in Yahweh shifting his anger from Israel to Assyria (10.4-6).

(3) The placement of the anti-Assyria oracle (14.2-23) after the Babylonian oracle shows that Yahweh’s plan against all nations (15-23) would continue against Babylon as it had against Assyria (14.2-23). This purpose statement is specifically stated in 14.26.

(4) As Begg notes, the absence of the name of Babylon in the Book of Isaiah following Is 48 confirms the fulfillment of the prophecy.

### ***Associated Wrath Lexemes***

(אַכְזָרִי) “cruel.”

### ***Time/Author***

Reference to Medes (13.17), with no reference to Persia, indicates a time prior to 539 BCE.

### ***Genre/Literary Forms***

*Prophecy against a foreign nation* indicated by (מִשְׁאַ בְּבָל) (13.1-22); *Taunt* in the form of a dirge (14.2-23b) functions as *Means* of a delivering verdict while belittling an object.

### ***Punishment Frame***

#### ***Agent of Punishment***

(1) Yahweh summons stirs and commands warriors against Babylon. He summons with three imperatives in 13.2: “erect a standard,” שָׂא־יָדִים, “raise your voice,” הִרְיֵמוּ קוֹל, “wave a hand,” הִנִּיפוּ יָד. These three imperatives depict the way he calls (*qatal*) the warriors (קָרָאתִי 13.3), namely: he “stirs them up” (עִיר, 13.7, *qotel*; Cyrus 41.25) and “commands them” (צִוִּיתִי, *yiqtol*, 13.3; cf. אֲצַוֶּנּוּ, 10.6) as his agents of anger (אָרַ, 13.5) against Babylon (13.1-5,17).

(2) Yahweh declares “I will punish” (וַפְקֶדְתִּי, *weqatal*); “I will put an end to pride” (וְהִשְׁבַּתִּי, *weqatal*); “I will lay low the proud” (אֶשְׁפִּיל) + “I will make men rare” (אֶזְקֶה, *yiqtol* + *yiqtol*); “I will shake and rattle the heavens and earth” (אֶרְגֵּז וְתִרְעָשׁ, *yiqtol* + *weyiqtol*) (13.11,13).

(3) Yahweh breaks the oppressor’s rod (14.5) (שִׁבְרֵי יְהוָה מִטָּה רָשָׁעִים, *qatal*).

(4) Yahweh rises up against Babylon (קָוָם, *weqatal*); cuts off the posterity of Babylon (כָּרַת, *weqatal*) (14.22); makes Babylon a possession wild animals and demons (שׁוּם, *weqatal*); sweeps with a broom of destruction (טָאָט, *weqatal*) (14.23). Verbal aspects heighten the sense of immediacy.

#### ***Agent of Punishment (Human)***

(1) Gathering at the gates of Babylon (וַיָּבֹאוּ פִתְחוֹ, *weyiqtol*) conveys purpose in coming (13.2). Soldiers arrive *on* the Day of Yahweh (vv.6,9).

(2) Consecrated (לְמִקְדָּשׁ) (13.2); Cyrus is also consecrated (45.1).

(3) Warriors who shout because of their role in defeating Babylon (13.3-4). Shouts of joy for salvation in 12.1-6 contrast with shouts of warriors.

(4) Nations gathering for battle (גוֹיִם נִאָסְפוּ) (13.4) signals a reversal of fate for Jacob/Israel in light of 5.26; 11.12. Yahweh gathers nations to execute wrath and deliver from wrath.

(5) Soldiers as “vessels of malediction” (13.5). In 10.4, Assyria held Yahweh’s staff. Destruction from נָעַם involves cursing and draws on the background of Gen 12.3.

(6) Merciless (לֹא יִרְחֹמוּ) (13.16) Lack of mercy: *yiqtol*s depict results of warrior’s actions: piercing men; dashing infants; plundering homes; raping wives; not accepting a ransom. The lack of mercy contrasts with Yahweh’s lack of mercy in 9.7 which was limited and punitive. Not accepting ransom (לֹא יִחַשְׁבוּ וְנָהַב לֹא יִקְפְּצוּ-בּוֹ) contrasts with Yahweh’s freely ransoming his people in Deutero-Isaiah (52.3).

### ***Cosmic Agents of Punishment (Angelic)***

The hosts of heaven (יְהוָה צְבָאוֹת מְפַקֵּד צְבָא מִלְחָמָה;) are mustered by Yahweh for battle (13.4). The depiction draws on Conquest narratives (Judges 5.13,20) and deuteronomistic theology (2 Kgs 6.16).

### ***Evaluatee (Object of Punishment)***

Babylon/King of Babylon.

#### ***Depiction before punishment:***

(1) Babylon is an oppressive power ruling the entire world (לְחֹבֶל כָּל-הָאָרֶץ) (13.5) (cf. לְשׁוֹם הָאָרֶץ לְשִׁמָּה, 13.9). The depiction of Babylon as the world (תִּבְלָל) anticipates judgment on the entire world (24-27).

(2) Babylon is a glorious kingdom characterized by pride (צָאוֹן, צָבִי) in 13.19.

(3) Babylon’s rulers and society depicted are evil. The third-person suffix on נִנְגַם in 13.11 indicates both king and people evil. Evil is characterized both syntactically and phonologically as “ruthlessness” (עָרִיצִים).

(4) The staff of the wicked (מִטָּה רָשָׁעִים) and the scepter of rulers (נִשְׁבֵּט מַשְׁלִיִּים) struck the world with unceasing blows (13.6). The staff and scepter are the direct objects of Yahweh’s punishment. The text applies the motif of Yahweh’s punishment of Assyria for her misuse of rod and staff in 10.5ff.

(5) Babylon made the world and kings tremble (רָעַשׁ, רָגַז, 14.16). The Babylonian king is belittled by stating that he could only shake the earth and the kingdoms of the world. He could not shake the heavens as Yahweh could (13.13).

(6) Turning the world into a desert and overthrowing (הָרַס) cities (14.17). In contrast with Babylon which only destroys (הָרַס), Deutero-Isaiah announces

reconstruction with builders who outstrip destroyers (הָרָס occurs with בָּנָה, 49.17). Yahweh's acts invert the acts of Babylon: he converts deserts into gardens (40.3; 35.2; 51.3; 54.3).

(7) Babylon never releases prisoners (אָסִיר, 14.17): this is in contrast with Yahweh who lets prisoners go free (42.1-7; 49.9).

(8) Cutting down trees and destroying land (14.8; 20). In contrast with the Babylonian monarch, Yahweh plants trees in Deutero-Isaiah (41.19).

(9) Attempting to be like Yahweh. The pride of Helel Ben-Shachar is accented with the use of six first-person *yiqtol*s (14.12-14). Deutero-Isaiah counters the monarch's claim by emphasizing Yahweh's uniqueness with the first person singular (43.11; 45.5).

(10) Murdering his people (14.20).

### ***Punishment of Babylon***

(1) King of Babylon is cast down (שָׁלַךְ, *qatal*) from heaven and out of his tomb (14.15,19). The depiction of the king as a "loathsome branch" (גִּזְעָר) contrasts with the beautiful branch of Jesse (11.1).

(2) Posterity extinction (14.19,20). The extermination of posterity is a punishment that matches the crimes of Babylon (1 Kings 15.28; 2 Kings 10.17). As Begg notes, the absence of Babylon in the book of Isaiah after 48.20-66 underscores the fulfillment of this punishment. Babylon's extinction contrasts with Israel's population explosion hinted at in 53.10 and fully developed in Trito-Isaiah (60.4).

### ***Purpose of Punishment***

(1) To destroy the world (לְהַחֲבִיל פֶּלֶאֱרָץ;) (13.5)

(2) To make the earth desolate and destroy sinners in the world (לְשׁוֹם הָאֶרֶץ) (לְשׁוֹמֵה וְחַטָּאִים יִשְׁמִיד מִמֶּנָּה) (13.9)

(3) To punish the pride of the ruthless (וְעַל־רִשְׁעִים עֲוֹנָם) (13.11-12). The chiasmic structure in v.11 (V + D.O. + D.O.+ V) places pride-associated lexemes in the central position.

(4) To make men rare (13.12)

(5) To serve as a paradigm for the whole world (14.26)

### ***Time of Punishment (Theological)***

The “Day of Yahweh” יום־יהוה (13.6,9,22) is described as:

(1) Near (קרוב) (13.9,22)

(2) Gruesome/Cruel (אכזרי) (13.9)

(3) A day of Wrath (עברה) (13.9.13). Wrath is poured out. This suggests that Yahweh no longer controls his wrath once its released. עברה must finish its course.

(4) A day of Wrath (13.13) evokes the image of heat. In the context, the depiction of Yahweh's wrath as red-hot is associated with the faces of those who are judged: their faces are lit up (פני להבים) (13.8).

### ***Results of Punishment (Cosmic)***

(1) Luminaries cease their function (13.10). The fronting of luminaries (כוכבי וירח) followed by two *negative yiqtol*s bracket the central clause which emphasizes darkness (חשך השמש, *qatal*). Darkness also depicted the *Results* of punishment in 5.26 and 8.23.

(2) Shaking of the foundations (הארץ ממקומה) is caused by Yahweh's wrath (13.13)

(3) Military attack of Medes on Babylon.

(4) Call to howl and wail (היללו כי קרוב יום יהנה כשד משדי יבוא) 13.6-8). The call to wail is followed by a כי clause that provides the reason: the day of Yahweh is near. The terms כשד משדי are phonologically associated with the name of Yahweh (שדי). The logical connector in v.7 (על־כן) is followed by a *weqatal* + 3 *yiqtol* verbs expressing physiological effects on the body. The fronting of subjects of the human body (13.7) emphasize the physical impact of the Day of Yahweh, namely: pangs and cramps express the agony of military victims (13.8); faces aflame reflect the fire of Yahweh's wrath (13.8).

(4) Turning and fleeing (נוס) to their land. Occurs in the near immediate future (נהיה). People are depicted as hunted prey/sheep with no one to deliver (ואין מִקַּבֵּץ 13.14). This motif reapplies the results of Assyrian terror Israel experienced (5.29-30) to describe the punishment of Babylon.

### ***Results of Punishment (Topical)***

(1) Destroyed and depopulated like Sodom and Gomorrah (13.9). This contrasts with the repopulation of Zion in 14.1-2.



(2) Inhabited by horrible beasts (13.9-22). Four *we-haya* clauses depict the near-immediate consequences of the arrival of the Day of Yahweh. Cries and wailing of beasts match the wailing of humans (13.6). Cries replace the revelry and signing heard in palaces of Babylon. The beasts are unclean animals and show no distinction between animals and demons. In contrast, Deutero-Isaiah depicts the transformation of the landscape (40.1-11) and uses animal imagery as a sign of restoration (11.6). Trito-Isaiah also uses animal imagery to invert metaphors of wrath (65.25).

### ***Results of Punishment (Positive)***

(1) The earth rests and trees rejoice (14.7-8). The earth resting implies a recreation of cosmos.

(2) Israel is transplanted into the land (14.2). The *פִּי* clause describes the *results* of Babylon's destruction for Israel. The *yiqtol* + *weqatal* (9x's) sequence depicts consecutive events in the future with the purpose of instilling confidence in the exiles.

(a) Yahweh, as subject, has mercy (רַחֵם). Yahweh chooses Israel (בָּחַר); sets them in the land (נִתַּן). These acts evokes images of re-creation after the flood and the triumph over chaos.

(b) Reversal of the fate of Israel where the nations are subservient to Israel is depicted with three *we-qatal* clauses and two *we-haya* clauses. This is unique to Deutero-Isaiah (cf. 41.11-16).

### ***Place (of Punishment)***

שָׁם ("There"). The word is repeated five times in vv.21-22, and anaphorically remits back to 13.9 (Babylon). Phonetically the word evokes sounds of destruction.

## **7.8 Isaiah 26.11,20 (Is 26.1-21)**

Theme:	People cry for Yahweh's wrath to be upon their enemies (v.11); Yahweh warns his people to hide until his wrath is past
Text:	Is 26.11 + 26.20
Literary Context:	Is 26.1-21
Lexical Units:	(קִנְיָאָה), v.11; (אֵעִם), v.20

### ***Syntactic Function:***

(1) יִחְזְזוּ וַיִּבְשׁוּ קִנְאֵת-עַם “let them see your jealous zeal for your people and be ashamed!” (26.11). קִנְאֵת-עַם functions as a direct object of the *jussive* “let them see!” *Thematic role in Attempt Suasion frame*: Depicts *Content* describing the actions the speaker [Israel] wishes Yahweh to bring about (i.e., “let them see your zeal and be ashamed!”).

(2) חֲבֵי כְמַעַט-רִגַע עַד-יִעְבוֹר זַעַם “Hide for a little while until the wrath is past” (26.20) זַעַם is an imperative: *Thematic role in Attempt Suasion frame*: *Content* describing the action the speaker [Yahweh/Prophet] wishes Israel to engage in (i.e., hide from malediction).

***Synchronic Perspective:*** (1) The text is bracketed with the defeat of two primordial monsters: Mot (25.1) and Leviathan (27.1). This shows that the end-times recapitulate primal time, as noted by Levinson. (2) Temporal wrath extends until the announcement of the end of wrath in 27.2-5.

### ***Time/Author***

The original core of Is 24-27 is from late Sixth Century - early Fifth-Century BCE. Concerns relate to return and rebuilding of Jerusalem.

### ***Genre/Literary Forms***

Apocalyptic text using *songs of praise* (26.1-6), *complaint* (vv.7-18), *salvation oracle* (v.19), *exhortation* (v.20)

### ***Attempt Suasion***

#### ***Speaker in Attempt Suasion***

Yahweh (יְהוָה) occurs 13 times in 26.1-27.1.

#### ***Addressee in Attempt Suasion (Prophet and People)***

The prophet Isaiah and the people are addressed by Yahweh in the phrase “my people” (עַמִּי, v.20). The people recognize the zeal/jealousy that Yahweh possess for his people (קִנְאֵת-עַם). This is the relational basis for their plea for vindication.

(1) The phrase “a righteous nation” depicts *who they are* (v.2, גוֹי-צְדִיק שְׁמֵר, v.7, צְדִיק) and *what they intend to learn* (vv.9-10 צִדְקָה). The righteous rejoice (vv.1-6) but also lament and desire Yahweh to intervene (vv.7-21). The shifts between rejoicing and lament are characteristic of apocalyptic literature [Chart 3.7; 3.8]

(2) The righteous yearn (קוֹה נְשָׂה, אֶוָה) for Yahweh to make a path of righteousness (צִדְקָה) and justice (מִשְׁפָּט) (vv.7-9). This is associated with the

desire for vindication in the midst of foreign oppression. The desire is a variation of Yahweh's desire for justice and righteousness in 5.1-7.

Structurally, the object of the community's desire is Yahweh's name and his memorial (שֵׁם and זִכָּרוֹ, v.8) (i.e., deeds in history), which are fronted for emphasis. The emphasis on remembering Yahweh's Name and his deeds contrasts with the forgotten names and deeds of the oppressors (וְתִאֲבֹד כָּל-זִכָּרוֹ, v.14). The non-identification of wicked functions to highlight their non-existence.

(2) The righteous nation, unlike the wicked, perceives Yahweh's work in history (vv.9-11). The wicked are described as follows: they are unable to learn (לִמֹּד) what the community learns (לִצְדָק); they can not see (רָאָה) the majesty of Yahweh (גִּזְאוֹת יְהוָה) nor see (חָזָה) the hand of Yahweh lifted in judgment (יָדָה בַּל-יִחְזָקוּ). The inability of Israel to perceive Yahweh was temporary in Pre-Exilic texts (6.1-13) and in the Exilic period (40.27). In apocalyptic texts, the inability of the wicked to perceive Yahweh results in their annihilation (26.11). The present text is a reworking of Is 5-6 that applies the hardening decree to the entire cosmos [Chart 4.3].

(3) The righteous review Yahweh's work in history as a basis for peace (v.20). The sense of the prayer is as follows: "Yahweh, you will ordain peace for us (תִּשְׁפֹּת שָׁלוֹם לָנוּ, *yiqtol*, *anticipated future action*) because (כִּי) you have done so in the past (*qatal*, פָּעַלְתָּ לָנוּ)." Yahweh's works in the past include the extermination of the wicked. Moreover, Yahweh glorifies himself in the population explosion and land extension (vv.14-15). Thus, the *qatal* forms the basis for confidence in Yahweh's work of peace (שָׁלוֹם) in the future which is expressed with the *yiqtol*. The repetition of "for us" (לָנוּ) merges the identity of Israel in the past with the present generation. The review of the past in is characterized as follows:

(a) The experience of prayer in the midst of distress (צָר, v.16), that characterized the righteous, was exemplified in Hezekiah (37.3) and continues in the righteous community.

(b) The experience of being unable to bring about salvation and posterity (וְלֹא-יִפְּלוּ יִשְׁכְּבֵי תִבֵּל, vv.17-18) is a subtle indictment on Yahweh's apparent non-fulfillment of promises in Deutero-Isaiah (48.18-19). The non-fulfillment is also lamented in Trito-Isaiah (66.7-9). The text resolves this tension by associating the desire for a population explosion with the resurrection of the dead (26.19).

Is 44.4 depicts Yahweh's deliverance as life coming out of the earth (וְצִמְחָיו יִצְאִיר הָאָרֶץ)? This image influences 26.19 where the earth is depicted as a womb about to give birth (יִהְיֶה מִתִּיד נִבְלָתִי יְקוּמֹן הַקִּיצוֹ וְרִנְנוֹ שִׁכְנִי עֹפֹר כִּי טַל אֹרֶת). In this way, the resurrection motif in Is 26 extends the

metaphor to the literal plane. Is 54.1ff shapes 26.15 which extends the promise of restoration from Exile to an individual resurrection.

### ***Content (of Wish) in Attempt-Suasion***

Yahweh's wish is expressed in three imperatives: “go inside, enter the chambers, shut the door and wait for malediction to pass.” (לֵךְ עִמִּי בָּא בְּחֻדְרָיִךְ) (26:20). Drawing on the tradition of the Exodus (Ex 12.33) and Noahic tradition (Gen 7.1-16) underscores the sense of urgency.

### ***Salient***

(1) *Yahweh's* זַעַם (“raging foam”) is personified (30.27): Yahweh's *Instrument* of malediction (חֲבִי כְּמַעֲטָרָגַע עַד־יַעֲבוֹר זַעַם) (26:20) is associated with his lips. Once זַעַם is emptied from the lips (container), it cannot be put back. It must run its course. The *yiqtol* here depicts the progression of movement. זַעַם has life of its own. The wrath is impersonally detached from Yahweh.

### ***(2) Yahweh's sword slaying of Leviathan***

(בַּיּוֹם הַהוּא יִפְקֹד יְהוָה בְּחַרְבּוֹ הַקְּשֵׁה וְהַגְדוּלָּה וְהַחֲזָקָה עַל לִוְיָתָן נֶחֱשׁ בְּרִיחַ) (27.1). Lexical and thematic cohesion between 27.1 and Is 26 suggests that 27.1 is the logical continuation of Is 26 in the final form. The word יִפְקֹד (“punish,” *yiqtol*) in 27.1 remits back to 26.21 (לִפְקֹד). The underlying function is to restore creation and provide hope.

### ***Frequency***

(1) The use of זַעַם is frequently associated with a temporal phrase: חֲבִי כְּמַעֲטָרָגַע עַד־יַעֲבוֹר זַעַם indicates there is a beginning and an end to the period of זַעַם.

(2) The linear progression of Yahweh's wrath underscores the direction of history. However, the punishment of Leviathan goes back to the cyclical slaying of the cosmic forces in primal history (cf. Is 51.9-11).

### ***Place of Lobbying***

The entire cosmos.

### ***Purpose of Attempt Suasion***

(1) *Yahweh desires to protect his people* (v.20)

### ***(2) Yahweh comes to punish the earth for iniquity/bloodshed***

כִּי־הִגָּה יְהוָה יֵצֵא מִמְּקוֹמֹו לִפְקֹד עֲוֹן יִשְׂבֵּה־הָאָרֶץ עָלֶיּוּ וּגְלָתָהּ הָאָרֶץ אֶת־דַּמֶּיהָ וְלֹא־תִכָּסֶּה עוֹד (26.21). The כִּי־הִגָּה clause provides the reason with a sense of exclamation: Yahweh is arriving (יֵצֵא *qotel*) in the present. He is coming from ‘his place’ (מִמְּקוֹמֹו)!

***Time (Theological)***

בַּיּוֹם הַהוּא (27.1)

**7.9 Isaiah 27.4 (Is 27.2-5)**

Theme: Yahweh announces that he has no wrath.

Text: Is 27.4

Literary Context: Is 27.2-5

Lexical Units: (חַמָּה), v.20

***Syntactic Function:*** (חַמָּה אֵין לִי) “Fury, I have none” (27.4) functions as the subject of the quasiverbal predicator clause. *Thematic role in frame:* *Description of Protector of Asset.*

***Synchronic Perspective:***

(1) The wrath (חַמָּה) from 26.20 has now passed.

(2) The slaying of Leviathan (27.1) opens the way for a recreation of the vineyard (27.2-5). In the same way, dominion over the sea monsters in Genesis resulted in the creation of the Garden.

(3) The text inverts the destruction of the vineyard in 5.1-7 and announces the end of the era wrath [Chart 3.9; 3.10]. The Song of the Vineyard that introduced wrath becomes a song of salvation in 27.2-5. The punitive purposes announced in 5.1-7 have been accomplished.

(4) Dangers that “come up” (וְהָיָה כְּמַלְאכָה v.3) retrospectively alludes to dangers from the Syro-Ephraimite collusion (7.4) and prepare the reader for Yahweh’s defense of Jerusalem in 36.10.

***Time/Author***

Post-Exilic redactor reflecting on Isaiah’s Song of the Vineyard (5.1-7)

***Protection Frame (Protects a Danger from Harming an Asset).***

***Genre/Literary forms***

Allegory used to exhort the righteous to trust in Yahweh

***Time (Historical)***

Post-Exilic

### **Asset**

Vineyard as a symbol for Israel (5.1-7; 1.8; 3.14)

### **Danger**

(1) Yahweh guards his vineyard against attacks. The negative particle **פֶּן** followed by a *yiqtol* (**יִפְקֹד**) expresses an undesirable outcome: “lest anyone attack it.” The verb was chosen because of its phonological association with the punishment of Leviathan in 27.1.

(2) The role of thorns and briers (**שִׁמְרֵי תְּנִיחַ**) has drastically changed. In 5.6 thorns and briers depicted the *Result* of Yahweh’s punishment. Here, in 27.2-6 thorns and briers do not exist and are welcome foes (27.4).

### **Protector (of Asset)**

(1) “I Am Yahweh, Keeper of the Vineyard” (**אֲנִי יְהוָה נֹצֵרָה**) (27.3). Yahweh’s name is fronted for emphasis and referenced ten times in vv.2-5.

(2) Yahweh waters and cares for his vineyard. The reuse of Num 21.17, which depicts the community rejoicing (**עֲנוּ-לָהּ**, “sing of it”) over literal water is metaphorically extended to depict Yahweh’s offer of salvation in the Post-Exilic era. The association between water and salvation is common in Deutero-Isaiah (43.20; 12.1).

(3) Yahweh offers peace to enemies (**אוֹ יִחְזַק בְּמַעֲוֵי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה-לִּי**) (v.3). The clause draws on 26.3 where peace is contingent on trust. Both texts repeat **שָׁלוֹם** twice. Peace requires making Yahweh the place of protection.

(4) Yahweh desires to fight for his vineyard (**אֶפְשָׁעָה, אֶצִּיתְנָה**, *yiqtol*s) (v.4). The use of **מִלְחָמָה** remits to the Syro-Ephraimite invasion (7.4) and to the Assyrian aggression (36.5). Here, in 27.2-6 the language of war functions as an image of Yahweh’s defense of Jerusalem. Not being able to find one’s foes *before* battle inverts the sequence in 42.21; 42.13,14.

(5) Yahweh has no more fury (**חֲמָה**). Eighth-Century Isaiah never uses the word **חֲמָה** but the redactor associates it with **אף** in 5.1-7.

### **Duration**

(1) **בַּיּוֹם הַהוּא** (27.2) functions as a temporal reference to express that the destruction of the vineyard is temporary (cf. 5.1-7; 32.12-13).

(2) Yahweh guards the vineyard “every moment” (**לְרִגְעִים אֲשַׁמְרָנָה**, 27.3b) and “day and night” (**לַיְלָה וַיּוֹם אֲצַרְנָה**) (27.3d). The two *customary yiqtol*s indicate his care of the vineyard is routine.

## 7.10 Isaiah 28.28.21 (Is 28.14-21)

Theme: Yahweh's wrath against Israel.

Text: Is 28.21

Literary Context: Is 28.14-21

Lexical Units: (רָגַז), v.21

**Syntactic Function:** (כִּי כְהִרְפְּרָצִים יָקוּם יְהוָה בְּעֶמְקַת בְּגִבְעוֹן יִרְגֹז לַעֲשׂוֹת מַעֲשָׂהוּ יָרָ (מַעֲשָׂהוּ וְלַעֲבֹד עֲבָדוֹ וְנָכְרִיָּה עֲבָדָתוֹ) . . . for as on Mt Perezim, Yahweh will rise up, as in valley of Gibeon, he will be wroth to do his strange work, and to work his work, alien is his work" (v.21). יִרְגֹז לַעֲשׂוֹת "wroth to do his work" (*yiqtol* + *infinitive of aim/purpose*) depicts action in the future with a comparative clause (i.e., comparing Yahweh's work to his work in Perazim; Gibeon): *Thematic role in Punishment frame: depiction of Agent of Punishment and Manner of Punishment.*

**Synchronic Perspective:** Making (עָשָׂה) an alliance with Mot ("Death/Sheol") indicates the people are unable to see what Yahweh "makes" (עָשָׂה) or does to the foe. They make an alliance with Death/Sheol in 28.14-21. However, death has already been swallowed up by Yahweh (25.1).

### **Time/Author**

Isaiah of Jerusalem, during last half of Eighth-Century (713-705 BCE). Context: Assyrian invasion and Hezekiah's negotiations with Egypt (30.1-5; 31.1-3).

### **Genre/Literary Forms**

Part of the הוֹי woe-oracles that begin in 28.1 (28.1; 29.1; 29.15; 30.1; 31.1; 33.1). The first five woe-oracles were directed at Judah. The last one is a *salvation oracle* for Zion. The woe-oracle is characteristic of a dirge that suggests the death of a nation. It functions as part of a *prophetic announcement of judgment* against rulers of Jerusalem. Jerusalem would fall (vv.7-22) as Israel had fallen (vv.1-4).

### **Punishment Frame**

#### **Evaluatee (Object of Punishment)**

Scoffers and rulers of people in Jerusalem (אֲנָשֵׁי לְצִיּוֹן; אֲשֶׁר הָיָה אֲשֶׁר מְשַׁלֵּי הָעָם הָיָה אֲשֶׁר אֲנָשֵׁי לְצִיּוֹן) 28.14; cf. v.22). *Qotel* forms indicate current objects of wrath in Jerusalem who scoff and ridicule. They ridicule the prophetic word.

#### **Reason for Punishment**

(1) Scoffing at Yahweh's word.

(2) Making a covenant with death (i.e., Egyptian alliances and necromancy, v.15,18). The word ברית functions as an *inclusio* emphasizing that the covenant with Sheol/Death (מָוֶת/שְׁאוֹל) will not protect from the overflowing scourge (שִׁט שְׁוֹטָר, vv.15,18). Alliances with Egypt are associated with necromantic practices. The covenant with Mot/Sheol (personified) intended to postpone entrance to the realm of death.

(3) Making (שׂוֹם) a refugee and shelter (מְחֻסָּה) out of lies (כְּזָב) and falsehood (שֶׁקֶר). שֶׁקֶר is associated phonologically with שָׁכָר in v.7 ("drunkenness"). The description of the drunk leaders echoes 5.11,12.

(4) Lack of faith in Yahweh's commitment to the Davidic dynasty (הַמַּאֲמִיץ לֹא, v. 16). The *yiqtol* expresses a hypothetical future (i.e., those who have faith will not be overwhelmed). To not have faith (אֶמֶן) in Yahweh's promise to David leads to wrath. אֶמֶן is the center of vv.15-18. Ahaz was offered a similar conditional promise (7.9) but his response evoked Yahweh's displeasure. Yahweh responded to Ahaz with a sign and promise. Here, in 28.16 there is no positive response to unbelief.

#### **Agent of Punishment (Divine)**

(1) Yahweh, as the "teacher" (v.9), quotes the babble of the scoffers (צוֹ לָצוֹר צוֹ, לָצוֹ, 28.10) in 28.13. The babble evokes the enigma of Maher-Shalal-Haz-Baz, who was a sign that Israel would be destroyed because they did not listen to *Torah* (Is 8). Lexical repetition of 8.15 in 28.13 suggests that when Yahweh babbles back at the "babblers," he is imitating a foreign language (i.e., Assyrians will come with a different language). The inability to understand nonsense is a variation of the hardening decree that prevented understanding Yahweh (6.9ff). Yahweh's "babel," as a sign of judgment, is implicitly translated with the speech of Assyria (36.11-13; 8.15) for Eliakim, Shebna, and Joah. They, however, desire to keep people unaware of the Assyrian threats. The promise of the removal of "foreign babblers" in 33.19 is tangibly experienced in the withdrawal of Sennacherib (37.37).

(2) Yahweh as a builder (יִסַּד בְּצִיּוֹן, 28.16). The *hine + qatal + weqatal* (וְשָׁמַתִּי "and I will make") indicates the promise is for the future. Yahweh builds with justice (מִשְׁפָּט) and righteousness (וִצְדִּיקָה). Scoffers build with lies (כְּזָב, v.15). The consonantal assonance between לָקוּ ("plummet") in v.17 and the "babble" of 28.10 (לָקוּ לָקוּ לָקוּ לָקוּ לָקוּ) functions to contrast Yahweh with the scoffers.

(2) Yahweh rises up and will be wroth to do his strange work. Yahweh's action of "rising up" and being full of rage is depicted with two *yiqtol*s (יָקוּם, יִרְגֵּז) that depict the *Manner* of punishment in the context of the immediate



future. (v.21). The text draws on the battle of David against Philistines (2 Sam 5.17-21) with a variation: now, Yahweh will overwhelm those who do not believe. “Strange/alien” work (נְכַרְיָה and נֶר) implies the use of foreign Assyrians to punish.

(3) Yahweh decrees destruction against scoffers. The כִּי clause in v.22b functions as a basis for the warning to scoffers in 22a, namely: do not mock (אַל־תִּלְוֹצְצוּ) Yahweh lest your bonds be made stronger (מִוֶּסְרֵיכֶם). Scoffers should not mock *because Yahweh* has issued a decree for the entire earth (כִּי־כָל־הָאָרֶץ שָׁמַעְתִּי מֵאֵת אֱדֹנָי יְהוִה צְבָאוֹת עַל־כָּל־הָאָרֶץ). The decree in 28.22 reapplies the decree of destruction on Assyria in 10.22,23 to Judah.

### ***Punishment and Results***

(1) The “babel” of scoffers at the word of Yahweh is matched by a punishment that fits the offense. The new language of the Assyrian will be in Jerusalem.

(2) A scourge that tramples and terrorizes (שִׁיט שׁוֹטֵף כִּי־עֶבֶר, 28.15). The personification of the scourge maintains Yahweh at a distance when punishing his people. The scourge “tramples” and “beats” down leaders in Judah fulfilling the promise of Yahweh to trample his vineyard in 5.7 (רַמֵּס). Understanding the scourge brings terror (v.18).

(3) Hail and flood destroy the false refugee of lies and annul the covenant with death (i.e., the treaty with Egypt fails, יִשָּׁטְפוּ מַיִם וַיִּסְתָּר כָּזָב וַיִּשָּׁטְפוּ, 28.17). The *weqatal* forms place the threat in immediate future. The same imagery of a storm applied to Yahweh’s coming to Israel (28.2): he comes as a mighty storm of בָּרָד (“hail”) with גֶּשֶׁם (“thunder showers”) and with “overflowing waters” (מַיִם, שָׁטַף, i.e., *Yahweh comes as . . .*). When applied to Judah the elements take on a life of their own apart from Yahweh. Yahweh is not the storm, but he sends the storm. The storm of wrath annuls the covenant with death (v.21). The covenant with death cannot stand, but Yahweh does stand (קוֹם, v.21). The redactor of 24.5 inverted the sense of 28.18. Disobedience to the *Torah* has replaced seeking an alliance with Egypt. Both lead to death and a destruction of a garden. Is 5.1-7 linked destruction to the violation of justice/righteousness. Thus, the Post-Exilic redaction interprets obedience to *Torah* as the means to stabilize the earth/vineyard.

(4) Tightening of bonds (מִוֶּסְרֵיכֶם, 28.22). The conditional clause indicates bonds will be tightened if scoffing continues. The nature of the hypothetical threat is sustained. The term “bonds” is a likely reference to Assyria’s demands for tribute. As with 9.7ff, averting Assyria bonds is contingent on submission to Yahweh. Deutero-Isaiah, in contrast, depicts freedom from bonds as being an act brought about by Yahweh (52.2,3).

(5) Harvest of Judgment (28.23-29). Post-Exilic reflection on vv.14-22. Yahweh winnowing children implies that the temporary nature of his wrath is intended for purification (21.10).

### ***Purpose of Punishment***

In summary:

- (1) To punish scoffers (vv.14, 22)
- (2) To reveal justice and righteousness (v.17)
- (3) To break confidence in Egypt and the occult (vv.15-18)
- (4) To destroy popular misconceptions that Yahweh is obligated to protect Zion (v.21)
- (5) To call scoffers to repentance to avoid judgment (v.22)

## **7.11 Isaiah 30.27, 30 (Is 30.27-33)**

Theme: Yahweh's wrath against Assyria.

Text: Is 30.27, 30

Literary Context: Is 30.27-33

Lexical Units:

(הָנִיחַ), (וַיֵּצֵא), v.27

(וַיֵּצֵא), (הָנִיחַ), v 30

### ***Syntactic Function:***

(1) (הָנִיחַ שֵׁם־יְהוָה בָּא מִמֶּרְחֶק בָּעֵר אָפוֹ וְכִבֵּד מִשְׁאַחַ שְׁפָתָיו מִלְאוּ וַיֵּצֵא וְלִשׁוֹנוֹ בָּאֵשׁ אֶכְלָתָה) (v.27) "Behold, the name of Yahweh comes from afar, his nose (אָפוֹ) burning [with] "heaviness of rising" [from smoke], his lips are full of malediction, and his tongue is like a fire that devours." אָפוֹ functions as a subject with two predicates: "burning" and "heaviness of rising" (i.e., Wildberger's translation of exhalation): *Thematic role in Punishment frame: Depiction of Agent of Punishment* (i.e., God's nose is full of fire); וַיֵּצֵא functions as direct object (i.e., God's lips full of malediction).

(2) (וְהַשְׁמִיעַ יְהוָה אֶת־הַתְּהוֹד קוֹלוֹ וְגִמַּחַת זְרוּעוֹ יֵרָאֶה בְּנֹעֶפֶ אֵף וְלֹהֵב אֵשׁ אוֹכֵלָה גִּפְעַי וְזָרִים וְאֶבֶן ) (v.30) "And Yahweh will cause the majesty of his voice to be heard, and the descending blow of his arm he will cause to be seen, in raging anger (בְּנֹעֶפֶ אֵף) and a flame of fire that devours, with a cloud and downpour and hailstones." בְּנֹעֶפֶ אֵף is a construct depicting the *Manner* in which Yahweh causes his arm to be seen: *Thematic role in Punishment frame: Depiction of Agent/Instrument of Punishment* (i.e., his arm).

***Synchronic Perspective:*** (1) The promise to punish Assyria in 10.24,25 is now fulfilled (30.30-33) [Chart 4.5] (2) A bridle on the nations (30.28)

anticipates the taming of Sennacherib as a horse with hook and bridle (37.29).

### ***Time/Author***

30.1-17 (713-701 BCE); Based on images of Passover, the collapse of Assyria in 612 BCE and references to Egypt (vv.1-17), we conclude that 30.27-33 are from the Josianic Era (ca. 612 BCE).

### ***Genre/Literary Forms***

Theophany

### ***Punishment Frame***

#### ***Evaluatee (Object of Punishment)***

Assyria is the object of punishment depicted in the following ways:

Struck with terror (נִתַּח אֲשׁוּר, 30.31). The verb נִתַּח (*yigtol*) depicts the terror felt when a kingdom is destroyed. In Proto-Isaiah, the verb expresses results from Assyria's actions (7.8; 8.9; 9.3). Assyria can only terrorize when Yahweh is behind her (10.5,6). Yahweh terrorizes Assyria in 20.5; 30.21; 31.9. Deutero-Isaiah affirms that Yahweh's power cannot be shattered. This promise provides reassurance to those in Exile (51.7-9).

#### ***Reason for Punishment***

Not stated specifically. However, the punishment matches the crimes of Assyria.

#### ***Agent of Punishment (Divine)***

(1) The Name of Yahweh arrives on Mt. Zion (הִנֵּה שֵׁם־יְהוָה בָּא מִמֶּרְחֹק, 30.27). Coming from "afar" inverts the Assyria's punishment of Israel in 5.26. The הִנֵּה followed by a *qotel* (בָּא) and two *weqatal* clauses (וְהָשְׁמִיעַ יְהוָה, v.27, and וְהָיָה כֹל מַעֲבָרֶיךָ, v.32) highlight the sense of the near arrival of the Name to punish Assyria. The fronting of Yahweh's name in 30.27 before a *qotel* emphasizes the greatness of the arrival. Yahweh's wrath is personally attached. In Deutero-Isaiah, "arriving in Zion" expresses salvation (46.13). Yahweh's return to Zion is fulfilled (52.8). The universal recognition of Yahweh's שֵׁם is the grounds for bringing people to Zion (cf. 47.4). In Trito-Isaiah, Yahweh's שֵׁם is the grounds for confident prayer (63.11-14). In the present text (30.27), the arrival of Yahweh's שֵׁם is associated with five anthropomorphic expressions of wrath:

(a) Burning Nose with Rising Smoke: בֵּעַר אֶפְסוֹ וְכָבֵד מִשָּׁאָה (30.27). The *qotel* form expressing "burning" figuratively extends the description of literal fire to wrath (cf. kindling of wrath, 5.25). Fire prepares the environment for burning the king of Assyria (30.30,32).

(b) Lips heavy with maledictions שִׁפְתָיו מְלֵאוּ יָעַם (30.27). יָעַם is central in the clustering of wrath words. (cf. Gen 12.1-3).

(c) Tongue like a devouring fire: וּלְשׁוֹנוֹ כְּאֵשׁ אֹכֶלֶת (30.27). Fire expresses wrath (5.24; 8.8; 9.18-19). It is not detached from Yahweh (cf. 9.18ff).

(d) Breath like an overflowing stream reaches the neck (כִּנְחַל שׁוֹטֵף עַד-צְוֹאֵר) (30.28). “Breath” (רוּחַ) corresponds to the “nose” that exhales heaviness. The overflowing breath inverts themes in 8.8, which depict Assyria as an overflowing stream. In 8.8 reaching the neck indicates the limitation of Yahweh’s wrath on Judah. Here, it indicates complete annihilation of all who drown. In 8.7, Yahweh was detached from the “stream” of punishment that he brought (i.e., Assyria). Here, Yahweh is the “stream” that flows against Assyria!

(2) Yahweh causes his voice to be heard (וְהִשְׁמִיעַ יְהוָה אֶת-הוֹד קוֹלוֹ) (30.30). The text radically inverts the hardening decree in 6.9,10 by transferring the effects of judgment from Israel to Assyria. This is indicated by the reversal of sequence that suggests a distinction between Assyria and Israel: “hearing-seeing” (30.30) *versus* “hearing-seeing-hearing” (6.9); Israel’s sight will lead to salvation, but Assyria’s sight leads to annihilation. The contrast between the voice (קוֹל) of Yahweh and the Assyrian voice (36.16.13; 37.23) belittles the present Assyrian threat.

(3) Yahweh is causing his arm to be seen (with raging wrath, fire and storm) וַיִּגְדַּל יָדוֹ וַיִּרְעַף יָרְאֵה (30.30). Yahweh’s hand (יָד) punishes Israel (5.25, 26; 9.11, 16, 20; 10.4). Now, his arm punishes Assyria. Four coordinated noun phrases express elements that accompany the descent of Yahweh’s arm:

(a) Raging wrath אַף בִּזְעַף אַף (30.30). The *labials* function as an onomatopoeia creating the sound of a windstorm //af af//.

(b) Flame of devouring fire (וְלֶהֱבֹאֵשׁ אוֹכֶלֶת). This image prepares the environment for the burning of Assyria’s king (30.30).

(c) Rain and downpour and stones of hail: גִּפְצֵי וָזֶרֶם וְאֶבֶן בָּרֶד (30.30)

(d) *Striking Assyria with the appointed rod and staff* (וְהִזָּה כֹּל בַּשֹּׁבֵט יָבֵהּ) (30.31; וְהִזָּה מִטֵּה מְיוֹסָדָה מַעֲבֵר מְיוֹסָדָה (30.32). The rod “appointed” (מְיוֹסָדָה) indicates that Yahweh’s punishment lays Zion’s foundation. Beating Israel was intended to lead to repentance (1.5; 9.12). Beating Assyria is intended to annihilate. There is joy in the community when Assyria is beaten (30.32). This contrasts with the lament of Yahweh when he beats Israel (1.5).

### ***Co-Agent of Punishment (Human)***

Israel participates in punishment. Allusion to the Conquest tradition through praise (Josh 6.11) following Passover (הַשִּׁיר יִהְיֶה לָכֶם כְּלִיל הַתְּקִדָּשִׁי־הַגּ וְשִׁמְחַת לֶכֶב Josh 6.11) following Passover (בְּהוֹלֵךְ בְּחֵלִיל לָבוֹא בְּהִרְיָהּ אֶל־צֹר יִשְׂרָאֵל 30.29). Yahweh's arrival is simultaneous with the arrival of Israel in Zion. Syntactical coordination between Yahweh's blows of Assyria and festal music (וְהָיָה כָּל מַעֲבַר מִטָּה מוֹסְדָה ) (אֲשֶׁר יִגִּיחַ יְהוָה עָלֶיךָ בְּתַפִּים וּבְכִנּוֹת v.32) indicates Israel, in her praise, is a co-agent of punishment.

### ***Punishment and Results***

(1) Flogging of Assyria (30.32)

(2) Divine battle against Assyria (וּבְמִלְחָמוֹת תְּנוּפָה נִלְחֵם־בָּהּ 30.32). Following Oswalt's translation: "With battles of shaking [in a sieve] he fights them." Yahweh personally fights (לָחֵם, *qatal*) Assyria. In Deutero-Isaiah Yahweh uses Cyrus to fight his battles (42.13). The personal battle against Assyria anticipates Trito-Isaiah's description of Yahweh who fights alone.

(3) Burning the king of Assyria at "Topheth" (30.32). The assertive כִּי clause: כִּי־עָרוֹךְ מֵאֲתָמוּל תִּפְתָּה implies the surety of the punishment. The *qatal* functions to depict rhetorical certainty.

### ***Purpose of Punishment***

(1) To sift the nations under Assyria in a sieve of annihilation (לְהַנְפֶּה גוֹיִם בְּנֶפֶת Josh 6.11). The use of נָיַף ("to sift," 10.15; 10.28) reapplies Isaiah's polemic against Assyria in 10.5 in the following way: similar sounding words/sounds מִשּׁוֹר ("a saw," 10.5, 15) and אֲשׁוּר (Assyria, 30.31); וּלְשׁוֹאָה (*shoah*, 10.3) and שֶׁוֹא ("a sieve", 30.28) suggest that 10.5-15 shaped 30.27-33. The effect: Assyria's pride (10.5,15) is now the grounds for her annihilation. The punishment matches the offense.

(2) To place a bridle on Assyria and her nations (וְנָרְסוּ מִתְּעָה עַל לִחְיֵי עַמִּים 30.28). Assyria is like a tamed horse ridden by Yahweh. Allusion to Yahweh's driving horses into the sea (Ex 14) anticipates the taming of Sennacherib as a horse domesticated by Yahweh (37.29).

### ***Instruments***

(1) Rod/Staff (see above)

(2) Praise (see above)

(2) Abundance of wood to burn the King

## 7.12 Isaiah 34.2 (Is 34.1-17)

Theme: Yahweh's wrath against Edom

Text: Is 34.2

Literary Context: Is 34.1-17

Lexical Units: (קָצַף) v.2; (חָמָא), v.2

### ***Syntactic Function:***

כִּי קָצַף לַיהוָה עַל־כָּל־הַגּוֹיִם וַחָמָא עַל־כָּל־צָבָאָם הַחַרִּימָם וְנָתַנָּם לַטָּבַח “For Yahweh is enraged with all the nations and furious with all the hosts, and he has doomed them, given them over to the slaughter.” קָצַף and חָמָא function as the predicate in the nominal clause that provides the *reason* for listening (קִרְבוּ) (i.e., Yahweh is angry, therefore, draw near and listen!). *Thematic role in Punishment frame: Depiction of Agent of Punishment.*

### ***Synchronic Perspective:***

(1) The prophecies regarding the animals/demon invasion of Babylon in 13.21,23 are fulfilled in Edom (34.16).

(2) Judgment on Israel (28-33) juxtaposed with judgment on Edom (34).

(3) The phrase “None to quench [the fire]” (לֹא תִכְבֶּה, v.10) occurs at three literary junctures in the Book of Isaiah (1.31; 34.10; 66.24) and underscores one of the central themes of Book, namely: unending wrath of Yahweh upon his enemies.

### ***Associated Wrath Lexemes***

נָקָם (“vengeance”)

שָׁלוּם (“requit”)

### ***Time/Author***

Post-Exilic reflection on themes in Deutero-Isaiah and Trito-Isaiah (63.1-5).

### ***Genre/Literary Forms***

*Prophecy concerning a foreign nation* containing imperatives that summon (v.1,16). The imperative דִּרְשׁוּ (“seek”) in v.16 indicates the prophecy was intended to instruct Israel. Edom's fate is a paradigm for the fate of all nations.

### ***Punishment Frame***

### ***Evaluee (Object of Punishment)***

(1) The nations, Edom, and hosts of Heaven are under the “ban” (תָּרַם, vv.2, 5) (cf. Josh 6.21).

(2) Edom: The phonological association of Edom (אֶדוֹם) and humanity (אָדָם) suggests Edom’s punishment is a paradigm for all nations. The name of Edom is phonologically linked to the punishment (i.e., bloodshed). דָּם is repeated three times in vv.3-6). In total, the sound //am// recurs 13 times throughout vv.2-8 (אֶדוֹם, v.2; אֶדוֹם, v.3; אֶדוֹם, v.4; אֶדוֹם, v.5; אֶדוֹם, v.6; אֶדוֹם, v.7; אֶדוֹם, v.8) evoking sounds of bloodshed. Edom, as the archetypal enemy in Trito-Isaiah (63.1-5), represents all wicked nations and the departed brothers of Jacob (i.e., Esau).

(2) Hosts of heaven and the sky are under “the ban” and are objects of Yahweh’s punishment (כָּל-צְבָא הַשָּׁמַיִם, 34.2,4). Deutero-Isaiah has a similar logic of punishing the angelic hosts/gods that people worship *before* the punishment of those who oppress in the name of false gods (41.21).

### ***Place of Punishment***

Bozrah/Edom (vv.5,6,9)

### ***Reason for Punishment***

(1) To execute justice on Edom (לְמִשְׁפָּט, 34.5).

(2) To execute vengeance and repayment to the nations in justice for Zion (כִּי יוֹם נָקָם לַיהוָה שְׁנַת שְׁלוֹמִים לְרִיב צִיּוֹן, 34.8).

(a) The execution of vengeance is expressed through the use of the word נָקָם (v.8) and שָׁלוֹם (v.2) and express Yahweh’s punitive measures are neither random nor capricious.

(b) The use of רִיב implies a forensic/legal context. In Proto-Isaiah Yahweh contends because of the corruption in the legal system (3.11). In Deutero-Isaiah Yahweh contends with gods (41.21) and Babylon (49.25). Here, as in Trito-Isaiah, Yahweh contends Zion’s case by punishing crimes of nations against Zion (34.8). No specific reason is stated.

### ***Agent of Punishment (Divine)***

(1) Yahweh is enraged (קָצַף) and furious (וַחֲמָה) (כִּי קָצַף לַיהוָה עַל-כָּל-הַגּוֹיִם וַחֲמָה (וַחֲמָה) 34.2).

(a) קָצַף expresses the internal emotions of Yahweh. In Deutero-Isaiah, when קָצַף expresses rage at Israel it is always momentary. Moreover, Yahweh’s rage is tempered and contrasted with his mercy (47.6; 57.16-17). This is not the case when the word describes Yahweh’s rage at Edom.

(b) *ḥama* is used only in latter Isaianic texts. Deutero-Isaiah depicts *ḥama* as momentary when it is related to Yahweh's people (51.22). In Trito-Isaiah, *ḥama* leads to the annihilation of the wicked (59.18).

(2) Yahweh's personified sword has drunk (*qatal*) and is now descending (*yiqtol*). The sword must punish the heavens before punishing those who worship them.

(3) Yahweh has a sacrifice (*zabāḥ*) in Bozrah (34.6) and eats what belongs to him in the sacrificial codes (Lev 3.16; Ex 12.22). Sacrifice is extravagant. Animals slaughtered depict princes of Edom who are killed.

### ***Punishment and Results***

(1) Devoted to the “ban” (*ḥerem*). Yahweh's fury (*ḥama*) has resulted in devoting the nations and the hosts of heaven to the ban (*qatal*) (34.2, 5). This results in Yahweh “giving them over” for the purpose of slaughter (*netan leḥem*, *qatal* + *lamed infinitive of purpose*).

(2) The heavens will rot, be rolled up and wither (34.4). *nebel* depicts the withering of the empires in Deutero-Isaiah (40.8), and the world (*tebel*) in 24.4.

(3) Desecration of slaughtered bodies (*uḥlilūhem*). Bodies are thrown out. Desecration is so great that the names are not worth mentioning.

(4) Mountains decay with the blood of the dead (32.2). *weqatal* (*niphal*) depicts the *consequence* of the slaughtering. The root *ḥas* depicts responses to attacks (13.7; 18.1). The mountains where Edom worshiped her gods are decayed with the blood of the worshippers.

(5) Devastated land [Chart 4.7] (34.9-15). Thirteen *weqatal* forms (13x's from v.9ff) underscore the immediacy of devastation which results in:

(a) Land of pitch, fire with no vegetation. Allusion to the Sodom and Gomorrah tradition (Gen 19.24-29).

(b) The entrance of unclean animals and demons (Lev 11.15-18; Deut 14.13), (*uḥlilūhem*). The Priestly concern with unclean animals is evidence of Post-Exilic redaction. The phrase *uḥlilūhem* “will dwell there” (11a; v.17) is an *inclusio*. The number of animals, 12 in all, expresses the ideal unending cycle of judgment (“eggs of serpents hatch perpetually”). Animal imagery contrasts with restoration motifs in 11.6,7.



(6) Return to primordial chaos: וְנָטָה עָלֶיהָ קוֹרְתָהּ וְאַבְנֵי-בָהָהּ (34.11). The “line” (קו) was associated with righteousness and justice when applied to Israel (cf. 28.17). The same tools lead to a return of primordial chaos when applied to Edom.

(7) Breakdown of social order (34.12,13). Royalty has ended, in contrast with Davidic leadership (3.6; 7.14, 9.1-6).

(8) Nestles and thistles (wasteland) eternally found in Edom (סִיָּיִם קַמְּוֹשׁ וְחֹחַ 34.13a). Yahweh restores his land once full of thistles and thorns (27.2-5; cf. 5.1-7).

### ***Purpose***

(1) To teach Israel that Edom’s fate is the fate of all nations.

(2) To confirm prophecies in the “Book of Yahweh” דְּרִשׁוּ מֵעַל-סֵפֶר יְהוָה (34.16). A reference to 13.21-22 where the phrase “not one will be missing” (וְקָרְאוּ אֶחָת מִהֶנּוּ לֹא נִעְדְּרָה) indicates that all animals predicted for Babylon 13.21,23 would dwell in Edom.

### ***Instruments of Punishment***

Personified sword of Yahweh (34.5)

### ***Time of Punishment (Theological)***

“Day of Vengeance, Year of Repayment.”

(כִּי יוֹם נָקָם לַיהוָה וְשָׁנַת שְׁלוֹמִים לָרִיב צִיּוֹן)

## **7.13 Isaiah 37.28,29,32 [Is 37.21-35]**

Theme: Wrath of the Assyrian King against Yahweh is punished.

Text: Is 37.28,29,32

Literary Context: 37.21-35

Lexical Units:

(רָגַז), v.28

(רָגַז), v.29

(קָנָאָה), v.32

### **Syntactic Function:**

(1) וְשָׁבַתְךָ וְיָצֵאתְךָ וּבֹאֲךָ יִדְעָתִי וְאַתָּה הַתְּרַגְּזֶנִּי אֵלַי (1) “I know your sitting and your going and coming, and your raging against me.” רָגַז is the subject “your raging” (*hitphael, infinitive construct*) in the direct object clause (i.e., “I know your raging against me”, 37.28-29). *Thematic role in Punishment frame: Reasons for punishment.*

(2) יָעַן הַתְּרַגְּזֶנִּי אֵלַי וְשִׁאֲנִינָה עָלַי בְּאַזְנוֹי (2) “Because you rage against me and your arrogance has come up to my ears . . . .” רָגַז functions as the subject (*hitphael, infinitive construct*) giving the *reason* for Yahweh’s action: (37.29). *Thematic role in Punishment frame: Reasons for punishment (depicts offense).*

(3) קִנְיַת יְהוָה צְבָאוֹת תַּעֲשֶׂה זֹאת (3) “The zeal of Yahweh of Host will accomplish this.” קִנְיַת is a construct that is the subject of the clause (37.32). *Thematic role in Punishment frame: Abstract/Emotional Instrument of Punishment.*

### **Synchronic Perspective:**

(1) The effect of merging two campaigns of Sennacherib together (701 BCE and 696-688 BCE) shows Isaiah’s word as immediately fulfilled.

(2) Angel who smites Assyria (37.36) fulfills the promise in 30.31.

(3) Victory over Assyria anticipates liberation from Exile (40-55).

### **Time/Author**

B2 Source: 37.9b-36 = Post-Exilic redaction.

### **Genre/Literary Forms**

Overall genre of 37.21-35 is a *prophetic judgment speech against an individual*. A *taunt song* (vv.22-29) and *salvation oracle* (vv.30-35) contribute to the overall purpose of judgment.

### **Punishment Frame**

#### **Agent of Punishment (Divine)**

(1) Yahweh, the God of Israel, answers because (אָשַׁר) Hezekiah prayed: (כֹּה־ יָהּ הַדְּבָר אָשַׁר־) (37.21); אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָשַׁר הִתְפַּלֵּאת אֵלַי אֶל־סִנְחֶרִיב מֶלֶךְ אַשּׁוּר (37.22). Reuse of terms in Yahweh’s response: ‘God of Israel’; הָרַפ, ‘mocking’ (37:4, 17) and גָּדַף ‘reviling, blaspheming’ (37:6) recycle terms within Hezekiah’s prayer. The reuse of terms indicates Hezekiah’s prayer is heard. However, as Beuken noted, the prayer of Sennacherib to Nisroch was unanswered.

(2) Yahweh, the Holy One of Israel is the object of Sennacherib's mockery (37.23). *אַת־מִי תִרְפֹּף וְגִדְפֹף וְעַל־מִי הָרִימוּתָהּ קוֹל וְתִשָּׂא מְרוֹם עֵינֶיהָ אֶל־הַקְדוֹשׁ יִשְׂרָאֵל*. Yahweh's double interrogative and response functions to indict Sennacherib.

(3) Yahweh who determines history and brings it to pass, not Assyria. *הֲלוֹא־שָׁמַעְתָּ לְמַרְחוֹק אוֹתָהּ עָשִׂיתִי מִיָּמִי קֶדֶם וַיִּצְרַתִּיהָ עֲתָה הִבֵּאתִיהָ וְתִהְיֶה לְהַשְׁאוֹת גְּלִים נָצִים* (37.26). Rabshakeh affirms that Yahweh sent him (36.10). In this way, 37.26 mocks Sennacherib who did not know Yahweh determined his role in history. Even Rabshakeh, the inferior servant, knows more than Sennacherib! The use of the "signs" (הָאוֹת) functions to convey the logic of "proof-from-prophecy" in 37.30, which was shaped by Deutero-Isaiah's perspective (41.21-29).

(4) Yahweh who knows everything about Sennacherib's activity and his raging. *וְשָׁבַתְךָ וַיִּצְאָתְךָ וּבּוֹאֶךָ יִדְעָתִי וְאֵת הַתְּרַגְּוֹנָךְ אֵלַי* (37.28). The *qatal* (יִדְעָתִי) emphasizes Yahweh's complete knowledge of Sennacherib's activities from "beginning to end." The logic of "knowledge as proof of control of history" is shaped by Deutero-Isaiah. Yahweh knows all. Therefore, he can redirect Sennacherib (37.29).

(5) Yahweh defends the Jerusalem *לִכְן כֹּה־אָמַר יְהוָה אֱלֹהֵי־מֶלֶךְ אֲשׁוּר לֹא יְבוֹא אֵלַי* (37.33). The promise is bracketed by an *inclusio* of Yahweh's name and his speech *יְהוָה* (כֹּה־אָמַר יְהוָה, v.33) and *נֹאֲמֵי־יְהוָה* (v.34). Yahweh defends the city for his sake (v.35).

(6) Yahweh controls Sennacherib like a domesticated horse: *(וְשָׁמַתִּי חֹזִי בְּאֶפֶס וּמִתְגִּי בְּשַׁפְתֶּיהָ וְהִשִּׁיבֶתִּיהָ בְּדֶרֶךְ אֲשֶׁר־בָּאתָ בָּהּ)* (37:29). Ironical twist: Assyria offered 2,000 horses to Judah for battle (36.8). Moreover, Sennacherib assumes he will ascend heavens in a chariot (37.24). However, Yahweh controls Sennacherib as a domesticated horse. Yahweh puts a bit in his mouth.

#### ***Agent of Punishment (Angel)***

*וַיִּצְאוּ מִלְאָךְ יְהוָה וַיִּכֶּה בְּמַחְנֶה אֲשׁוּר מֵאָה וּשְׁמֹנִים וּחֲמִשָּׁה אֲלָף* (37.36). Yahweh of Hosts commands the hosts of heaven. For this reason, his angel smites (נִכָּה) Assyria. The smiting inverting Assyria's smiting of Israel (10.24) and fulfills the promise of 30.31. The impotence of Sennacherib's agent (Rabshakeh) contrasts with the power of Yahweh's agent (angel/Isaiah).

#### ***Agent of Punishment (Human)***

Sons of Sennacherib (37.38) killed Sennacherib (691 BCE). This event occurs 20 years after the Isaiah prophecy. As Beuken notes, this occurs to show the immediate fulfillment of Isaiah's prophecy.

### ***Evaluee (Object of Punishment) = Reason for Punishment***

Three Assyrian speeches (36.4-10; 36.12-20; 37.10-13) escalate in blasphemy and contrast with Hezekiah's piety. The following reasons lead to punishment:

#### First Assyrian Speech

(1) First Speech (36.4-10) Rabshakeh depicts Sennacherib as a great king and belittles Yahweh's Davidic king (הַגָּדוֹל מֶלֶךְ אַשּׁוּר).

#### First Assyria Speech

(2) Rabshakeh depicts the speech of the Davidic king as worthless (אֶמְרֹתֵי אֶדְ- 36.5). Assyrian speech contrasts with the words and strategy (עֲצָה) of ideal Davidite king (11.2,4). Deutero-Isaiah affirms that Yahweh's plan (עֲצָה) is inviolable and rooted in Yahweh's speech (40.13; 55.11). Hezekiah's speech and plan anticipate Yahweh's speech and plan.

(3) Distortion of Yahweh's intent for centralized cult worship:

אֲשֶׁר הִסִּיר חֲזַקְיָהוּ אֶת־בְּמִתָּיו וְאֶת־מִזְבְּחֹתָיו וַיֹּאמֶר לַיהוָה וְלִירוּשָׁלַם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה (36.7)

(4) Equating trust in Yahweh to trust in Egypt:

וַאֲיֵךְ תָּשִׁיב אֹת פְּנֵי פֶתַח אֶתֶד עֲבָדֵי אֲדֹנֵי הַקִּטְנִים וְתִבְטַח לָךְ עַל־מִצְרַיִם לָרֶכֶב וּלְפָרָשִׁים (36.9)

(5) Distorting Yahweh's command:

וַעֲתָה הַמְּבַלְעָדִי יְהוָה עָלֵי עַל־הָאָרֶץ הַזֹּאת לְהַשְׁחִיתָהּ יְהוָה אָמַר אֵלֵי עֲלֶה אֶל־הָאָרֶץ הַזֹּאת (36.10). Yahweh did not send Assyria to annihilate Israel but to plunder them (10.7).

#### Second Assyria Speech of Rabshakeh (36.12-20)

(6) Claiming that Yahweh is equal to other gods and cannot deliver (מִי בָכָל- 36.20). אֱלֹהֵי הָאֲרָצוֹת הָאֵלֶּה אֲשֶׁר־הִצִּילוּ אֶת־אֲרָצָם מִיָּדִי כִּי־יֵצֵא יְהוָה אֶת־ירוּשָׁלַם מִיָּדִי. Repetition of (נָצַל, 9x's in 36.14-37.12) results in Hezekiah's prayer for deliverance (38.6). The prayer triggers the fulfillment of prophecy for deliverance in 31.5. Deutero-Isaiah depicts deliverance as grounded in Yahweh alone (44.22).

(7) Depicting Sennacherib as the giver of fertile land

אֶל־תִּשְׁמְעוּ אֶל־חֲזַקְיָהוּ סִכִּי כֹה אָמַר הַמֶּלֶךְ אַשּׁוּר עָשׂוֹ־אֲתִי בָרַכָּה וַצָּאוּ אֵלַי וְאָכְלוּ אִישׁ־גִּפְנוֹ (36.16). Contrasts with Yahweh's ownership of the land.

#### Third Speech (37.10-13)

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### ***Instruments of Punishment***

Yahweh whose zeal accomplishes this (i.e., punish Assyria and restore Israel) (פִּי מִירוּשָׁלַם תִּצָּא שְׂאֵרֵי וּפְלִיטָה מִהָר צִיּוֹן קִנְיָת יְהוָה צְבָאוֹת תַּעֲשֶׂה-לָּאֵת) (37.32). Zeal is based on Yahweh's covenant relationship that compels him to act.

### ***Time of Punishment (Theological)***

Punishments are depicted as occurring immediately despite a time lapse of 20 years, as Beuken noted. Depicts immediate fulfillment of prophetic word.

## **7.14 Isaiah 41.11 + 45.24 (Is 41.8-16; Is 45)**

Theme: Men of wrath who oppress Israel will disappear

Text: Is 41.11

Literary Context: Is 41.8-16

Lexical Units: (תָּרָה), v.11

### ***Syntactic Function:***

(הֵן יִבְשׁוּ וְיִכְלְמוּ כָּל הַנִּזְחָרִים בָּךְ) “Behold, all those incensed against you will be put to shame...” (41.11) הַנִּזְחָרִים (*qotel*) functions as the subject of the clause. *Thematic role in Cause Emotion frame: Depiction of Manner of Causing emotion.*

***Synchronic Perspective:*** Disappearance of foes of wrath (Babylon) is the theme of 41.11 and (45.24). The promise is substantiated by placing the text after Is 36-39, which gives a tangible expression of enemies disappearing from Judah. A partial fulfillment of the promise is experienced in the Cyrus event, which leads to the disappearance of the הַנִּזְחָרִים in (45.22). The ultimate fulfillment is experienced in the disappearance of foes in 27.2-5.

### ***Associated Lexical Terms***

(אֲנָשֵׁי רִיבָה) “Men of your contention” (רִיב)

### ***Time/Author***

Deutero-Isaiah

### ***Genre/Literary Forms***

*Salvation oracle:* Encouragement to not fear (vv.10-13b); Reason to not fear (vv.10a,13).

### ***Cause Emotion Frame***

### ***Agent (Causing the Emotion)***

Yahweh is “First and Last” (אֶהְיֶה רִאשׁוֹן וְאַחֲרֵיכֵם אֲנִי-הוּא) in v.4. The self-identifying pronoun occurs four times (vv.2,13,14). The first-person Yahweh occurs 19 times. This establishes the supremacy of Yahweh in the Cyrus event.

### ***Experiencer (of Emotion)***

“Israel,” “Jacob,” “Seed of Abraham,” “Taken from ends of the earth,” “My Servant”(v.9).

### ***Manner (how Emotion of Assurance is Caused)***

(1) Yahweh contrasts the disappearance of men enraged at Israel with the appearance of Israel as his servant. He also declares the non-existence of Babylonian gods (וְאֵתֵהּ יִשְׂרָאֵל עֲבָדֶי, v.8); (יַעֲקֹב אֲשֶׁר בְּחֶרְתִּידָהּ, v.8); (עֲבָדֵי-אֱלֹהֵהּ, v.9). [Chart 5.2]. The disappearances of Israel’s foes are associated with the disappearance of Yahweh’s foes. The theme is extended to the entire cosmos in 27.2-5 where Yahweh searches for foes. Both texts portray the absence of those who war against people (מִלְחָמָה, 27.4 // אֲנִשִּׁי מִלְחָמָהּ 41.12).

(2) Yahweh reaffirms the covenant with Abraham to his descendants in Exile (וְאֵתֵהּ יִשְׂרָאֵל עֲבָדֶי יַעֲקֹב אֲשֶׁר בְּחֶרְתִּידָהּ זָרַע אֲבְרָהָם אֲהִי, 41.8); (אֲשֶׁר הִסְוִקְתִּידָהּ מִקְצוֹת, 41.9). The promise reaffirms the identity of Israel but also alludes to Gen 12.1-3. Enemies disappear because of God’s promise to Abraham. The missional identity of servant implies a reversal of present experience.

(3) Yahweh reaffirms his presence with his people (עִמָּה-אֲנִי, 41.10,13). This echoes themes in 7.14; 8.8-10: Yahweh’s presence in Proto-Isaiah signaled both judgment on his people (Israel) and salvation (Judah). In Deutero-Isaiah, Yahweh’s presence signals salvation for all exiles (i.e., even those who do not believe, 42.20-25).

(4) Yahweh will shame and confound the (הַנִּזְחָרִים) “men of wrath.” (יִבְשׁוּ וַיִּכְלְמוּ, 41.11). The clause with two *yiqtol*s (יִבְשׁוּ וַיִּכְלְמוּ) forms a *hendiadys*, which is also used in 45.7, 24; 54.7. Legal overtones in the use of בּוֹשׁ and קָלָם underscore the measured justice of Yahweh.

## **7.15 Isaiah 42.13 (Is 42.10-13)**

Theme: Yahweh is praised for stirring up his zeal/fury as divine warrior.

Text: Is 42:13

Literary Context: Is 42.10-13

Lexical Units: (קנָאָה), v.13

**Syntactic Function:** (יְהוָה לִפְנֵי מַלְחָמָה יֵצֵא כְּאִישׁ מִלְחָמָה) “Yahweh as a warrior goes forth as a man of war; he stirs up his zeal” (42.13). קנָאָה functions as a direct object of יָעִיר and is used in a comparative grammar clause (i.e., as a man of war). *Thematic role in Judgment frame: Reason for Judgment [Positive Evaluation] of Yahweh // Yahweh = Depiction of Evaluatee.*

**Synchronic Perspective:** Yahweh is depicted as taking on the role of the Davidite in Proto-Isaiah. The hymn also responds to his commissioning of the servant (41.1-7), which results in praise from the entire cosmos.

**Time/Author**

Deutero-Isaiah

**Genre/Literary Forms**

Eschatological hymn of praise.

**Judgment Frame**

*The Communicator [Prophet] uses language in the written or spoken modality to convey his or her evaluation of the Evaluatee [Yahweh] to another person [Exiles].*

**Time (Historical)**

Babylonian Exile

**Communicator**

Deutero-Isaiah, the prophet.

**Addressee**

Exiles and living organisms are summoned to praise by being addressed in the second person imperative (שִׁירִי) v.10. This is followed by six *jussives*.

**Evaluatee**

Yahweh, the indirect object of imperative (לִיְהוָה, v.10).

**Medium**

*Eschatological hymn (vv.10-12) + announcement of salvation (vv.13-14)*

**Reason for Judgment (Praise)**

Five *yiqtol* forms express the reasons for the praise of Yahweh.



(1) Yahweh goes forth as a warrior: יְהוָה כְּגִבּוֹר יֵצֵא (42.13). Yahweh's name is fronted for emphasis. Images of the Davidic king are reapplied to Yahweh (אַל גִּבּוֹר, 9.6; 10.21).

(2) Yahweh stirs up his zeal as a warrior: קָנָאָה (42.13). קָנָאָה implies a response when something belonging to Yahweh has been violated. The passion is characteristic of the Davidite (9.6; 37.32). Trito-Isaiah uses the term to depict Yahweh's protection of the faithful (59.17; 63.15) The *yiqtol-hiphil* describes Yahweh stirring himself to war.

(3) Yahweh shouting; raising a battle cry of rage (גִּיּוֹעַ אֶרֶץ-יִצְרָיִחַ, 42.13). The particle (אֶרֶץ) phonologically associates with the lexeme for anger (5.25).

(4) Yahweh preforms like a warrior against his enemies (עַל-אֹיְבָיו יִתְגַּבֵּר, 42.13). Third person suffix implies that Israel's enemies have become Yahweh's foes. The *Instruments* used to punish Israel (9.6) have now become objects of wrath. Yahweh fighting alone anticipates Trito-Isaiah.

## 7.16 Isaiah 42.25 (Is 42.18-25)

Theme: Yahweh pours out wrath in Exile but Israel remains unresponsive.

Text: Is 42.25

Literary Context: Is 42.18-25

Lexical Units: (חֲמָה), (אֶפֶס), v.25

**Syntactic Function:** חֲמָה וְאֶפֶס (42.25) “And so he poured out upon him the burning heat of his anger and the might of his battle” חֲמָה וְאֶפֶס, a construct, functions as the indirect object of the verb יָשַׁף. *Thematic role in Punishment frame: Depicts Agent of Punishment // Punishment.*

### **Synchronic Perspective:**

(1) 42.20-25 shows the hardening decree of Is 6.9ff was still in effect during the Exile. People had not yet *understood* the purpose of Yahweh's wrath (cf. 6.9ff) [Chart 5.4]. However, Yahweh is exonerated as the cause of sin.

(2) The threat of land being burned in 6.13 is acknowledged as having been fulfilled in 42.25. This activates the context of the hardening decree.

### **Associated Lexical Terms**

חֲמָה (might) מִלְחָמָה (battle)

**Time/Author**  
Deutero-Isaiah

**Genre/Literary Forms**  
Disputation text

**Punishment Frame**

**Evaluated = Reasons for Punishment**

The descriptions of the Evaluated [Israel] express reasons for punishment. The prophet includes himself (v.24b):

(1) Israel is blind and deaf (וְהַעֲרִים // הַחֲרָשִׁים) (vv.18-20). The two vocatives are fronted to emphasize the spiritual condition of unresponsiveness. An *inclusio* structure (v.2 and v.24) associates responsiveness to Yahweh with obedience (שמע) to the *Torah* [Chart 5.6]. Yahweh is exonerated from being the cause of sin (cf. 6.9ff). *Yiqtol* forms (v.25) depict people still unwilling to obey [Chart 5.3].

(2) Israel confesses her sin (וְלֹא אָבִי בְּדַרְכֵי הַלּוֹד וְלֹא שָׁמַעְנִי בְּתוֹרָתוֹ, 42.24). The repetitive use of the third person emphasizes that Yahweh is the object of rebellion. Confession affirms that sin (חָטָא, “we sinned,” *qatal*) resulted in Yahweh’s pouring out the heat of anger (וַיִּשְׁפֹּךְ, *wayyiqtol*), in v.25.

(3) Israel was unwilling to walk in Yahweh’s ways (וְלֹא אָבִי בְּדַרְכֵי הַלּוֹד; וְלֹא שָׁמַעְנִי בְּתוֹרָתוֹ, 42.24). Inversion of word order in the first clause emphasizes Israel’s unwillingness to walk in Yahweh’s paths. Along with 28.12 and 30.9, Is 42.25 is shaped by deuteronomistic ideology. Both Deutero-Isaiah and pre-exilic Isaiah blame hardening on Yahweh. Deutero-Isaiah exonerates Yahweh. The blind do not want to see the path (42.24) [Chart 5.4]. In Proto-Isaiah, walking with Yahweh implies turning from false political alliances (8.11; 30.11) and occult practices. Deutero-Isaiah corresponds walking in Yahweh’s paths with holiness (35.8). Trito-Isaiah condemns cultic practices as “false ways” that provoke wrath (58.2). The hardening decree is still perceived to be in effect in Post-Exilic times. However, the decree appears to be partially understood (63.17-18; 64.4-8). Now, the decree functions to substantiate eschatological prayer for a theophany.

(4) Israel’s unresponsiveness leads to its present failure as the agent of Yahweh (שָׁלַח, *yiqtol* in v.19). Yahweh’s plan breaks down. Synchronically, everything in the Book of Isaiah that Yahweh sends (שָׁלַח) is obedient. This serves to make Israel’s disobedience look far worse.

### ***Agent (Divine) of Punishment***

(1) Yahweh gave Israel to the plunderer and Jacob to the spoiler (מִי־נָתַן לַמְשׁוֹסָה יַעֲקֹב וְיִשְׂרָאֵל לְבִזְזִים הֲלוֹא יְהוָה, 42.24). The *qatal* form sets the context of Yahweh's action in the past (i.e., Exile).

(2) Yahweh poured out the heat of his anger, might of his battle and violence of war (וַיִּשְׁפֹּךְ עָלָיו חֲמָה אָפוֹ וַעֲזֹז מִלְחָמָה, 42.25) The *consequential wayyiqtol* links Yahweh's pouring out of wrath to *Torah* disobedience. The "heat of his anger" (חֲמָה אָפוֹ) // "strength of war" (וַעֲזֹז מִלְחָמָה) is poured put. Once heat and war is poured out, Yahweh no longer controls wrath.

### ***Agent (Human) of Punishment***

Implied: Babylon

### ***Results (of Punishment)***

(1) The people in 42.22 are: עַם־בְּזוּז (qotel, passive) "robbed;" וְשֹׁסִי (qotel, passive) "plundered;" הִפְּחָ בְּחֹרִים (infinitive) "trapped in holes;" וַיִּבְרְתִּי בְּלָאִים (qatal, passive) "hidden in prisons;" הָיוּ לְבִזָּה (qatal) "have become prey;" וְאֵין מַצִּיל מִשָּׁפָה (qotel, active) "no one to rescue from plunder;" וְאֵין־אֶחָד (qotel + imperative) "no one saying: 'be restored!'" Israel's plundering has pre-figured Judah's plundering (8.1).

(2) War "burnt [him] up." (וַתִּלְהַטְהוּ מִסִּבִּיב, wayyiqtol, 42.25). The burning of the land emphasizes the fulfillment of punishment decreed in 6.13. Yahweh's wrath is detached.

### ***Purpose of Punishment***

(1) To magnify Yahweh's *Torah* for the sake of his righteousness (וְהָיָה חֵפֶץ יְהוָה לְמַעַן צִדְקוֹ יִגְדִּיל תּוֹרָה וַיִּאֲדִיר (חֵפֶץ), 42.21). Yahweh takes pleasure (חֵפֶץ) in the extension of his *Torah* and the commission of the servant (49.4). In contrast, people take pleasure (חֵפֶץ) in their ways (42.25).

(2) The purpose of the Exile was didactic (וְלֹא יָדַע וַתִּבְעֶרְבֶּן וְלֹא־יָשִׁים עַל־לֵב, 42.25). This purpose contrasts with Yahweh's purpose of pouring wrath on foreign enemies. He intends for his enemies to be annihilated.

## **7.17 Isaiah 47.6 (Is 47.1-15)**

Theme: Yahweh's wrath at his people led him to hand them over to Babylon for punishment. However, Babylon abused her role as *Agent*. This abuse provoked Yahweh to wrath and results in Babylon's destruction.

Text: Is 47.6

Literary Context: Is 47.1-15

Lexical Units: (קצף), v.6

**Syntactic Function:** (קצפתי על-עמי חללתי נחלתי ואתגם ביגדך) “I was enraged with my people, I profaned my heritage and gave them into your hand . . . but you showed no mercy” קצפתי (*qatal*, stative verb). Yahweh's rage resulted in giving his people into “their hand.” *Thematic role in Punishment frame:* depicts emotional *Circumstances* which led Yahweh to punish Israel and Babylon.

**Synchronic Perspective:** Reapplication of themes in Is 13-23 [and Jer 50-51 [Chart 5.7]. Forty words appear in 47 that occur nowhere else in Isaiah.

- (1) The humiliation of Babylon follows humiliation of her gods in 46.
- (2) Promised deliverance in 46-47 is fulfilled in the collapse of Babylon in 48.
- (3) Babylon's widowhood and loss of children are a foil for depicting Zion's marriage renewal to Yahweh and population growth (54).
- (4) Babylon as virgin contrasts with Zion as a virgin in 49.14-26.

#### **Associated Wrath Lexemes**

חלל (“profane”)

נקם (“vengeance”)

#### **Time/Author**

Deutero-Isaiah during the Exile. Imperatives imply the text is written before the fall of Babylon in 539 BCE.

#### **Genre/Literary Forms**

*Taunt-song* functions as a *prophecy against a foreign nation* containing words of doom (vv.1-4); substantiation of the word of doom (vv.5-7) and; consequences of doom (vv.8-11).

#### **Punishment Frame**

#### **Results of Punishment**

Depictions of Babylon anticipate the result of punishment, inverting their present status.

- (1) Sit in the Dust with no throne, Virgin Daughter of Babylon // Daughter of the Chaldeans (רָדְיוּ וּשְׁבִי עַל-עָפָר בְּתוֹלַת בֵּת-בָּבֶל שְׁבִי-לְאֶרֶץ אֲיוֹ-כְפָא בֶת-כַּשְׂדִּים)

47.1); (בַּת־פְּשָׁדִים, 47.1,5). Babylon as virgin contrasts with virgin Zion (49.14-26).

(2) No longer called “tender” and “delicate.” (כִּי לֹא תוֹסִיפִי יִקְרְאוּלָהּ רַכָּה וְעֵנֶנָּה) (47.1) The word pair רַכָּה וְעֵנֶנָּה evokes the context of a curse. In contrast to Babylon, the restored community in the Post-Exilic period will enjoy luxuries (66.11).

(3) Take millstones and grind meal (קָחִי רִחִים וְטָחֲנִי קֶמֶחַ, v.2). The queen-virgin becomes slave worker.

(4) Strip naked (תִּגְלֵ עָרוֹתֶיהָ גַם תִּרְאֶה; 47.2, גְּלִי צִמְתָּהּ חֲשָׁפֵי־שֹׁכֶל גְּלִי־שֹׁק עֲבָרֵי נְהָרוֹת) (47.3). Sexual organs exposed: the slave is offered for public. This is in contrast with Babylon’s belief that she could not be seen by anyone (v.10).

(5) Sit in silence; Go into the darkness, Daughter of the Chaldeans, mistress of the kingdoms (שְׁבִי דוֹמָם וּבְאֵי בַחֲשָׁךְ בַּת־פְּשָׁדִים כִּי לֹא תוֹסִיפִי יִקְרְאוּלָהּ גְּבֵרַת) (47.5, מִמְּלָכוֹת) (47.7). From humiliated virgin to humiliated “mistress of kingdoms.” Adjectives of “might” contrast with the Davidic king (גֹּר, 9.5; 10.21) and with Yahweh (42.13). Yahweh alone has control of kingdoms (43.10,51.6), not mistress Babel.

(6) Lover of pleasure, secure in herself (וְעֵתָהּ שָׁמְעִי־זֹאת עֲדִינָהּ הַיּוֹשֶׁבֶת לְבֶטַח) (47.8).

(7) Proud in her posterity (לֹא אֵשֶׁב אֶלְמָנָה וְלֹא אֲדַע שָׂכוֹל) (47.8). Her children (i.e., vassal states) will never be taken from her.

(8) Self-deification (אֲנִי וְאֶפְסִי עוֹד; 47.8; אֲנִי וְאֶפְסִי עוֹד, 47.10). The “I” that Yahweh uses describes his claim to exclusivity that Babylon usurps (45.5,6,14,18,21,22; 46.9).

(9) Sorceress is attempting to manipulate her security (vv.9,12,13). Incantations (כַּשְׁף) and spells (חֹכֶר) attempt to secure her plans (עֲצָה) that do not stand (v.9). This is in contrast with Yahweh’s counsel that alone stands (40.26,31). Babylon’s sorcery was incapable of leading her into knowledge about “latter things” (v.25).

(10) Led astray by her wisdom and knowledge (הִקְמַתָּהּ וְדַעְתָּהּ הִיא שׁוֹבְבָתָהּ) (47.10)

### ***Reasons for Punishment (Specific)***

Babylon violated Yahweh’s intent. Yahweh’s punishment of Judah was temporary. Babylon sought to destroy posterity. The two parallel *qatal* clauses in v.6, (חִלְלִיתִי נְחֻלָּתִי // קִצַּפְתִּי עַל־עַמִּי), underscore the temporary nature of Yahweh’s wrath. The use of קִצַּף and חָלַל are both associated with temporal states, not extermination. Defilement could be reversed.

(a) Babylon showed no mercy (לֹא-שָׁמַתָּ לָהֶם רַחֲמִים, 47.6). This contrasts with the expectations of Yahweh associated with קֶצֶף, which entails mercy (54.7).

(b) Babylon placed an exceeding heavy yoke on the aged (עַל-יָמָיו הִכְבִּדְתָּ עָלָיו, 47.6). The pattern of punishing Babylon for overstepping Yahweh's intent follows the same logic that led to Yahweh to punish Assyria (10.5ff).

### ***Agent (Divine) of Punishment***

First person pro-forms for Yahweh are used six times in 47.6 alone.

(1) Yahweh announces he will take vengeance and spare no one. (נָקָם אֶקֶחַ וְלֹא אֶפְגַּע אֶחָד, 47.3). The text gives emphasis to Yahweh's immediate commitment (*yiqtol*) to vindicate Israel as redeemer (גָּאֹל, v.4).

(2) Our Redeemer, the Lord of Hosts, the Holy One of Israel (גָּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קָדוֹשׁ יִשְׂרָאֵל, 47.4) The community confesses Yahweh's ability to take vengeance (v.3) as "our redeemer" (גָּאֲלֵנוּ). Redemption conveys covenant loyalty in both Deutero and Trito-Isaiah (41.44; 61.4). Trito-Isaiah shifts the objects of divine redemption from ethnic Israel to the faithful from any nation. The emphasis on the name of Yahweh underscores his personal attachment to fight enemies when unleashing wrath.

### ***Circumstances (Leading to Yahweh's Wrath)***

Yahweh's rage at his people (קָצַףְתָּ, *qatal*) led him to hand over his people to Babylon (v.6). Babylon violated Yahweh's intent.

### ***Instrument of Punishment***

Evil (רָעָה) is the instrument of punishment. Evil is personified (v.11). The *weqatal* וּבָא presents a *rhetorical future* of certainty and is followed by two *weyiqtol*s (וְתִבָּא, וְתִפֹּל). Evil will "fall" (נָפַל) and cannot be charmed away, despite the many sorceries. The futility of charming 'evil' always is indicated by three *negative yiqtol* clauses. Evil was also an instrument of wrath in 9.17.

### ***Punishment and Results***

(1) Loss of posterity/widowhood (v.9) is a reference to vassal states that contrasts with Zion which enjoys population explosion (54).

(2) Fire with no one to deliver (v.14). A complete reversal of Babylon's relationship with the nations is expressed. The *negative yiqtol* depicts that no former client will ever come to Babylon's rescue (לֹא-יִצִּילוּ). Expressions of Israel's captivity with no one to deliver from Assyria (5.29) now describe Babylon!

### ***Purpose of Punishment***

Vindicate Israel as Redeemer.

### ***Time (Theological)***

In a single day (רָגַע בְּיוֹם אֶחָד); Suddenly.

## **7.18 Isaiah 48.9 (Is 48.1-11)**

Theme: Yahweh tempers his wrath for the sake of his name and to preserve Israel's posterity.

Text: Is 48.9

Literary Context: Is 48.1-11

Lexical Units: (אָ), v.9

***Syntactic Function:*** (לְמַעַן שְׁמִי אֶצְרֶיךָ אֲפִי וְתִהְיֶה לִּי אֶחָטָם לְךָ לְבִלְתִּי הַכְרִיתָּךְ, 48.9) “For the sake of my Name I defer my anger, and for [the sake] of my praise I bridle [my anger] so that you will not be cut off.” אֲפִי functions as the direct object of the verb אֶצְרֶיךָ (“defer”). Within the clause, the reason for deferring and “bridling” (אֶחָטָם) wrath is for the sake of Yahweh's name. *Thematic role in Judgment Direct-Address frame:* depiction of *Communicator*.

### ***Synchronic Perspective:***

(1) 48.8: Variation on hardening decree in Is 6.9ff. Yahweh keeps Israel from knowing future because Israel abuses foreknowledge.

(2) Is 48 fulfills the promise of Babylon's destruction in Is 13-14 and 46-47. The intent of 48.1-11 is to encourage Israel to flee from Babylon.

(3) Being rescued from Assyrian wrath (8.5-8) has not produced spiritual responsiveness (48.1) during the Exile

### ***Time/Author***

Deutero-Isaiah v.1-11; Post-Exilic editor of v.10.

### ***Genre/Literary Forms***

Disputation (vv.1-11) followed by trial speech (vv.8-15).

### ***Judgment Direct-Address Frame***

A *Communicator* [Yahweh] judges the *Addressee* [Israel] and then communicates that appraisal directly to the *Addressee*. The judgment is given for a particular *Reason* [Israel did not attribute the liberation from Babylon to Yahweh].

### **Communicator**

יהוה (Yahweh).

(1) In contrast to Israel who does “not hear” (שָׁמַע) and does “not know” (יָדַע, *qatal* v.8a), Yahweh knows both the obstinacy (מִדַּעְתִּי כִי קָשָׁה אָתָּה, v.4) and treachery (v.8b) of his people. Yahweh knows Israel will abuse foreknowledge. Therefore, he prevents them from knowing about liberation from Exile (v.8). This is a variation of the hardening decree. In 42.20-25, Israel could not know because they did not want to know his ways.

(2) Yahweh tempers his anger for the sake of his Name. Two *yiqtol* verbs (אֶאְרִיךָ and אֶחָסֶם, v.6) indicate the action in the present. The destruction of Israel’s posterity (לְבִלְתִּי הַכְרִיתָהּ) would constitute the pollution of his name. In contrast, Yahweh’s annihilation of the Assyrian or Babylonian posterity glorifies his name (Is 13-14; 47). If Yahweh’s anger (אַף) is not restrained, it would run like a wild, undomesticated horse. Yahweh removes himself from circumstances leading to the destruction of posterity. This parallels his refusal to travel with his people after the act of idolatry in Ex 33.

(3) Yahweh smelted (*qatal*, צָרַפְתִּיהָ) his people in the furnace of affliction, not in the silver refinery. The Post-Exilic editor implies that the “purging” in Exile failed in its intent (v.10). Silver was not produced.

### **Addressee = Reason (for Judgment Evaluation)**

(1) House of Jacob (בֵּית־יַעֲקֹב) (48.1): The vocative is in apposition to three clauses introduced by three passive clauses: הַנִּשְׁבָּעִים, הַנִּקְרָאִים, הַנִּשְׁבָּעִים (*qotel, niphal*) (v.1). They are as follows:

(a) Called by the name “Israel”; Those who “come from the waters of Judah” (וְהַנִּשְׁבָּעִים בְּשֵׁם יְהוָה וְהַנִּקְרָאִים בְּשֵׁם יִשְׂרָאֵל וְהַנִּשְׁבָּעִים בְּשֵׁם יְהוָה, 48.1). Coming from waters refers to the waters of Assyria as judgment (8.5-8). Israel came out of judgment.

(b) The One who swears falsely by the Name of Yahweh, by the God of Israel (וְהַנִּשְׁבָּעִים בְּשֵׁם יְהוָה וּבְאֵלֵי יִשְׂרָאֵל יִזְכְּרוּ לֹא בְּאֵמֶת וְלֹא בְּצִדְקָה) (48.1b). The *qotel* (הַנִּשְׁבָּעִים) followed by the *yiqtol* (יִזְכְּרוּ) indicates the present manner in which Israel self-identifies. Lack of righteousness functions as *inclusio* in v.1 and v.18 to emphasize false piety.

(c) Falsely relying on their identification with Zion (כִּי־מַעִיר הַקֹּדֶשׁ נִקְרָא וְעַל־זֵי, 48.2). אֵלֵי יִשְׂרָאֵל נִסְמְכוּ יְהוָה צְבָאוֹת שָׁמוֹ.

(2) A stubborn people that attribute Yahweh's acts of liberation to idols (וְאֵלֵי לֹא־יִצְאֻ בְּטָרִם תְּבוּאָה, 48.4; מִדַּעְתִּי כִי קָשָׁה אָתָּה וְגִיד בְּרִזְלִי עֲרִפָּה וּמִצְחָה נְחוּשָׁה) (48.5). The *infinitive* followed by the nominal clause provides the logical basis for Yahweh's action of predicting



the future in v.5. The allusion to the golden calves incident is made: Just as Israel attributed the Exodus from Egypt to the golden calves, the exiles would attribute their liberation to idols. Yahweh learns from his past, but Israel does not learn from her past!

(3) Israel is treacherous and called a rebel from birth (כִּי יָדַעְתִּי בְּגֹד תִּבְגֹּד וּפִשָּׁע (בְּגֹד תִּבְגֹּד) מִבֶּטֶן קָרָא לָהּ, 48.8). The infinitive absolute followed by a *yiqtol* (תִּבְגֹּד) emphasizes the degree of Israel's present unfaithfulness by repeating the verbal idea. Yahweh chose to make his name glorious in the liberation from Exile. Fail to acknowledge the "Name" constitutes treachery. Trito-Isaiah depicts a reversal in what Israel is called (58.12; 61.3).

### 7.19 Isaiah 51.13,17,18,20,22 (Is 51.13-22)

Theme: Yahweh encourages the exiles not to fear because the wrath of the oppressors and his own wrath has come to an end. The exiles have drunk from the "cup of Yahweh's wrath". Now, Yahweh's "cup of wrath" will be given to Babylon.

Text: Is 51.13,17,18,20,22

Literary Context: Is 51.9-23

Lexical Units: (חֶמָה) used 5 x's vv.13,17,20,22

#### ***Syntactic Function:***

(1) כִּלְ-הַיּוֹם מִפְּנֵי חֶמַת הַמַּצִּיק כְּאֲשֶׁר כּוֹנֵן לְהַשְׁחִית (51.13) (i.e., have you forgotten about your Maker . . . and fear all day long "from the face of burning rage of the oppressor when he sets out to destroy?"). The construct (מִפְּנֵי חֶמַת) provides the *reason* for fear. *Thematic role in the Cause Emotion frame: depiction of Experiencer (Israel currently experience fear).*

(2) וְאַיֶּה חֶמַת הַמַּצִּיק (51.13) "and where is the burning rage of the oppressor?" חֶמַת הַמַּצִּיק is the subject of the clause. *Thematic role in the Cause Emotion frame: The rhetorical question functions to depict the Manner in which Yahweh helps Israel not to fear.*

(3) אֲשֶׁר שָׁתִית מִיַּד יְהוָה אֶת-כּוֹס חֲמָתוֹ (51.17). "Stand up! Jerusalem . . . you who have drunk from the hand of Yahweh the cup of his fury." אֶת-כּוֹס חֲמָתוֹ functions as the direct object of verb שָׁתִית. *Thematic role in the Cause Emotion frame: Manner in which Yahweh helps Israel not to fear.*

(4) (הַמְלָאִים הַמִּתְיָהוּה) (51.20) “[sons] are full of the fury of Yahweh” (הַמְלָאִים הַמִּתְיָהוּה) functions as the subject in the direct object clause. *Thematic role in the Cause Emotion frame: Depiction of Experiencer’s sons (i.e., dead).*

(5) (אֶת־קִבְּעַת כּוֹס חֲמָתִי לֹא־תוֹסִיפִי לְשָׁתוּתָהּ עוֹד) (51.22) “[I have taken...] from your hand . . . the cup of my wrath, you shall drink of it no more.” *Thematic role in the Cause Emotion frame: Depicts the Manner in which Yahweh helps Israel not to fear.*

### ***Synchronic Perspective***

(1) The call for Zion to rise from the dust contrasts with the call to Babylon to sit in the dust (47). Babylon does not have a throne (כִּסֵּא) but she does have a cup (כּוֹס) of wrath.

(2) As of 48, the threat of Babylon is now over. Is 51 persuades the exiles that a new day has dawned.

(3) Zion’s complaint that Yahweh forgot them (49.14,15) is now resolved (51.13).

(4) “Where is the rage of the oppressor?” (51.13) reasserts that the promise in 41.10-13 is fulfilled. The question also anticipates the complete removal of oppressors in 27.2-5.

(5) The description of “no one to deliver” (51.18) was applied to Israel in 5.29,30. Israel’s experience of wrath anticipated Judah and Babylon’s experience of “non-deliverance.”

(6) The text of 40.1,2, depicting the “double comfort” of Yahweh, resolves the tension of the “dual calamity” of the Exile (שְׁתֵּי־מַלְאָכָה, 51.20). The duplicated first person pro-form (51.12) anticipates the double comfort of Yahweh (40.1,2).

### ***Associated Wrath Lexemes***

(נָעָרָה) v.20; (תִּרְעַלָּהּ) v. 20

### ***Time/Author***

Deutero-Isaiah / Exilic context after threat is over

### ***Genre/Literary Forms***

Salvation oracle. The “do fear-not” theme is substantiated by two noun clauses (v.12a; v.15a) employing a *qotel* depicting Yahweh as Creator (vv.9b,12,13,15). The oracle responds to the lament of Zion in vv.9-11.

**Cause Emotion Frame:**

“Do not fear!”

**Experiencer (of Fear)**

Zion/Jerusalem (vv.11,16,17) depicted in the following way:

(1) Presently forgetting Yahweh, their Maker (וַתִּשְׁכַּח יְהוָה, 51.13). The *wayyiqtol consecutive* (וַתִּשְׁכַּח) condemns the people of Zion for forgetting (שָׁכַח) Yahweh as the maker. The text inverts the claim Zion made in 49.14,15.

(2) Continually fearing the oppressor (וַתִּפְחֹד תָּמִיד כָּל־הַיּוֹם מִפְּנֵי חֲמַת הַמִּצִּיק בְּאַשְׁרֵי, 51.13b). The *wayyiqtol consecutive* (וַתִּפְחֹד תָּמִיד) is a response from those who receive expressions of Yahweh’s wrath (2.10; 19.16-17) but fear should not characterize the covenant people who experience a crisis (7.4,9; 10.27-32). Deutero-Isaiah affirms that the end of Exile results in a resolve to not fear (פָּחַד, 12.1). The promised disappearance of “men of wrath” in 41.10-13 is reasserted.

(3) Being bowed down (אֲשֶׁר־אָמְרוּ לְנַפְשׁוֹ שָׁחִי וְנִעְבְּרָה וְתִשְׁמִי, 51.14; מָה־רַ צָעָה, 51.23). The *qotel* form in v.14 depicts the exiles as presently bowed down. In 51.23, however, depicts similar events in the past context. Liberation is so recent that it has not been felt. Babylon is told to sit in the dust; Israel is called to rise (cf. vv.17-23; cf. 47).

(4) The exiles have drunk from the cup/bowel of Yahweh’s wrath. (אֲשֶׁר שָׁתִית מִיַּד יְהוָה אֶת־כּוֹס חֲמַתוֹ אֶת־קַבְּעַת כּוֹס הַתְּרַעְלָה שְׁתִּית מִצִּית, 51.17b) (עֲנִיָּה) (שָׁתִית) and depict drinking the “cup.” The hand (יָד) that threatened wrath in Israel (5.25, 9.7,16,20; 10.4) is now extended to Babylon.

(5) None to guide the exiles because sons are full of wrath (חֲמַת) and rebuke (נִעְרָת) (vv.18,20). The death of sons is implied. As a result, the *qotel* forms (מִחֲזִיק, מְנַהֵל) in v.18 depict no one presently available to help the “fallen mother.” The description of “no one to deliver” was first applied to Israel in 5.29,30. The *qatal* forms (עָלְפוּ שְׂכָבֵי) in v.20 show the consequences of wrath/rebuke in their entirety (v.20). The allusion to youth who have fainted (עָלָף) contrasts with Deutero-Isaiah’s offer to trust in Yahweh, who does not “faint” (40.31; 48.28-31).

(6) Experienced devastation, destruction, famine and sword with none to comfort (שָׁתִים) הִנֵּה קִרְאֵתִי מִי יָנִיד לִי הָשִׁד וְהַשָּׁבֵר וְהָרָעַב וְהַחֲרִב מִי אֲנַחֲמֻהּ (51.19) The dual calamity (שָׁתִים) of the Exile consists of two-word pairs, namely: הָשִׁד וְהַשָּׁבֵר // וְהָרָעַב וְהַחֲרִב. The calamities stand in the center of the chiasm that begins (v.17) and ends (v.20) with the theme of Yahweh’s fury (חֲמַת־יְהוָה).

The text of 40.1,2, depicting the double comfort of Yahweh, resolves the tension of the dual calamity of the Exile (שְׁתֵּימָּה) 51.20.

### ***Agent (Depiction of Yahweh) and Means of Causing the Emotion***

(1) Yahweh who comforts you (אֲנֹכִי אֶנְחֶמְכֶם, 51.12). The double first person pro-form anticipates the double comfort of Yahweh (40.12). The *Means* of comforting is depicted with *qotel* forms expressing the present creative acts of Yahweh (נוֹטֶה שְׁמִימִם וְיִסַּד אֶרֶץ). These forms function to substantiate promise of vv. 11-16. The double first person pro-form echoes the double comfort of Yahweh (40.12).

(2) Yahweh who stirs up the sea (וְאֶנְכִי יַהֲנֶה אֶלְהֵיָהּ רֹגֵעַ הַיָּם וַיַּהַמּוּ גִלְיָו יַהֲנֶה צָבָאוֹת, 15a). The noun clause substantiates the promise in vv.11-16. The *qotel* form (רֹגֵעַ) depicts Yahweh presently stirring up/drying up the sea (i.e., shortening the distance from Babylon to Zion). This act sustains the hope of Yahweh's triumph over primordial chaos. However, the chaos of Exile reappears again in Trito-Isaiah. The sea monsters need to be subdued again (59.9,10) in a cyclical battle!

(3) Yahweh's creative power (vv.15,16b) brackets the election of his people: the *wayyiqtol* (וָאָשִׁים דְּבָרִי בְּפִיָּךְ) "I put my word in your mouth" is followed by a *waw+qatal* (וּבְצִלְ יָדִי) "and I hid you in my hand" (v.16a). In this way, the commission of the servant, who speaks Yahweh's words, stabilizes the cosmos. This vision functions to reassure Israel in her mission as the Servant of Yahweh.

### ***Means of Causing Emotion (Acts of Yahweh)***

(1) Yahweh assures Israel that Babylon will not destroy its posterity. The wrath of the oppressors attempts to destroy (שָׁחַת) the posterity of Israel. Yahweh nullifies the attempts in the same way he dealt with Assyria (כָּאֲשֶׁר). Babylon's purpose (כִּנּוּן) will not be established but Yahweh's intent will stand forever (2.2; 14.21; 30.33; 45.18; 62.7). Deutero-Isaiah sustains the vision of Zion not being destroyed (48.9-10). Trito-Isaiah expands the population explosion to other ethnicities. The absence of the fury of the oppressor who destroys (שָׁחַת) depicts eschatological promises (11.9; 65.25).

(2) Yahweh announces that the time of wrath has passed. The exiles have drunk (*qatal*, שָׁתִיתָ) from a cup of Yahweh's wrath (אֶת־כּוֹס הַחֲמָתְךָ, vv.17, 23). The use of the same term for wrath (חֲמָה) describes the fury of the oppressors and the fury of Yahweh (vv.12-13). If the cup of wrath is empty, there is no more for Israel to drink! There is no need to fear what does not exist (cf. 29.7).

(3) Yahweh pleads the cause of his people (וְאֵלֶיךָ יְהוָה וְאֶלֶיךָ יִרְיֵב עִמּוֹ, 51.22a). The *yiqtol* (יִרְיֵב) uses the legal metaphor to depict Yahweh as presently contending against the oppressors of his people.

(4) Yahweh takes the bowl of wrath from Israel and gives it to the oppressors (51.22). The *qatal* (לָקַחְתִּי) expresses a certain *rhetorical future*. Israel will no longer drink of the cup of wrath (לֹא-תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד). Babylon has no throne (כִּסֵּא) but she does have a cup (כּוֹס).

## 7.20 Isaiah 54.8,9 (Is 54.1-17)

Theme: Yahweh's rage has ended, and his mercy has been extended. He swears to no longer be enraged with Israel.

Text: Is 54.8,9

Literary Context: Is 54.1-17

Lexical Units: (לָצַף) 2x's vv.8-9

### *Syntactic Function:*

(1) (בְּשֹׁפָרִים, 54.8) “In overflowing rage, I hid my face” (בְּשֹׁפָרִים) is a prepositional clause. It depicts the *Manner* in which Yahweh hid his face. *Thematic role in the Cause Emotion frame*: expresses the *Manner* in which Yahweh helps Israel not to fear: he announces that his rage was a past event. Now he extends mercy.

(2) (כֵּן נִשְׁבַּעְתִּי מִקֶּצֶר עֲלֶיךָ וּמִגֵּעַר-בָּךְ, 54.9) “Thus, I have sworn to not be enraged with you” (מִקֶּצֶר עֲלֶיךָ) depicts the *Manner* in which Yahweh swore (i.e., “as I swore that waters of Noah . . .”). *Thematic role in the Cause Emotion frame*: expresses the *Manner* in which Yahweh helps Israel not to fear.

### *Synchronic Perspective*

(1) Spousal abandonment alluded to in 49.14-26 and 50.1 is echoed in the theme in 54.4,5. The Exile was not a permanent divorce.

(2) Lexical parallels between the “suffering servant” text (52.13-53.12) and 54 describe the population explosion in balancing ways: As Alonso-Schökel noted, in 54.1 Zion (feminine) gives birth to children. In 53.10, the servant (masculine) has descendants. In contrast, Babylon loses children (i.e., vassal states, cf. 47).

(3) Images of the Assyrian invasion of Israel as a flood are used to depict the experience of the Exile. The temporary nature of Assyria's wrath anticipates the near deliverance from Babylon's wrath.

(4) The text of 8.17, that describes how the prophet waits for Yahweh who hides, is resolved in 54.8.

### ***Associated Wrath Lexemes***

(רָעַר), “rebuke”

### ***Time/Author***

Deutero-Isaiah / Exile

### ***Genre/Literary Forms***

*Salvation oracle* containing a *hymn of praise* (v.1); *promise of salvation* (v.4); and a *proclamation of salvation* (v.10).

### ***Cause Emotion Frame***

Cause Emotion Frame: “Do-not fear” (v.4); Joy.

### ***Agent = Means of Causing Emotion (Joy and Not-fearing)***

Yahweh is the Agent causing joy in the following way:

(1) Yahweh is creator, husband, and redeemer. Yahweh's role as creator is phonologically associated with his role as husband (בְּעֹלִיךָ rhymes with the adjacent *qotel*, “your maker,” עֲשִׂיךָ, 54.5). The image of redeemer (גָּאֵל) clarifies Yahweh's role as husband (i.e., he raises up children for barren Zion). Redemption and creation imagery merge in Trito-Isaiah as well: Yahweh marries the land (62.4,5).

(2) Yahweh is the “Holy One of Israel” (קִדְוֶה יִשְׂרָאֵל). The title extends prophecies of Isaiah to the Exilic period. Is 47 uses the title to introduce the judgment on Babylon. In 54 the title is associated with Yahweh as creator (54.5).

(3) Yahweh is the “God of the whole earth” (אֱלֹהֵי כָּל-הָאָרֶץ). The *hapax* phrase matches Yahweh's promise not to flood the entire earth. The title contrasts with Babylon's claim to rule the whole earth (13.5). As God of the whole earth, Yahweh can gather all the Jews in the diaspora for redemption and marriage.

### ***Experiencer (of Emotion)***

Zion/Jerusalem personified as a woman. Reversals of states discussed below indicate Zion's present experiences of divine wrath: (1) barrenness; (2) spousal abandonment; (3) Noah's Flood (4); life in a broken covenant.

### ***Means (of Causing Emotion)***

Depiction of the reversal of states generates the emotion of joy and reverses the experience of fear.

(1) Zion moves from barrenness and desolation (שׁוֹמֵמָה, v.1) to population growth (vv.1-3). Population growth escalates with Zion's possession of the nations in the tradition of the Conquest (v.3). The sequence in 54.3 is as follows: (תַּפְרָצִי) *yiqtol* + (נִשְׁמֹות) *qotel* + (יִשְׁיבוּ) *yiqtol*. This sequence sets the promise in the immediate future. The depiction of desolate Zion (שׁוֹמֵמָה) carries forward the decree of hardening from 6.11-13 (cf. 1.17; 5.8,9). The decree of hardening was lifted at the end of Exile when the period of desolation was over. However, Trito-Isaiah reactivates the decree of wrath and expresses the desire of the community to pray.

(2) Zion moves from temporary (בְּרִגָּע, v.7) spousal abandonment depicted with the *qatal* (עֲזַבְתִּיָּהּ v.7; הִקְטַרְתִּי, v.8) to the state of being remarried (קִרְאַהּ, v.6). The result of remarriage is depicted with six *yiqtol* forms (v.6). The antithesis of abandonment is great compassion (וּבְרַחֲמִים גְּדֹלִים, v.7), a unique characteristic of Deutero-Isaiah's thought (49.10). The theme of "gathering" (אַקְבְּצֶהָ) is used in Is 11.11-16 to depict the reversal of wrath themes in 5.26 (cf. 54.7). Remarriage implies the reversal of shame experienced by an abandoned spouse in v.4 (בּוֹשׁ // כָּלָם // הִפָּר). Jer 3.24,25 influences imagery in 54.4. In Trito-Isaiah the language of remarriage is applied to the land (62.4,5). Shame is reversed in 61.7. Both reversals in Trito-Isaiah are depicted in the original core (60-62) which was never fully idealized in subsequent texts.

(3) Yahweh hid his face (הִסְתַּרְתִּי) briefly in overflowing wrath (בְּשַׁעַף קֶזֶף, v.8) Describing Yahweh's rage as a flood indicates a burst of anger that overwhelms but then abates. The parallelism of "overflowing wrath" (קֶזֶף) with positive words such as רַחֲמִים ("compassion") and חֶסֶד ("covenant faithfulness") underscore that קֶזֶף is temporary and is used as a foil to describe Yahweh's mercy. 8.17, where the prophet waits for Yahweh who hides, is resolved here in 54.8.

(4) The Exile is compared to a flood. Yahweh announces the flood is over (v.9). The image of the flood (8.8,16) transfers descriptions of Assyrian judgment on Israel to Yahweh's judgment on Babylon. Emphasis is given to Yahweh's oath that the flood will not be repeated (וְשִׁבְעֵתִי, 2x's): Yahweh will not permit the waters to flood the earth again (מִיַּנְחָה עוֹד עַל־הָאָרֶץ); Yahweh swears not to be angry (לֹאֲצָר); He swears not to rebuke (וּמִגְעֹר־בָּהּ) his people. The word גָּעַר appears in parallel relationship with קֶזֶף in 51.20 (cf. 66:15). Rage (קֶזֶף) is momentary but always reappears as a sudden burst of anger (i.e., like a flash flood). Noah's repopulation of the earth after the

flood shapes the image of Zion's repopulation of the earth after the Assyria/Babylonian floods.

(5) Reaffirmation of Zion's "broken covenant" (v.10). Two *negative yiqtol* verbs (לֹא-יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִמּוּט) affirm the promise in the strongest possible way. "Even though" (כִּי) the mountains shake, Yahweh's אֱלֹהִים will shake. His loyalty will not do what the mountains do (i.e., מוּשׁ). The covenant of peace will remain stable.

## 7.21 Isaiah 57.16,17 (Is 57.14-21)

Theme: Yahweh's wrath is declared to be over. The punitive purposes of wrath had failed, so Yahweh resolves to heal Israel.

Text: Is 57.16,17

Literary Context: Is 57.14-21

Lexical Units (קָצַף), v.16, 2x's in v.17

### *Syntactic Function*

(1) (כִּי לֹא לְעוֹלָם אֶרְיֹב וְלֹא לְנֶצַח אֶקְצֹף) "For I will not forever contend and I will not always be enraged" (57.16) אֶקְצֹף is a *yiqtol* that states the protasis. The apodosis follows in a parallel כִּי clause (i.e., life would be destroyed). *Thematic role in frame: Means of Causing the Emotion of Assurance.*

(2) (בְּעֵינָיו בָּצָעוּ קִצְפֹּתַי וְאַכְהוּ הַסֵּתֶר וְאַקְצֹף וַיִּלְךְ שׁוֹבֵב בְּדַרְדָּרוֹ לִבִּי) "Because of his iniquity I was enraged, and I struck him, hiding [my face]. I was enraged, but he kept on turning in the way of his own heart" (57.17). The *qatal* (קִצְפֹּתַי), "I was enraged," is the divine response to the iniquity. Iniquity (בְּעֵינָיו) is fronted for emphasis. Two *weqyitol* verbs follow depict Yahweh's response to iniquity: "I struck him" and "I was enraged." The *adversative wayyiqtol* that follows (וַיִּלְךְ) "but he walked" indicates Yahweh's intent was not accomplished. *Thematic role in the Cause Emotion frame: depiction of the Agent.*

### *Synchronic Perspective*

(1) The refrain in 48.22 and 57.21 "no rest for the wicked" divides Is 40-66 into three equal parts.

(2) 57.14 changes the sense of 40.3. In 40.3 the highway is built for Yahweh. In 57.14 the road is built for the people. The former (40.3) requires removal of political obstacles (Exile) while the latter (57.14) requires the removal of spiritual obstacles.



(3) Intertextual allusions to Is 6 in 57.15 (i.e., “High and Lifted up”) reapply themes within Isaiah’s call narrative: confession, atonement, and purification of lips (59.12-16).

(4) Atonement and healing promised to the nation in 53.5 are reapplied to the Post-Exilic community (57.1-18). In Trito-Isaiah, healing is contingent upon confession.

(5) The healing (רָפָא, v.17) of the wicked and their ways sustains the promise of the suffering servant (53.5).

(6) The prayer for Yahweh not to remember (עֲזֹן) in 64.9 is answered here in 57.17,18.

#### ***Associated Wrath Lexemes***

נָכָה (“strike”)

רִיב (“contend”)

#### ***Time/Author***

Written in the Post-Exilic context as a response to the perceived failed vision of Is 60-62.

#### ***Genre/Literary Forms***

Announcement of salvation (vv.15,18,19) with an explanation about why Yahweh relents from wrath (vv.16,17).

#### ***Frame (Cause Emotion)***

*An Agent [Yahweh] acts [salvation] to cause an experiencer [Post-Exilic Israel] to feel an emotion [assurance/revival of heart].*

#### ***Agent (who Causes the Emotion)***

Yahweh. His speech functions as an *inclusio* in vv.14,21 (אמר). Yahweh is depicted as follows:

(1) “High and lifted up,” and reigning for eternity (v.15). Three *qotel* forms (כִּי־כֹה אֶמַר יְהוָה וְנִשְׂא שְׁכֵן עַד־וְקִדְוֹשׁ שְׁמוֹ) link Yahweh’s exaltation and holiness to salvation (וְקִדְוֹשׁ). In Is 6.1-13 these themes were associated with judgment.

(2) Yahweh dwells with humble and oppressed (v.14) who are emphasized by the fronting of nouns before the verb (וְאֶת־דָּכָא וְשִׁפְל־רִיחַ). This inverts expectations of wicked who insist that Yahweh must be limited to the Temple (66.1) or sacred ritual.

#### ***Addressee (Person/s in whom the Emotion is Caused)***

Both the righteous and the wicked are addressed. Those who repent are addressed with second-person plural imperatives (סְלִיחוּ-סְלִיחוּ פְּנוּ-דָרְדָר הָרִימוּ) (v.14). This creates a distance with the wicked, who are spoken of in the third-person (vv.15-21).

(1) “My people” (עַמִּי, 57.14). Not limited to the offspring of Jacob but open to others (56.3,7).

(2) Humble and crushed in spirit (v15). The chiasmic structure highlights external opposition and the internal feelings experienced by the faithful Post-Exilic community.  
(דָּכָא) - (שָׁפַל) - (שָׁפַל) - (דָּכָא).

(3) Mourners (v.18, אֲבֵל)

(4) To those near and far (לְרֵחוֹק וְלִקְרֹב, 57.19; cf. 5.26)

(5) Wicked (וְהַרְשָׁעִים, 57.20). The wicked crush the oppressed, reviving Pre-Exilic habits (3.11). The wicked do not experience rest (שָׁקֵט) which is the opposite of שָׁלוֹם. In Proto-Isaiah, rest (שָׁקֵט) is the experience of those who trust in Yahweh (7.4, 30.15) and is the result of הַצִּדִּיקָה and שָׁלוֹם (32.17).

### ***Means (of Causing Emotion/Assurance)***

(1) Yahweh revives the heart of the crushed (וְהִחְיִיתָ רוּחַ שְׁפִלִּים וְלִהְיוֹת לֵב) (גְּדָפְאִים, 57.15). The infinitive construct is repeated twice (וְהִחְיִיתָ) to emphasize Yahweh’s intent. Proto-Isaiah associated the presence of Yahweh with the protection of Jerusalem (7.14) as a sacred place. Trito-Isaiah (57.14,15) links the presence of Yahweh with the oppressed.

(2) Yahweh promises not to be angry forever (כִּי לֹא לְעוֹלָם אֶרִיב וְלֹא לְנֶצַח אֶקְצֹף) (57.16). The כִּי clause affirms that if Yahweh remained enraged, all life would perish. Therefore, he tempers his rage. In Proto-Isaiah his wrath was limited to preserve posterity of Israel. Now, in Trito-Isaiah he limits his wrath to preserve the posterity of humanity. Temporal indicators, לְעוֹלָם and לְנֶצַח, underscore the temporary nature of קָצַף. The word אֶקְצֹף parallels “I will not contend” (*negative yiqtol*, אֶרִיב). To no longer contend implies Yahweh has acquitted the guilty, a prerogative of Yahweh alone. Oppressors acquit the guilty and provoke the wrath of Yahweh. Yahweh acquits the guilty as a sign of the end of his wrath.

(3) Yahweh ceases to be angry, in spite of the fact that repentance was not learned. He responds by healing (רָפָא, v.17). The clause states that the *reason* for Yahweh’s fury (קָצַף) was the iniquity of covetousness (בְּעֵזֶן בְּצִעֹן). Iniquity (עוֹן) triggers wrath throughout the Book of Isaiah in relatively equal proportions. In Trito-Isaiah, (עוֹן) prevents the presence of Yahweh from

being with his people (59.2) thereby inverting the promise of 7.4. The עֲוֹן of foreign enemies is not atoned for in Proto-Isaiah. However, the community of the servant/Zion has their עֲוֹן atoned for (40.2; 53.5,11). Yahweh's striking (נָכָה) did produce intended results. Therefore, Yahweh atones. He responds in grace (רַחֵם) and not rage. The healing (רָפָא, v.17) of those who confess their ways sustains the promise of the suffering servant (53.5). The prayer for Yahweh not to remember (עֲוֹן) in 64.9 is answered here in 57.17-18.

(4) Yahweh will lead (וַאֲנִיְהוָה, 57.18) on the way that is prepared (v.14). Themes of leading and healing are juxtaposed in 58.11, where they are conditioned on obedience and righteous living. Trito-Isaiah is pessimistic about people obeying, so Yahweh heals and leads *despite* their disobedience. The healing and leading result in a renewed spiritual disposition.

(5) Yahweh will restore with comfort (וַאֲשַׁלֵּם נַחֲמִים לִי, 57.18). The plural of comfort (נַחֲמִים) matches the double offer of peace (שָׁלוֹם וְשָׁלוֹם v.20; 40.1,2). [Chart 2.46; 2.47; Chart 6.11]

(6) Yahweh creates praise on lips of mourners (וַיִּצְבֹּרְלִי, 57.19). The text of 6.7 influenced the present text. Just as Isaiah's lips were purified, Yahweh will change lips of mourners.

## 7.22 Isaiah 59.17,18 (Is 59.15-20)

Theme:	Yahweh responds to Israel's lament by clothing himself with jealousy and repaying fury and requital to his enemies.
Text:	Is 59.17,18
Literary Context:	Is 59.15-20
Lexical Units	(קִנְיָה), v.17; (חֲמָה), v.18

### *Syntactic Function*

(1) (וַיַּעַט בְּמַעֲיֵל קִנְיָה, 59.17) "and he clothed himself with jealousy as a mantle." קִנְיָה functions as the direct object of the verb "wrapped." *Thematic role in the Cause Emotion frame: depiction of Agent and Manner of the Causing Emotion of reassurance.*

(2) (כְּעֵל גְּמִלוֹת כְּעֵל יִשְׁלֵם חֲמָה לְצִירָיו גְּמוּלָה לְאֹיְבָיו, 59.18) "according to their deeds, he will repay. Thus, he will repay fury to his adversaries and requital to his enemies." חֲמָה functions as the indirect object of the verb "repay." *Thematic*

*role in Cause Emotion frame: depiction of Agent and Manner of Causing the Emotion of reassurance.*

### ***Synchronic Perspective***

(1) 59.15b-20 is a divine response to lament of Israel in 58.1, “Is Yahweh’s hand too short to save?”; 59.1 responds to the charge that Yahweh is unable to hear (49).

(2) Chart 6.2 indicates how 63.5 shaped 59.15-20. The diachronic sequences where the judgment on the nations (63.5) precedes judgment on Israel (59.15-20) is preserved in the synchronic perspective of the book in its final form: Is 13-23 precedes Is 28-32.

(3) The twice-repeated statement that the wicked do not experience peace (59.8) is inverted in 26.3 by the double offer of peace (שָׁלוֹם וְשָׁלוֹם) for those who trust (בְּטוֹחַ).

(4) Final form of Isaiah is bracketed by descriptions of wicked people (אֲנִי) (i.e., *inclusio* in 1.13; 66.3). So long as wickedness remains, wrath remains.

### ***Associated Wrath Lexemes***

נָקָם (“vengeance”)

גְּמוּלָה (“requit”)

רוּחַ (“breath”)

### ***Time/Author***

Post-Exilic

### ***Genre/Literary Forms***

*Announcement of punishment and announcement of salvation*

### ***Cause Emotion Frame + Punishment Frame***

#### ***Dual Experiencer: Israel Confesses and is Reassured; Evaluate (Non-Confessing wicked)***

(1) Israel is separated from their God because of her sins, and Yahweh does not presently hear them (v.2). *Qatal* verbs depict the perspective of the current state (הִקְטִירָהּ, הִיָּיָה). The כִּי clause gives the reason for the separation (הִיָּיָה, מִבְּדֻלִּים), namely: “iniquity” (עוֹן) and “sins” (חַטָּאת). Removal of separation from God is contingent on confession of sin (v.21).

(2) Israel’s hands are defiled with blood (v.3a). The *qatal* (נָאֵל) depicts the current state of defilement. Hands (כַּפַּיִם) and fingers (אֶצְבָּעוֹתֶיכֶם) that are defiled are fronted for emphasis; phonological assonance of “defilement” (נָאֵל) with the noun “redeemer” (v.20).

(3) Israel's utters lies and wickedness (v.3b). The fronting of lips (שִׁפְתוֹתֵיכֶם) and tongue (לְשׁוֹנְכֶם) is for emphasis. Both the *qatal* form (דִּבְרוּ-שֶׁקֶר) and the *yiqtol* (תִּהְיֶה) characterize the present speech. Subsequent gloss in v.21 contrasts the lying lips of the people with the word of Yahweh on lips of his faithful. Reversal of speech indicated by an association of the confessing Post-Exilic community with Isaiah who confessed his own impurity of lips (6.3-7).

(4) Israel perverts righteousness in the legal system and harms the oppressed (vv.4,16). Both texts use the particle of existence (אֵין) twice and are followed by *qotel* forms (קָרָא and נִשְׁפָּט) that express the present situation of Israel, namely: there is no one who practices righteousness (אֲצִדֵּק) or truthfulness (אֲמוּנָה). The *qotel* form (נִשְׁפָּט) evokes a phonological association with משפט. Together with אֲצִדֵּק, the term נִשְׁפָּט alludes to the context of 5.1-7. Is 59 limits the lack of justice and righteousness to the legal sphere. However, the lack of justice in 5.1-7 has all aspects of society in view.

(5) Israel does works of iniquity and violence (vv.6,7).

(6) Feet rush to shed blood (v.7). Chiastic structure emphasizes the urgency the wicked have to shed blood:

(A) (לִגְלוֹ)→B: (לָרַע)→C:(נִרְצוּ)→C':(וַיִּמְהָרוּ)→B':(לְשִׁפְךָ דָּם נָקִי)

(7) Israel does not experience the way of peace because they twist the way of justice (v.8). The chiastic structure and verbal aspect (*qatal forms*, לֹא יָדְעוּ, לֹא יָדַע, עָקַשׁ, יָדַע) emphasize why the Post-Exilic community has no peace. In effect, there is a lack of משפט [Chart 6.3]. Crooked Jacob (40.3) has not been straightened out as Deutero-Isaiah preached. The twice repeated statement that the wicked do not experience peace (59.8) is inverted in 26.3 by the double offer of peace (שָׁלוֹם וְשָׁלוֹם) for those who trust (בְּטִיחָה). Peace in Post-Exilic times is contingent on the practice of justice.

(8) Israel laments the lack of Yahweh's intervention, namely: there is no מִשְׁפָּט, אֲצִדֵּקָה, אִוֵּר, v.9). The wicked have not acted with these traits; therefore, they do not experience them. The *inclusio* of v.9a //v.11b depicts the present alienation of Israel from Yahweh with *qatal* forms. Verbs that follow in both directions are *yiqtol* forms [Chart 6.3]. The centerpiece of vv.9-11 depicts young men who faint even though they wait for light (v.10a, v.11b). Fainting expresses the non-fulfillment of Deutero-Isaiah's promise in 40.31. In Trito-Isaiah, strength comes when Yahweh is the object of trust (59.10). The inversion of the expectations for justice/righteousness was first noted in 5.1-7. The hardening decree (6.9ff) followed the lack of justice (5.1-24) in Israel. In a similar way, the failure "to see" in 59.9 depicts a reapplication of the

decree in Post-Exilic times. Now, the people yearn for the very realities they spurned.

(9) Israel keeps Yahweh out of the community (מִשְׁפָּט, צִדְקָה, אֶמֶת, vv.14,15) by assaulting his personified traits. Charts 6.4 and 6.5 depict the prohibitions people place on Yahweh. The prohibitions are stated in the *qatal* with consequences depicted in the *yiqtol*. Consequentially, the absence of justice, righteousness and truth have the following result: those who turn from evil have no ally in the square [Chart 6.6].

***Experiencer of Emotion of Reassurance (Those who Confess are Reassured)***

The emotion of reassurance is open to anyone who repents in Jacob (וְלִשְׁבִי וְיָבֹא לְצִיּוֹן) (פָּשַׁע בְּיַעֲקֹב, v.20). For those who repent, the redeemer will come (גּוֹאֵל).

(1) Israel laments Yahweh's lack of intervention (v.9). Thoughts and acts are evil (מִחֲשָׁבוֹתֵיהֶם מִחֲשָׁבוֹת אֱוֹן) and provoke Yahweh's wrath. In 5.11-13,19,25 the disregard of Yahweh's work (פָּעַל and מַעֲשֶׂה) stimulated his wrath. Deutero-Isaiah called for the wicked to forsake evil (55.9) but the call was unheeded. Glorious Zion was not free of אֱוֹן and חָמָס (60.18). The descendants of the servant (53.9) did not internalize his violent-free characteristic. The characteristic of wicked people (אֱוֹן) functions as an *inclusio* in 1.13 and 66.3 which brackets the entire book.

(2) Israel confesses sins (vv.12,13). The confession of sin implies a variation on the hardening decree from 6.13 for the community that confesses. The people now "know" their sin [Chart 6.4].

***Agent (Yahweh Causes Emotion of Reassurance for those who Confess) Agent (Yahweh Punishes those who are Wicked)***

(1) Yahweh burst into Zion (v.20) despite being kept out (vv.14,15). The *Manner* in which Yahweh comes is expressed with an assertive כִּי clause (v.19). *Qotel* forms add vivid immediacy to the description of Yahweh's arrival as a rushing stream (נָחַל, גּוֹס, *qotel*). The associated wrath-lexeme "breath" (רוּחַ יְהוָה) is used in 63.11-14.

(2) Yahweh's hand is not too short to save (לֹא-קְצָרָה יְד־יְהוָה מִהוֹשִׁיעַ, 59.1). The hand of wrath (5.25,9.7,11,16; 10.4) is now the hand of salvation for those who confess. 59.16b uses a *wayyiqtol* (וַתִּשָּׁע) to express Yahweh's reaction of shock that no one intervenes for his people (v.16a). The Exodus tradition of Yahweh parting the sea shapes the present text. Both texts depicts Yahweh's arm as securing salvation (Ex 14.13).

(3) Yahweh's ears are not dull to hear (וְלֹא-כִבְדָּה אָזְנוֹ מִשְׁמֹעַ, 59.1). Yahweh responds to the complaint that he cannot hear (49).

(4) Yahweh is applauded by the situation of no justice (מִשְׁפָּט) and by the fact that there is no one to intervene (וְיִשְׁתַּחֲזֹם כִּי אֵין מִפְּגִיעַ, 59.16a). The two consequential *wayyiqtol* forms depict Yahweh's acts as a response to the injustice his people suffer. The theme evokes Yahweh's intervention for his people in Egypt (Ex 2; 15). Deutero-Isaiah had affirmed the vision of the servant who intervenes (פָּגַעַ, 53.12), which makes Yahweh's astonishment (שִׁמְם) all the more stunning.

(5) Yahweh responds as a divine warrior. Yahweh brings salvation (יְשׁוּעָה), vengeance (נָקָם) and repayment (שָׁלַם) (vv.17,18). The *consequential wayyiqtol* forms (וַיִּלְבַּשׁ, וַיִּלְבָּשׁ, and וַיַּעַט, follow as a reaction to Yahweh's astonishment (v.16). The *yiqtol* (יִשְׁלַם) "he will repay" emphasizes the near immediacy of Yahweh paying retribution (גְּמוּלָה) and wrath (חֲמָה) to his enemies (v.18). The result of Yahweh's intervention is יְשׁוּעָה for his people, the very reality that the Post-Exilic community was incapable of bringing about.

(a) Yahweh acts are measured and just. The response of Yahweh is motivated by his צְדָקָה. This implies that acts of vengeance (נָקָם), requital (גְּמוּלָה), and wrath (חֲמָה) are not capricious but are measured and just.

(b) The motivation of Yahweh's acts is an emotional one: (קִנְיָה) "zeal/jealousy" provides the energy for battle and arises because of a relationship based on the covenant. Yahweh's קִנְיָה led to the liberation from Assyria (9.6), and from Babylon (42.13). Now, Yahweh's zeal will liberate his faithful from the internal oppressors of his people.

(c) חֲמָה is considered to be a repayment (יִשְׁלַם, v.18). Both the deeds *and the fury* of the enemy are returned upon them.

(6) Yahweh comes to Zion as Redeemer (וַיָּבֵא לְצִיּוֹן גּוֹאֵל) (v.20). The *weqatal* is consequential: the redeemer must avenge with blood.

### **Result (of Punishment and Vindication)**

Yahweh's name and glory is feared by all (וַיִּירָאוּ מִמַּעַרְבֹת אֶת-שֵׁם יְהוָה וּמִמְזֻרְחֵי, 59.19a). The *weyiqtol* depicts the result of Yahweh's intervention in the future. Yahweh's name and glory will be feared.

### 7.23 Isaiah 60.10 (Is 60.11-16)

Theme: Yahweh struck his people in wrath but in favor had mercy. His mercy results in nations serving Zion

Text: Is 60.10

Literary Context: Is 60.11-16

Lexical Units: (קָצַף), v.10

**Syntactic Function** (כִּי בְקָצַפִּי הִכִּיתִּיהֶם וּבְרַצוֹנִי רַחֲמֵתִיהֶם, 60.10). The prepositional phrase (בְּקָצַפִּי) in the כִּי clause introduces the shift from wrath to mercy which expresses how the political reversal was accomplished. *Thematic role in the Cause Emotion frame: depicts Manner of Yahweh causing Emotion.*

**Synchronic Perspective:** 60.11-16 depicts the results of Yahweh's arrival to Zion: a reversal of destiny for Israel. The promise of foreigners rebuilding Zion's walls (44.26; 49.23) is now fulfilled. The Cyrus event and building project were a token of this promise (44.28). However, subsequent texts on either side of 60-62 depict the opposite realities (i.e., 63.1-19; 59.15b-20,21).

#### **Associated Wrath Lexemes**

נָכָה ("strike")

#### **Time/Author**

Original core of Trito-Isaiah; Post-Exilic context

#### **Genre/Literary Forms**

*Announcement of salvation* (60.1-9) with an elaboration of the announcement (vv.10-22).

#### **Cause Emotion Frame**

##### **Agent (Divine)**

Yahweh

##### **Agent (Human)**

Foreigners and kings

##### **Experiencer**

Zion

##### **Purpose**

Glorification of Zion (60-62)



### ***Manner/Means (of Causing Emotion)***

(1) Yahweh affirms in the first person that foreigners will build (וּבְנוּ) the walls of Zion; Kings will serve (שָׁרְתוּ) Zion (60.10). The *qatal* form (וּבְנוּ) expresses the certainty of the promise. The *yiqtol* form in the parallel clause (יִשְׁרְתוּנָהּ) carries forward the same aspect.

(a) The depiction of foreigners (גֵּרִים) is negative in the original core (61.5; 62.8) but positive in latter texts (56.3,6). The foreigners have a place within the walls that are rebuilt (56.5).

(b) Foreigners building walls in 60.10 carries forth the vision of Deutero-Isaiah (44.26, 28); Yahweh's promise that builders would outstrip destroyers (וְהַבְנוּיָהּ מִהַרְסֶיהָ, 46.17) is now also fulfilled.

(c) The core vision of 60.10 is sustained in 65.21. The Post-Exilic misappropriation of goods by foreigners is reversed.

(d) Kings serve (שָׁרְתוּ) Israel; Israel serves Yahweh (61.6). The change in status implies an elevation of status for Israel and a demotion of the status of kings from other nations. However, in later texts of Trito-Isaiah foreigners are also elevated to the status of servants of God (56.6).

(2) Reversal of Zion's political situation is because Yahweh has ceased to smite (נָכָה) in wrath (לְאַף). He has extended his mercy (וַיִּבְרָצוּנִי) (פִּי בִקְצָפִי הִפְתִּיךָ וּבְרִצוֹנִי) (רַחֲמֶיךָ, v.10).

(a) Yahweh's struck (נָכָה) in rage (לְאַף). The *qatal* form of נָכָה is in parallel contrast with his extension of mercy (רַחֵם) which is also in the *qatal*. The first *qatal* (נָכָה) is set in the past; the second *qatal* (רַחֵם) expresses certainty of a future action.

(b) The use of רִצּוֹן to qualify Yahweh's mercy (רַחֵם) for the righteous is the antithesis of the day of vengeance (נֶקֶם) in 61.2. As Blenkinsopp noted, the position of שְׁנַת־רִצּוֹן occurs in the exact center of Is 60-62 (61.2). רִצּוֹן is the ultimate expression of divine favor and the climactic reversal of the divine (לְאַף) wrath.

### ***Instruments***

Only Yahweh's passion and his arm. No weapons.

## 7.24 Isaiah 63.3,5,6 (Is 63.1-6)

Theme: Yahweh treads on Edom with anger and fury.  
Yahweh makes the people drunk in his fury.

Text: Is 63.3,5,6

Literary Context: Is 63.1-6

Lexical Units:

(אָפּ), (חֶמָּה), v.3

(חֶמָּה), v.5

(אָפּ), (חֶמָּה), v.6

### ***Syntactic Function***

(1) (אָפּ אֶתְּרֵם בְּחֶמְתִּי) 63.3) “I trod them in my anger; I tread on them in my fury.” The two prepositional phrases preceded by a *weyiqtol*, depict the manner in which Yahweh treads on the people. *Thematic role in Punishment frame: depicts Manner of Punishment.*

(2) (וְיָצַק לִי זְרֹעִי וְחֶמְתִּי הָיָה סִמְכָתִּי) 63.5) “So my arm worked salvation for me and my fury it sustained me.” The phrase וְחֶמְתִּי הָיָה functions as the subject of the sentence. *Thematic role in Punishment frame: depicts the Instrument of punishment.*

(3) (וְאָבִוּס עַמִּים בְּאֹפִי וְאֶשְׁכַּרְם בְּחֶמְתִּי וְאֶנְרִיד לְאַרְצָא נִצָּחִים) 63.6) “I trod people in my anger, and I made them drunk in my fury.” The two prepositional phrases, both preceded by a *weyiqtol* depict the *Manner* in which Yahweh makes people drunk. Syntactically, the clause parallels with the example above from 63.3. *Thematic role in Punishment frame: Depicts the results of punishment.*

### ***Synchronic Perspective***

(1) The judgment of Edom means the restoration of Zion.

(2) Yahweh uses Cyrus as an agent in Deutero-Isaiah but works alone in Trito-Isaiah (63.1-6; 59.15b-20).

(3) The cry for Yahweh to return (64.12) is answered with his coming from Edom (63.1-6).

### ***Time/Author***

Post-Exilic (after lament in 64); Edom functions as ‘archetypical enemy.’

### ***Genre/Literary Forms***

*Divine warrior hymn* questions (vv.1ab,2) from a sentry are answered by Yahweh (v.1c; vv.3-6).

### ***Punishment Frame***

#### ***Evalued (object of Punishment)***

Edom/Bozrah. Archetypal enemy. Edom also represents the wicked within the household of Israel. The ‘departed brethren of Jacob’ are descendants of Esau, as Beuken noted. The name Edom (עֲדָם) also functions phonologically as a symbol for all humanity (Is 34).

#### ***Agent (of Punishment)***

(1) Yahweh comes (בָּא, qotel) from Edom/Bozrah, exhausted (צָעָה בְּרֵב כֹּהֵן) with a polluted bloody garment. The garments are depicted as proof of his glory. They are red-colored from grapes, which function as a metaphor for blood (דָּם). Phonetically, דָּם is associated with Edom (עֲדָם) and all of humanity. Pollution by blood (v.3) is phonologically associated with Yahweh’s activity as redeemer (v.4): גּוֹאֵל // גָּאֵל, as in 59.15b-20. His wrath as redeemer is not random and capricious but arises out of a covenantal obligation.

(2) Yahweh announces his deliverance in righteousness (אֲנִי מְדַבֵּר בְּצִדְקָה רַבָּה, v.1). Yahweh works alone and is his own herald.

#### ***Manner (of Punishment)***

(1) Yahweh treads the winepress alone (פְּנִיחָהוּ בְּרֵכְתִי לְבָדִי וּמַעֲמִים אֶין־אִישׁ אִתִּי, 63.3; cf. וְאֵין עִזָּר, v.5). The Conquest tradition is evoked: none of the tribes assisted Yahweh (Judg 5.23). Here, too, no one assists Yahweh.

(2) Yahweh treads his enemies in wrath (אַף) and stomps them out in fury (חֶמֶה). Both wrath words convey heat: אַף = heat from nostrils; חֶמֶה = inner heat/emotion. Verbs for stomping and treading (דָּרַס, רָמַס) reapply the threat of the vineyard in 5.6. The verbal aspect indicates that the context is predictive prophecy (וְהָיָה, *we-haya*).

#### ***Reason (for Punishment)***

Not stated.

#### ***Instrument***

Only Yahweh’s passion. There is no third party.

#### ***Punishment-Results (of Punishment)***

(1) Yahweh made Edom drunk (וְאֶבְיֹס עַמִּים בְּאֶפֶי וְאֶשְׁכַּרְם בְּחִמְתִּי, v.6). Images depict the results of drunkenness (51.17, 22).

(2) Yahweh poured out Edom's lifeblood (וַיֹּאדְרִיד לְאַרְצָאֵם נִצָּחָם, v.6), an image of slaughtered victims.

### ***Time (Theological)***

Yahweh's day of vengeance (נֶקֶם, v.6) is expressed as being in Yahweh's heart. Vengeance is not a fit of rage but planned (42.14; 57.11).

## **7.25 Isaiah 64.4,8 (Is 64.7-64.11)**

Theme: Israel laments that Yahweh's wrath made them sin. They plea with Yahweh to not be angry forever and to not remember their iniquity.

Text: Is 64.4,8

Literary Context: Is 63.7-64.11

Lexical Units: (קָצַף), v.4; v.8

### ***Syntactic Function***

(1) הִנֵּנִי-אַתָּה קָצַפְתָּ וַנִּחַטֵּא בָרָם עוֹלָם וַנִּשָּׁע (64.4) "Behold, You were enraged, and we sinned, and we [have been] in our sin a long time, how shall we be saved?" The *qatal* form of קָצַף functions to depict the state that resulted in what is expressed with *wayyiqtol* (וַנִּחַטֵּא, "and we sinned."). *Thematic role in Attempt Suasion frame: depiction of the Circumstances of the Speaker.*

(2) (אַל-תִּקְצֹף יְהוָה עַד-מָאֹד וְאַל-תִּזְכֹּר עוֹן) (64.8) "Do not be enraged Yahweh forever! And do not forever remember iniquity!" אַל-תִּקְצֹף communicates negative volition with the *yiqtol* followed by a vocative "Yahweh!" *Thematic role in Attempt Suasion frame: Content of Petition to Addressee.*

### ***Synchronic Perspective***

(1) The decree of hardening in 6.9ff is reapplied to the Post-Exilic context. The community finally recognizes that Yahweh's hardening has been the cause of their sin.

(2) The confession that "no one calls on the Name of Yahweh" (64.7) remits the reader to 63.19. The name "Yahweh" was not mentioned since 63.19, as noted by Koole.

### ***Time/Author***

Post-Exilic: after the Temple construction had begun before 65-66.

### ***Genre/Literary Forms***

*Communal lament* using self-accusation

## ***Attempt-Suasion Frame***

### ***Content***

(1) “Do not be angry forever!” (אַל־תִּקְצַף יְהוָה עַד־מָאֵד, v.8). To not be exceedingly angry implies the people believe that some wrath was deserved.

(2) “Do not forever remember our sins!” (וְאַל־לֵעַד תִּזְכֹּר עֲוֹן, 64.8).

(3) Ah! Please look down at your people!” (הֵן הִבֵּט־נָא עֲמֶךָ גְּלוֹנוֹ, 64.8). *Imperative* (נִבְט) + the *emphatic particle* attempts to reverse the reality of his present hiding (64.7; 63.15).

### ***Speaker***

(1) Confessing Israel identifies with the wicked (כְּלֹנוֹ v.5, 2x; v.7; v.8):

(2) Israel is joyful, does works of righteousness, and remembers Yahweh in his ways:

(a) Israel confesses that Yahweh welcomes (פָּגַעַתָּה, *qatal*) those who joyfully (שׂוֹשׂ) do works of צִדִּיק (i.e., ethical obligations, cf. 61.3; 62.1). The new community is distinct from the people in 5.1-7 who did not do works of righteousness. Joy (שׂוֹשׂ) was promised in the original oracle of 60-62 (61.10) and is now beginning to take shape. Joy characterized the people under the rule of the promised Davidite. Joy also depicted the community who returned from Exile (35.1). Yahweh rejoices over young men in Trito-Isaiah (62.5 inverts 9.17). Joy characterizes the new community in Jerusalem (65.18; 66.10; 66.14).

(b) Israel remembers Yahweh in his ways (יִזְכְּרוּ יְהוָה יִזְכְּרוּהוּ). Deutero-Isaiah called for people to forsake their ways (55.7-9) but Trito-Isaiah affirms they had not repented (56.11; 57.18,22,27). The confessing community rejoices in Yahweh’s new path (62.10).

(3) Israel confesses that Yahweh’s anger (קָצַף) led to sin and despair about salvation. The consequential *wayyiqtol* (וַיִּשָּׁעַ) “and we sinned” follows the *qatal* (קָצַפְתָּה, 64.4). The hardening decree is now partially understood by the community but the decree is still in effect (6.9ff). The word קָצַף is used because of its association with temporal divine wrath.

(4) Israel confesses her deeds of righteousness are unclean (וְנִהְיָ כְטָמָא כְּלֹנוֹ) (וְנִהְיָ, 64.5). Recognition that they are unable to bring about salvation leads to disillusionment with the promise given in 61.10.

(5) Israel confesses that she fades like a leaf and her iniquities take her away (64.5b). The *wayyiqtol* (וַיִּגָּבֵל) “we fade” continues to elaborate on the

consequence of Yahweh's wrath in v.4. The *yiqtol* (יִשָּׁאֲנוּ) is a customary *yiqtol* (יִשָּׁאֲנוּ) expressing what happens *customarily* to vegetation (i.e., it is carried away by the wind). Iniquity (עֲוֹן) does to the community what the wind does to leaves. The image of a withering flower was applied to the nation (28.1; 40.8) previously. Now, it is applied to individuals. Personified iniquity (עֲוֹן) *Provokes* wrath and is the *Instrument* of wrath itself (וְתִמְוִיגְנוּ בְיָדָהּ) v.6b; cf. 5.18; 9.13).

(6) Israel confesses that no one calls on Yahweh's name nor takes hold of him (וְאִין־קִוִּיָּא בְּשִׁמְךָ מִתְעוֹרֵר לְהַחֲזִיק בְּךָ, 64.6a). Two *qotel* forms depict the lack of prayer as a present reality. Yahweh's "Name" has not been pronounced since 63.19b, as noted by Koole. People do not grasp onto Yahweh as he had grasped them in Deutero-Isaiah (cf. חֲזַק 42.6; 45.1; עִיר 51.9,17).

(7) Israel confesses they are Yahweh's children, the potter's clay and the maker's work (וְעַתָּה יְהוָה אֲבִינוּ אֵתָה אֲנַחְנוּ הַחֲמֵר וְאֵתָה יֹצְרֵנוּ וּמַעֲשֵׂה יָדָהּ כְּלָנוּ, 64.7).

### **Medium**

#### *Communal lament*

#### **Addressee (Yahweh)**

(1) Yahweh welcomes those who joyfully do righteous acts.

(2) Yahweh who was angry and made us sin.

(3) Yahweh who hides his face and delivers people into their iniquities (63.6b). The כִּי clause states the *Reason* that no one called on the name of Yahweh: Yahweh hid (הִסְתַּתֶּרָה, *qatal*) and delivered the people into the hands of their iniquities (וְתִמְוִיגְנוּ, *wayyiqtol*). Yahweh is perceived as the cause of sin.

(4) Yahweh as Father (v.7). Disillusionment with the tradition of patriarchs is marked with a *waw assertive* clause (וְעַתָּה יְהוָה אֲבִינוּ אֵתָה). This inverts the lament that no one calls on Yahweh.

(5) Yahweh as potter (וְאֵתָה יֹצְרֵנוּ, v.7). The *qotel* form emphasizes the potter's ongoing care. Deutero-Isaiah frequently depicts Yahweh as a potter who fashions his people. This influences the use of the image in Trito-Isaiah (43.7, etc.). The image of one who fashions is invoked as a basis to ask Yahweh to cease from being angry in 63.8.

(6) Yahweh as Maker (וּמַעֲשֵׂה יָדָהּ כְּלָנוּ; v.7)

### **Reason**

People request Yahweh to cease from his anger because of the covenantal relationship (עֲמִתְּךָ בְּלִנְיָ, v.8).

### **Re-Coding (Punishment Frame)**

#### **Reason**

Yahweh's wrath (קֶצֶף) because of sin/iniquity (64.4).

#### **Instrument (of Punishment)**

Iniquity (עֲוֹן) v.6b = Instrument of wrath/punishment.

## **7.26 Isaiah 65.3,5 (Is 65.1-5)**

Theme: Yahweh is provoked to wrath because of the rebellion and cultic sins of the wicked within Israel.

Text: Is 65.3,5

Literary Context: Is 65.1-5

Lexical Units: (פָּעַס), v.3; (אָר), v.5

### **Syntactic Function:**

(1) הָעָם הַמְּכַעֲסִים אוֹתִי עַל־פָּנַי תָּמִיד (65.3) “a people who provoke me to my face continually.” The *qotel* form (הַמְּכַעֲסִים) functions in apposition with הָעָם and is further described with four other *qotel* form. *Thematic role in Punishment frame: depiction of Evaluee (object of Punishment) and Reason for Punishment.*

(2) אֵלֶּה עָשָׂן בְּאַפִּי אֲשֶׁר יִקְדָּת כָּל־הַיּוֹם (65.5) “These [people] are smoke in my nostrils, a burning fire all day long.” The clause functions as the subject complement of the demonstrative adjective “these” (אֵלֶּה). The prepositional phrase describes the people as smoke in (ב) Yahweh's nose (אָר). *Thematic role in Punishment frame: depiction of Evaluee and Reason for Punishment in Punishment frame.*

### **Synchronic Perspective**

(1) 65.1-5 responds to the complaint/lament that Yahweh has been silent in 63.7-64.11. Now, Yahweh will not be silent because of the sin of the forefathers.

(2) Deutero-Isaiah's call to seek and find Yahweh (55.6) has not been heeded.

(3) 65.8 moves closer to the vision of the vineyard in 27.2-6 that reverses the effects of wrath in 5.1-7.

### ***Associated Wrath Lexemes***

שָׁלַם (“repay”)

מָדַד (“measure”)

### ***Time/Author***

Post-Exilic

### ***Genre/Literary Forms***

Prophetic *announcement of judgment* substantiated by accusations of idolatry (vv.3b-5,7a). 65.8-16 is an *oracle of salvation* for the righteous.

### ***Punishment Frame***

#### ***Agent (of Punishment)***

(1) Yahweh was ready to be sought by those who did not ask for him (נִדְרָשָׁתִּי (לְלוֹא שָׁאַלֹּו (65.1). The two *qatal* forms underscore the contrast between Yahweh and the people. Pre-Exilic sins of the nations not seeking Yahweh now describe individuals. Not asking Yahweh (שָׁאַל) for political advice in Proto-Isaiah provoked his wrath. In Trito-Isaiah, asking Yahweh with false religious piety in cult provokes his wrath (58.2).

(2) Yahweh was ready to be found by those who did not search for him (65.1). מצא functions as an *inclusio* with v.1 (*qatal*) and v.8 (*yiqtol*). Yahweh wanting to be “found” (v.1) stands in contrast with Yahweh “finding” wine in good grapes (v.8). Deutero-Isaiah’s affirmation that Yahweh is not “found” in secret places (45.19) is in stark contrasts with the hidden places where the wicked practice necromancy (65.1-5). Yahweh’s call to be found in 55.6 is still unanswered in Post-Exilic times.

(3) Yahweh said., “Here I am!” to a nation that did not invoke his name (אֶמְרָתִי הִנְנִי הִנְנִי אֶל־גּוֹי לֹא־קִרָא בִשְׁמִי (65.1). The people do not listen. That implies the hardening decree from 6.9 is still in effect. God has called their name, but they have not called his (58.12; 61.3). Yahweh accuses the wicked of not listening or responding when he spoke. Instead, they did evil (65.12). In response, Yahweh gives the wicked a curse as a name (65.24). Deutero-Isaiah’s promise to know Yahweh’s name (52.6) is only internalized by a few.

(4) Yahweh spread (פָּרֶשְׁתִּי, *qatal*) out his hands all day to a rebellious people (סוּרָה, *qotel*, 65.2; cf. 1.13).



***Evaluee = Reasons for Punishment; Stimulus (of Divine Wrath)***

Faithless Israel is punished for sins of their fathers (vv.6-7). Eight *qotel* forms in vv.2-6, however, indicate that the sins of the fathers are repeated in the present generation.

(1) Rebellious (עַם סוֹרֵר, 65.2)

(2) Walking in a way that is not good, following their thoughts (הִלְכִּים הַדָּרָךְ, v.2). Deutero-Isaiah's call for wicked to abandon their ways and forsake their thoughts (55.6,7) was unheeded (59.7). Trito-Isaiah's core vision depicted all nations walking to Zion (60.3) which contrasts with Post-Exilic Zion.

(3) Provoking Yahweh to wrath continually (הָעָם הַמְּכַעֲסִים אוֹתִי עַל־פְּנֵי תָמִיד, v.3). Deuteronomic texts use the term כָּעַס in association with idolatry. כָּעַס connotes excitable emotion. A third-person reference (הָעָם) rather than "my people" (first-person) creates distance between Yahweh and community.

(4) Sacrificing and burning incense on bricks (vv.3,7); Idolatry and ritual fellatio (אֲשֶׁר קִטְרוּ עַל־הַהָרִים וְעַל־הַגְּבָעוֹת, 65.3; וְבָחִים בַּגִּזּוֹת וּמִקְטָרִים עַל־הַלְבָנִים, 65.7).

(5) Sitting in tombs and spending the night in secret places (הַיֹּשְׁבִים, v.4, בְּקִבְרִים) to receive oracles from the dead.

(6) Eating swine flesh and broth of unclean animals (הָאֹכְלִים בָּשָׂר הַחֲזִיר, v.4).

(7) Segregating from others by claiming a status of cultic holiness (הָאֲמָרִים, v.5). Particularly offensive to the "Holy One of Israel." Underscores deep divisions in Post-Exilic cultic practices.

(8) Smoke in my nostrils, a fire that continually burns (אֵלֶּה עֹשֶׂן בְּאַפִּי אֵשׁ יִקְדָּח, 65.6). The rebels = fire in nostrils. Anger shows itself by heavy breathing.

(9) Record of sins (הִגָּה כְּתוּבָה לְפָנַי, 65.6) The *qotel* passive indicates the sins that presently before Yahweh. Written texts are associated with judgment in Isaiah.

***Punishment / Manner (of Punishment)***

Yahweh no longer keeps silent but repays with wrath (v.6). The *negative yiqtol* (לֹא אֶחְשָׁה) recalls Deutero-Isaiah's description that Yahweh can no longer contain battle rage (42.16). Here, however, Yahweh breaks his silence about the wicked within the community. The *assertive qatal* introduces the *qatal*

form (שְׁלֵמָתִי) which is repeated twice to express certainty. The verb וַיִּמְדֹּתִי, a *weqatal* (v.7). continues the same aspect: rhetorical certainty.

### ***Instrument***

Yahweh executes wrath by himself.

### ***Result (of Punishment)***

The entire vineyard is not destroyed. Yahweh discovers good grapes (v.8). The passage reflects on 5.1-7. In Trito-Isaiah, the vineyard is not destroyed (v.8). The final cultivated garden is depicted in 27.2-6 as the ideal vineyard.

## **7.27 Isaiah 66.14-15 (Is 66.6-16)**

Theme:	Yahweh extends maledictions over his enemies; Yahweh renders in fury his anger and rebuke with his flames
Text:	Is 66.14,15
Literary Context:	Is 66.6-16
Lexical Units:	(וַיִּצַעַם), v.14; (אָף), v.15

### ***Syntactic Function***

(1) (וְנוֹדָעָה יְדִיָּהוָה אֶת־עַבְדֵּי וַיִּצַעַם אֶת־אֹיְבָיו) 66.14) “And the hand of Yahweh will be known by his servant, but he will extend his maledictions upon his enemies.” וַיִּצַעַם is a *weqatal* that parallels the preceding clause (וַיִּצַעַם). *Thematic role in Punishment frame: depiction of Agent and Instrument of Punishment.*

(2) (לְהָשִׁיב בְּחֶמָה אָפוֹ וַיַּעֲרֹתוֹ בְּלֶהֱבִיאֵשׁ) 66.15) “[Yahweh comes] . . . to render in fury his anger and his rebuke with flames of fire.” The prepositional phrase (בְּחֶמָה) depicts the *Manner* of Yahweh’s rendering his anger (אָף). Anger (אָף) is the direct object of the clause. *Thematic role in Punishment frame: depiction of Agent of Punishment and purpose of Punishment.*

### ***Synchronic Perspective:***

(1) Plea for Yahweh to reveal himself and to be made known (64.1) is now resolved.

(2) Yahweh’s turning (שׁוּב) echoes 12.1 with a variation. In Deutero-Isaiah Yahweh turned his אָף away, which resulted in comfort (נַחֵם) and joy. Trito-Isaiah depicts Yahweh turning his אָף toward the nations (and apostates). This results in the comfort of Israel. In a similar way, 40.1-2 shifted the theme from the wrath to comfort. The presence of the shift in the three pivotal

literary junctures of the book indicates the following: Yahweh's turning from wrath to comfort is a literary strategy that binds the entire book of Isaiah together [Chart 6.11].

### ***Associated Wrath Lexemes***

שוב ("turn")

גְּעָרָה ("rebuke")

### ***Time/Author***

Post-Exilic Trito-Isaiah. Final editor of Isaiah.

### ***Genre/Literary Forms***

*Announcement of judgment + salvation*, bracketed by two epiphanies (v.6; v.16).

### ***Punishment Frame***

#### ***Evaluee (Object of Punishment)***

Evaluee includes both foreign enemies as well as Post-Exilic apostates

(1) Enemies of Yahweh (וְיָצְעַם אֶת-אֹיְבָיו:) (v.14b) [See Chart 2.14]

(2) All flesh (אֶת-כָּל-בָּשָׂר, v.16). The flesh that eats the flesh of swine will be the object of wrath. In contrast: "all flesh" will worship Yahweh and gaze at the burning bodies of the wicked (66.24).

#### ***Agent (of Punishment)***

Yahweh depicted as the sole agent. יְהוָה functions as an *inclusio* in v.6 and v.16.

(1) Yahweh's voice (קוֹל) thunders from the temple (i.e., מִדְּבִירָא); Yahweh's voice is rending exact recompense (מִשְׁלֵם גְּמוּלָה, *gotel*) to his enemies (v.6). The theophany is not like the theophany in 29.6 (against Ariel) or like the theophany in 30.30 (against Assyria). Yahweh comes against against all flesh.

(2) Yahweh gives birth in a single moment to land, nations, and to the sons of Zion (וְהָיָה אֶם-אֲנִי יְהוָה אֵלֶיךָ יִלְדָּה אֶת-בְּנוֹת צִיּוֹן, 66.8,9). Giving birth was a sign of the Davidic promises in Proto-Isaiah (7.14; 8.1,16; 9.5). Later texts lamented that people were incapable of giving birth (26.13; 37.3) Deutero-Isaiah uses birth imagery to introduce themes of wrath (42.14) or lament (48.10). The prophet of the Exile also uses birth imagery to depict joy that results from population growth (54). Here, Trito-Isaiah emphasizes Yahweh alone as the one who makes birth possible.

(3) Yahweh extends posterity to Zion.

(4) Yahweh's hand will be known among his servants (וְנוֹדָעָה יְד־יְהוָה אֶת־עַבְדָּיו) 66.14) The plea for Yahweh to be made known and seen (64.1ff) is now answered. The reversal of the hardening decree in Deutero-Isaiah was interpreted as a universal seeing and knowing of the glory (41.20, where יָדַע and רָאָה are used, cf. 66.14a). Trito-Isaiah reverses the hardening decree with the following variation: only servants understand and see.

(5) Yahweh will extend his maledictions upon his enemies (וְנָעַם אֶת־אֹיְבָיו) 66.14b). The term נָעַם is related to cursing/speech (cf. Gen 12.1-3).

(6) Yahweh comes in the present (יָבוֹא, *yiqtol*) with fire (אֵשׁ), chariots (מִרְכָּבָה) and a storm wind (סוּפָה) (v.15). Elements are frequently associated with wrath in theophanies applied to nations (cf. 30.27-30).

(7) Yahweh renders his rebuke (גָּעַרָה) and his anger (אַף). This indicates an exact repayment for rebellion and highlights the principle of justice (v.15).

(8) Yahweh executes judgment (נִשְׁפָּט, *qotel*) with fire and a sword (v.16a). Judgment (נִשְׁפָּט) evokes the theme of מִשְׁפָּט and shows that the quality of justice belongs to Yahweh alone. This is in contrast to leaders in Pre-Exilic texts (1.17) and Post-Exilic texts (59.4). Yahweh acts alone in justice.

#### ***Instrument and Manner (of Punishment)***

בְּחֵמָה, “in wrath” // בְּלֶהֱבִיאֵשׁ, “with flames” // הָרָב, “sword” (vv.15-16; cf. 34.2). Note the emphasis in the third person: יְד־יְהוָה, v.14; עַבְדָּיו, אֹיְבָיו, v.14; מִרְכָּבָתָיו, v.14; וּבְחֶרֶבוֹ, v.16 וְנִשְׁפָּטָתָן, 3<sup>rd</sup> per suffix. This underscores that wrath in Post-Exilic texts is not detached from Yahweh.

#### ***Reason for Punishment and Stimuli (to Wrath)***

Not stated

#### ***Purpose (of Punishment)***

Yahweh's purpose is indicated by the ל infinitive construct: to render rebuke and anger.

#### ***Results (of Punishment)***

(1) Servants / Jerusalem will rejoice, prosper and be comforted (vv.12-14). Images of abundance depict salvation in ways that move closer to the core vision in Is 60.5-8.

(2) Yahweh's sword will slay the wicked, not just a single nation (v.16)

## CHAPTER 8: WRATH IN DIACHRONIC AND SYNCHRONIC PERSPECTIVE: SUMMARY CONCLUSIONS

In this last chapter, we summarize the principle conclusions drawn from our analysis of literary units containing wrath-associated lexemes. In the first section, we summarize how wrath lexemes depict human and divine wrath within specific historical periods that mark the Book of Isaiah. The second section highlights the intertextual relationship between wrath-associated texts within the book of Isaiah. Finally, the third section summarizes the conclusions of our research and suggests further areas of study.

### 8.1 Diachronic Wrath in Isaiah

The following section summarizes the distinct use of wrath-associated terms in diachronic succession. Both human and divine wrath are discussed.

#### 8.1.1 Human Wrath in Diachronic Perspective

In Pre-Exilic texts, Israel raged (קצף) against their king and God (8.21) because of hunger and oppression. The anger of Syria and Ephraim at Judah (Ahaz) for not complying with the anti-Assyrian coalition (7.4) resulted in burning rage (אף חרי). This rage had no consequences on the house of David. Yahweh protected the house of David.

In texts dating before the fall of Babylon, “men of fury” (חרה), who contend against Judah, are brought to shame and confusion (41.11). In Exilic texts, the fury (חרה) of the oppressors of Israel in Exile disappears (51.23). Finally, in Post-Exilic texts, the *Agents* of Yahweh’s anger (אף, זעם) become the *objects* of Yahweh’s anger (10.5). This development was historically occasioned by Assyria’s destruction of Israel (722/721 BCE). Human rage (קצף) against God in Pre-Exilic texts (8.21) leads to expulsion and utter gloom (8.21,23). In texts that pre-date the fall of Babylon, the rage of the king of Babylon (רגז) results in being cast down from heaven and from *Sheol*. In the same way “men of fury” (חרה, 45.24) are brought to be shamed before Yahweh in the Cyrus event (45.24). In the Post-Exilic text of 37.28,29, the rage (רגז) of Sennacherib is limited. He can only “shake” the earth but not the heavens. In conclusion, human rage against Judah (7) or the nations (13) does produce real fear but is depicted as being inconsequential. Rage against Yahweh is punished in every era. Furthermore, human rage functions to make Yahweh’s rage look all the more glorious.

### 8.1.2 Divine Wrath in Diachronic Perspective

*Syro-Ephraimite Conflict: (736-732 BCE).*

As a result of the injustice committed by the people of Yahweh in 5.1-24, Yahweh's wrath is kindled (תָּרַהּ אֵף) against his people (5.25). The subsequent wrath refrain (בְּכָל-זֹאת לֹא-יָשָׁב אִפּוֹ וַעֲזָב יְהוָה גְּטִינָה) in 5.25; 9.11,16,20 and 10.4 remits to the kindling of Yahweh's wrath in 5.25 and underscores the following themes: (1) the results of Yahweh's anger match the offenses; (2) the results of divine anger escalate in severity; (3) expressions of wrath are intended to achieve repentance and punish sin but punishment does not achieve the desired result; (4) the *Instruments* of anger include foreign enemies (5.26) and wickedness itself (9.17); (5) the anger of Yahweh unleashed on Israel prefigures Yahweh's anger on Judah.

*Divine Wrath after Destruction of Samaria: (722/721 BCE):*

The agent of wrath (אֵף) against Israel, Assyria, in 5.26-30 becomes the object of wrath after the destruction of Samaria. Assyria is the object of wrath because she violates Yahweh's plan and is full of hubris. Yahweh sends sickness upon the enemies as an expression of his wrath. Sickness, as an expression of wrath, anticipates the association of sickness with wrath in the Hezekiah narrative and in Deutero-Isaiah.

*Divine Wrath during the Assyrian Invasion and Negotiations with Egypt (713-705 BCE):*

The term רָגַז describes Yahweh's wrath when he punishes scoffers in Jerusalem (28.21). The description is associated with a sudden burst of rage and alludes to 2 Sam 5.17-21 Yahweh overwhelmed the Philistines. In 28.21 the rage Yahweh had against the Philistines is now extended to Judah.

*Divine Wrath before the Fall of Nineveh (612 BCE):*

Wrath is expressed as a personal response of Yahweh in a theophany (30.27-30). The *Instruments* of wrath are not delegated to a third party. Rather, Yahweh fights alone using his own זַעַם, אֵף, אֵשׁ, רִיחַ, battle instruments, rod, arm, fire and storm. Israel is a co-agent of Yahweh's wrath. They participate in the acts depicted as a new Exodus and Conquest. Israel's praise and shouts of joy function as a means of destroying Assyria (cf. Josh 6).

*Divine Wrath before the fall of Babylon in 539 BCE:*

The "heat of anger, might of battle" (עֶזְרוֹ, חֵמָה, אֵף) in 42.25 is an emotion that Yahweh pours. Anger can no longer be contained. Israel, however, is

unresponsive to the wrath of God. The Exile did not produce the silver Yahweh desired (48.6).

Yahweh's wrath at Babylon is depicted as occurring suddenly and on a single "Day" (13.3,6,9). Wrath shakes the cosmos (רגז) when Babylon is destroyed. Agents of Yahweh's wrath are the Medes who transmit Yahweh's curses (זעם) over Babylon. Yahweh is also depicted as fighting against Babylon. Yahweh stirs himself with his zeal (קנאה) and acts like a warrior. Yahweh's covenantal relationship with Israel is the basis for his zeal and compels him to act in vengeance against Israel's enemies. Once his passion for his covenantal people is aroused, Yahweh can no longer contain his silence (חשה, 42.13,14). His zeal (קנאה), however, does not lead to capricious acts of violence. Rather, divine punishments are just and measured, as indicated by the use of נקם and גאל (47.6).

To recapitulate, in this period, Yahweh's wrath at both Israel in Exile and Babylon does not achieve its intended result. The Exile did not produce spiritual responsiveness in Israel. Yahweh's use of Babylon as an agent of wrath also violated Yahweh's intent. Babylon was exceedingly ruthless and merciless toward Israel (10.6,7; Is 47). Nevertheless, Yahweh poured out his wrath on Judah in Exile and Babylon. Once wrath is poured out or delegated, wrath has a life of its own. The consequences of Yahweh's wrath in history does not always correspond to Yahweh's perfect will.

#### *Divine Wrath after the fall of Babylon in 539 BCE:*

Texts that reflect on Yahweh's wrath after Babylon's fall are characterized as a *shift* in the experience of Israel or as a reversal of her status: אף in 12.1 celebrates that Yahweh's anger has turned away. For instance, the "cup of wrath" (חמה) that Israel drank has now been given to Babylon (51.17-22); the fury (החמ) of the oppressors is nowhere to be found (51.13); the wife abandoned in rage (קצף, 54.7) is now remarried; the Exile "as a flood of Noah" has ended and the earth returns to its Sabbath rest (alluded to in the oath "שבוע," 54.9). As a result, Zion, as a renewed Noah, can repopulate the earth (54.1)

#### *Divine Wrath in early Post-Exilic Texts after 539 BCE:*

The early core of Trito-Isaiah (60-62) contrasts the temporary period of wrath (קצף) with the new permanent era of mercy (רחם) and the year of favor (רצון) (61.2). The end of wrath is characterized by images of the abundance of material goods and a reversal of Zion's status among the nations.

*Divine Wrath in later Post-Exilic Texts after 539 BCE:*

The perceived lack of fulfillment of the promises in Trito-Isaiah (60-62) that were to characterize the end of wrath led to subsequent reflections on wrath. Yahweh's anger is still a present threat because the wicked continue to live in Zion. The Exile had not resulted in the spiritual responsiveness that 60-62 declared. Yahweh's wrath in the Post-Exilic period is characterized in the following ways.

Yahweh executes wrath alone. The failed vision of a democratized people of Yahweh in Deutero-Isaiah resulted in the need for Yahweh to intervene in wrath on behalf of his people. No one else will intervene (59). Thus, depictions of the *Instruments* of Yahweh's wrath are not delegated. Rather, his *Instruments* of wrath are his own passion: Yahweh's חמה, חֶמֶה (63); Yahweh's sword (34.4); his legal disputation (רִיב), Yahweh's arm (נֶכֶחַ) (57); his arrival in fury (בוֹא), his breath (רוּחַ); his zeal (קְנָאָה); Yahweh's warrior's apparel of נָקֶם and חֶמֶה (59); flames of fire; rebuke; chariots (66.14,15). Even Yahweh's זַעַם (previously delegated, 10.5; 24-27) is now attached to Yahweh himself (66.14). When זַעַם is detached from Yahweh it has a life of its own (26.20). The later apocalyptic text of 27.2-5 depicts Yahweh's desire to fight on his own against any danger that may encroach on his vineyard. Yahweh's promise is substantiated by the slaying of Leviathan (27.1). To recapitulate, Yahweh acts alone with his own passion.

Yahweh's wrath was intended for repentance, but Israel remained unresponsive in the Post-Exilic period. Like Deutero-Isaiah (42.20-25; 48), Post-Exilic reflections on wrath (קֶצֶף) insist that divine anger did not accomplish its intent (57.16,17). However, in the Post-Exilic period, Yahweh responds by healing (רָפָא), leading (נִהְיָה) and comforting (נִחְיָמִים). The healing of the community through the smiting of the servant (Is 52.13-53.12) is a task taken up by Yahweh himself.

Yahweh's rage (קֶצֶף) is associated with causes for sin (64.4-8). Yahweh is also depicted as handing people into the "hands" of עֵו (iniquity). עֵו is the stimulus, punishment, and agent of wrath (57.17).

Nations that are objects of divine wrath function as paradigms for universal objects of wrath. For instance, Edom is a paradigm for the world (חֲמָה, 63.1-6), and Assyria punishment is a paradigm for other nations (אֲרִי, 10.25; cf. 14.26). The objects of wrath are also reapplied across generational lines. Thus, the children of the Pre-Exilic sinners receive the wrath of Yahweh in Post-Exilic times (65.7,8).

Prophetic threats associated with Yahweh's wrath are depicted as being immediately fulfilled in Post-Exilic times. The invasion of Babylon with animals and demons (Is 13-14) is fulfilled "suddenly" in the land of Edom (34.16). The prophecy that dooms Sennacherib is depicted as occurring immediately (37.38) though, as Beuken notes, his death occurred 20 years later. The depiction of the immediate fulfillment of prophecy is



associated with the use of the *Torah* for didactic purposes in the Post-Exilic period (especially 34.16).

Salvation (יְשׁוּעָה) and comfort (נַחֵם) are not experienced unless wrath turns *toward* the enemy. Yahweh must turn his wrath (קֶצֶף) from his people if salvation is to be experienced (64.4-8). He must also turn his wrath *upon* their enemies to usher in the era of salvation (59.18,19; 63.1-6).

The use of קָנָא in Post-Exilic and apocalyptic texts is found in 26.11 and 37.32. In both cases, as in 59.11, קָנָא is the emotion Yahweh stirs within himself as a response to the prayers of the faithful.

## 8.2 Wrath in Synchronic Perspective

The following section synthesizes conclusions made regarding the relationship of wrath-associated lexemes and themes to other texts within Isaiah in its final form. They do not reflect every conclusion we have reached but only those that remit to other texts or tradition.

### 8.2.1 Wrath in Isaiah 1-12

Four patterns that relate to wrath in Isaiah that remit to themes in Is 1-12 will now be discussed. They are: (1) divine punishments match the offense committed which emphasize Yahweh's justice; (2) the effects of wrath are reversed for the people of God; (3) the reasons for wrath are never fully resolved and; (4) agents of wrath become the new objects of Yahweh's wrath.

First, Yahweh's punishment matches the stimulus to his wrath. This is seen, in particular, in the four ways. First, the lack of justice and righteousness (מִשְׁפָּט and צֶדֶק) stimulates Yahweh's wrath in 5.25 and is associated with his wrath throughout the Book of Isaiah. The expectations of Yahweh for מִשְׁפָּט and צֶדֶק in 5.1-7 is a theme that is reversed in 59.9-17. In 59.9-17 the community expects מִשְׁפָּט and צֶדֶק but do not receive it [Chart 2.3]. Second, the banishing of the poor, and of Yahweh, from their homes (5.8) results in the eventual exile from the land (5.13). Third, the writing of decrees to spoil and plunder the poor (10.1-4) results in Isaiah's writing the name Maher-Shalal-Haz-Baz (8.1; 10.5,6), which predicts how Assyria will plunder and spoil [Chart 2.21; 2.22]. Finally, mocking the works of Yahweh (5.19) results in the decree of hardening where the people cannot see the work of God (6.9). Virtually every offense in 5.1-30 stimulates punishments in 7-9 that match the crimes [Chart 2.32]. To recapitulate, punishments that express Yahweh's wrath emerge in the same realm as the offense that stimulated his wrath.

Second, the effects of divine wrath are reversed for the people of God. Reversals are depicted in the following ways. The hand of Yahweh used in wrath (5.25; 9.11,16,20; 10.4) is extended in 11.11-16 to reverse the effects of wrath. The hand of Yahweh that struck his people gathers the

exiles from Assyria. This contrasts with the hand of the King of Assyria who gathers kingdoms like eggs (10.14) [Chart 2.36].

Divine anger (אף) is ultimately turned away in 12.1 which signals a new era. The turning of anger suggests the fulfillment of 10.24-27 and anticipates the theme of 40-66. As Williamson noted, the temporal markers “in that day” are inserted in Is 12.1-6 so that the reader of Deutero-Isaiah understands the day of comfort has arrived in Is 40. The theme of wrath turning for the sake of comfort is heightened in Trito-Isaiah. The turning of wrath toward the enemy results in the abundance of comfort (66.14) [Chart 6.11]. The turning away of wrath leads to the renewal of the vineyard. The wrath of Yahweh because of his vineyard (5.1-7) is reversed in 27.2-4. Yahweh’s fury is over! No more thistles or thorns are found in the vineyard.

The reversal of the effects of wrath are also seen in the shifts from darkness to light. Darkness depicting the results of the Assyrian invasion in 5.30 is inverted and reapplied in Is 40-66 (e.g., 49.7; 59.10; 60.2). This implicitly reverses or sustains the hardening decree of Is 6.9ff. Not only are the political results inverted but the moral conditions are required to change. Thematically (i.e., not lexically), the moral “crookedness” (פְּעֻלָּה, 40.8) of Jacob in 3-11; 5.1-24; 28 is “straightened” in 40.1-11.

Conditions interpreted as Yahweh withholding mercy are also inverted. Yahweh’s wrath expressed in his withholding mercy and compassion in 9.16 is ultimately reversed in 60.10. In 60-62, the nations serving Israel express Yahweh’s new day of mercy and favor. Yahweh’s mercy and restoration extends to the landscape as well. Yahweh’s word of judgment (9.7) results in the destruction of the landscape, but in Deutero-Isaiah, Yahweh’s word is the seed of restoration renewing the landscape [Chart 2.13]. The effects of wrath, geo-political, topical and spiritual are reversed through the birth of the ideal Davidite [Chart 2.32].

Finally, sickness (10.16) is an expression of Yahweh’s wrath on Assyria. Initially, sickness is perceived as wrath in the Hezekiah narrative (36-39). His sickness and healing anticipate a shift in the purposes of wrath in Deutero-Isaiah: divine wrath absorbed by the servant-king is associated with redemption, healing and posterity of the community (Is 52.13-53.12) [Chart 2.40]. To recapitulate, the results of wrath expressed in Is 1-12 are often reversed.

Third, the reasons that led to wrath very often remain. Yahweh’s wrath is stimulated by covenantal offenses and by his people not “turning to him” (9.13). Despite the escalation of wrath and the smiting depicted in the wrath refrain (5.25; 9.11,16,20; 10.4), Israel does not turn to Yahweh. Wrath does not achieve its intended effect. Deutero-Isaiah called for a turning to Yahweh (42-44). However, in Trito-Isaiah the community confesses they have not turned to Yahweh. [Chart 2.19].

Fourth, *agent* of wrath for Israel become Yahweh’s new object of wrath (Is 1-12). Assyria is described as an unstoppable agent of Yahweh’s wrath (5.26; 10.4) but is stopped by the hand of Yahweh in 14.24-27 (cf.

10.5,6). Assyria's floods the land of Israel (8.7) and is punished by Yahweh who floods her land with a scourge (10.26). The promise liberation from Assyria is the theme of both 9.3 and 10.24-27, which is fulfilled in the Hezekiah narrative (36-39).

The wrath of God on Assyria is depicted as less merciful than his wrath on Israel (9.7; 10.16). Yahweh preserves Israel's posterity but not the seed of Assyria (14.23). Lexical distinctions indicate Yahweh discriminates between Assyria and Israel when he punishes. Wrath of Yahweh on Israel tends to be detached from Yahweh. When punishing Assyria, Yahweh is more personally involved with expressing his wrath (30.27-30).

### **8.2.2 Wrath in Isaiah 13-23**

Two aspects related to wrath in Is 13-23 echo themes elsewhere in Isaiah, namely: the results of wrath for Israel are reversed and Yahweh's wrath on Assyria is extended to all nations. Assyria's invasion of Israel (5.26) functions as a paradigm for Yahweh's punishment of Babylon (13.2-5) [Chart 3.1; 3.2]. In this way, Yahweh's past punishment of his people by Assyria provides the language for articulating the hope of Babylon's destruction during the Exile. The effects of wrath have been inverted. Babylon "the new Assyria" receives what Israel received. Yahweh will do to Babylon what Assyria did to Israel. Just like Yahweh broke the rod of Assyria that smote Israel, he will break the rod of Babylon [Chart 3.4]. The extinction of Babylon's posterity (14.9,20) is contrasted with Zion's population explosion in 60.4 (cf. 54.1).

Not only does Assyria's punishment pre-figure Babylon's punishment, her prefigures the punishment of all nations (14.26). The placement of the oracle against Assyria (14.25,26) after the introductory oracle against Babylon (13) functions to depict the fall of Assyria as a paradigm for the fate of all nations (13-23). The literal rest that the landscape experiences, when Babylon is punished (14.7,8), anticipates the cosmic rest after Yahweh punishes the cosmos (24-27).

### **8.2.3 Wrath in Isaiah 24-27**

Themes of wrath within Is 24-27 that are echoed in the Book of Isaiah are characterized by two traits. First, the *Results* of wrath are reversed for the faithful. Second, the Stimuli to wrath emerges is universalized. First, the reversal of wrath is seen in the following way. Language depicting the expectations of the righteous for Yahweh to act in righteousness draws on the language of 5.1-7 but with a variation: the ones who expect divine righteousness *are* righteous [Chart 3.9]. Therefore, they confidently expect Yahweh to intervene based on his past acts in history.

Reversals of the effects of wrath are also seen in themes related to the population of Zion. The Exile was a time characterized by death and a

decrease of population. Deutero-Isaiah held forth the vision of a re-populated Zion (44.2; 54.1). The apparent lack of fulfillment is resolved in 26.18 in the following way: the metaphor of a renewed Zion is extended to a literal resurrection of dead Israelites.

The reversal of the effects of wrath for the faithful are also seen in Yahweh's response to the prayers of his people. Hezekiah's prayer (37.21) that resulted in the slaying of Sennacherib (37.28) and the escalation the harvest (37.30) was accomplished by the קנאה of Yahweh (37.32). Yahweh's zeal is associated with his commitment to the Davidic dynasty (9.6). The later apocalyptic text of 26.11 follows the same pattern of Yahweh's response to prayer in 37.21-32: the righteous pray (26.11) and Yahweh's קנאה results in the slaying of the oppressor (i.e., Leviathan, 27.1). In this way, Sennacherib is anticipated in the figure of the Leviathan and Hezekiah assumes the role of the faithful who pray.

Both the slaying of Sennacherib and Leviathan are followed by an allusion to the reversal of the destroyed vineyard (5.1-7). In 37.30, the harvest escalates after Sennacherib dies. In 27.1 the slaying of Leviathan is also followed by a description of renewed vegetation. Yahweh's garden no longer has thorns or briers (27.2-5). Yahweh's desire for war against future enemies implies the cycle will be repeated. Thus, while Yahweh is no longer full of חמה (27.4), the foes of wrath reappear in Deutero-Isaiah (41.13; 45.24). However, the foes appear only to be shamed and disappear (42.13; 21).

A second aspect related to wrath in apocalyptic texts is the universalization of *Stimuli* to divine wrath. The righteous long for Yahweh but the wicked stimulate Yahweh's wrath. The *Stimuli* to wrath in 5.1-20 are universally applied to describe the actions of the wicked [Chart 3.10].

#### **8.2.4 Wrath in Isaiah 28-39**

Two overarching patterns are observed when wrath-associated texts in Is 28-39 are read in light of the Book of Isaiah as a whole. In Is 28-39, expressions of wrath match the offenses of Israel and are gradually reversed. Second, Is 28-39 employs the language of judgment on Assyria to express divine judgment on Judah and Edom and Babylon.

First, the results of Yahweh's wrath on Israel match the offenses of that are committed and are gradually reversed. The inability to see the works of Yahweh was decreed as an expression of wrath [Chart 2.32]. In 28.7 the people's inability to perceive the works of Yahweh because of her drunkenness is underscored, as it was in 5.11,22. As a result, Judah makes a covenant with "Mot/Sheol" in an attempt to ward off Assyria. Surprisingly, Zion has not noticed that "Mot" has already been "swallowed" up (Is 25). The refusal to see the works of Yahweh and consider Yahweh's word as "babble" provokes his wrath and results in a punishment that matches the offense. Yahweh sends a "foreign language" that sounds like "babble" (i.e.,

Assyria in 28:11). Yahweh's wrath (28.14-21) resulted in speaking "babble" to his people. This implied the invasion of foreign Assyria. The attempt to stop the "foreign babble" is alluded to in Is 36.11. This state, however, is reversed. The promise of removing foreign babble (33.19) was ultimately fulfilled in the Hezekiah narrative when Sennacherib departed from the city.

Another way that wrath is expressed in 28-39 is in Yahweh "tightening the bonds" of the scoffers. The speech of the scoffers that results in the sending of a foreign "babble" also results in the tightening of the bonds. The "bonds of oppression" are reversed only when scoffers stop mocking Yahweh (28.22). In Deutero-Isaiah, the מוֹסֵר ("bonds") are loosed regardless of national repentance (52.2,3).

The effects of wrath and the reversal of wrath are, likewise, expressed with the images of the vineyard and the city. The deconstruction and reconstruction of the city is based on the principle of righteousness (צִדְקָה, 28.16-18). In the same way, the vineyard in 5.1-7 was destroyed because of a lack of justice and righteousness. The trampling (מְרָחֵם) down of Israel by the "scourge" (28.18) alludes to the threat of Yahweh's trampling of his vineyard in 5.1-7. The vineyard, however, is renewed. The function of the "sign" that describes the escalation of the harvest (37.30) alludes to the renewal of the vineyard destroyed by Yahweh's wrath in 5.1-7 [Chart 4.10].

Just as the vineyard is renewed, the restoration of the city of Zion is also depicted. The near context implies the role of the Davidite in restoring righteousness to the city (32.1). Belief in Yahweh's promise concerning the Davidite king and dynasty is critical to reversing the state of wrath. The lack of belief in Yahweh's commitment to the Davidic dynasty (28.16) echoes Ahaz's unbelief in Is 7. His unbelief stands in contrast to Hezekiah's belief in the promise to the house of David. [Chart 2.33]. Ahaz was promised a sign of Yahweh's commitment to the throne despite his unbelief. Here, in 28.17, there is no promise offered for unbelievers like Ahaz. Rather, unbelievers drown in a flood of water. Restoration is now contingent upon belief.

A further means of reversing the effects of wrath is in adherence to the *Torah*. Rather than obeying the prophetic *Torah*, the people of God made a covenant with "Mot/Sheol" that resulted in terror overtaking the cosmos (28.15). The theme is reinterpreted in a later text (24.5), which highlights the need for keeping the covenant (i.e., the *Torah*) to avoid judgment [Chart 4.4]. Thus, belief in Yahweh's promise to the Davidite and adherence to *Torah* emerge as means to avoid divine wrath.

Second, Is 28-39 employs the language of judgment on Assyria to express divine judgment on Assyria in 621 BCE, Judah, Edom and Babylon. Assyria's punishment promised in 10.24,25 is depicted as occurring in Is 30.27-30 [Chart 4.5]. The defeat of Assyria in the Hezekiah narrative (36-39) functions as the basis for hope in the destruction of Assyria in 621 BCE. The "sifting" (תְּנוּפָה) of Assyria (30.32) evokes sounds and images Assyria's blasphemous speech (10.5ff). The image of Yahweh placing a hook and

bridle on Sennacherib (37.29) shapes the language of Yahweh's promise to bridle Assyria once again (30.28).

Surprisingly, the application of the decree of destruction on Assyria (10.22,23) also provides the language for expressing Yahweh's decree of destruction on Judah (28.22) [Chart 4.3]. This represents a reversal of the pattern where the punishment of Israel or Judah prefigures the destruction of the nations.

The punishment of Israel, Judah and the Assyrian empires are all recapitulated in images depicting the judgment of Edom in 34. Is 34 recapitulates themes of judgment in 1-33 (esp. Is 13,14; 63.1-6). Is 35 anticipates salvation announced in 40-66 [Chart 4.6]. The destruction of Edom is depicted as a return to a land of permanent chaos (34.11-15) inhabited by horrific beasts, demons, thorns and thistles (34.13). Prophetic threats associated with Yahweh's wrath are never inverted. The threat of invading Babylon with animals and demons (13,14) is fulfilled suddenly in the land of Edom (34.16). This contrasts with the renewal of Zion, which is depicted with images of peaceful animals and images of a garden with no thorns or thistles (27.2-5; 11.6-7; cf. 5.1-7).

Not only does the language of Assyria's punishment anticipate the punishment of Edom and Israel, it also anticipates the punishment of Babylon. The historical narrative in 36-39 tangibly expresses the fulfillment of prophetic pronouncements of Assyria's doom in 10.5-30 and 14.24ff. The end of Is 39 introduces Babylon as the new Assyria. The placement of 40-55 that announces liberation from Babylon following Is 39 underscores the immediate validity of Isaiah's word of prophecy. The word that dooms Assyria immediately dooms Babylon. Yahweh's wrath against the nations has immediate effects, as Beuken noted. Thus, Yahweh's destruction of Assyria in 36-39 substantiates the promise of deliverance from Babylon in 40-55. To recapitulate, expression of wrath in 28-39 match the offenses of Israel and are gradually reversed. Moreover, Is 28-39 employs the language of judgment on Assyria to express divine judgment on Judah, the Assyrian Kingdom of 621 BCE, Edom and Babylon.

### **8.2.5 Wrath in Isaiah 40-55**

Wrath-associated texts in Is 40-55 remit to themes in the Book of Isaiah in two general ways. First, the Exile is interpreted as an expression of Yahweh's wrath. The Exile, however, did not achieve what Yahweh intended to achieve, namely: the spiritual transformation of his people. Second, expressions of wrath in Is 40-55 depict how Babylon's sin provoked Yahweh to wrath. Third, the majority of wrath-associated texts in Is 40-55 express the reversal of Yahweh's wrath and the restoration of his people. We will now discuss each of these aspects.

First, the Exile is interpreted as an expression of Yahweh's wrath. The Exile, however, did not achieve what Yahweh intended to achieve,

namely: the spiritual transformation of his people. Is 42.18-25 indicates that the decree of hardening (6.9ff) was still in effect. The people are unable to understand the purposes of wrath [Chart 5.5]. Unlike Is 6, however, Yahweh is exonerated from being the cause of sin.

Is 48 presents a variation on the theme of hardening (6.9ff). Israel is kept from “knowing” about her liberation until because she abuses foreknowledge (48.8). In effect, Israel is predisposed to attribute liberation to idols. Just as Israel abused foreknowledge, she also failed to trust in Yahweh. Deutero-Isaiah had promised that youth could renew their strength (40.28-31). However, the experience of the Exile demonstrated that youth were “full of the wrath” of Yahweh (51.20) and had fainted. The implication is that they did not trust in Yahweh who would renew their strength (40.31). The inability of wrath to achieve the spiritual transformation of Israel triggers a shift in the way wrath is perceived in the song of the suffering servant (52.13-53.12), namely: the purposes of wrath are seen to be redemptive. This results in a righteous offspring of the servants of Yahweh in Is 56-66.

Second, expressions of wrath in Is 40-55 depict how Babylon’s sin provoked Yahweh to wrath. Images from Is 13-14 are reapplied to Is 47 where Babylon’s doom is fulfilled. The reason for Babylon’s doom is similar to the reason for Assyria’s doom, namely: they violated Yahweh’s plan as the agent of his wrath. Babylon failed to show mercy (47.6). Yahweh, however, shows mercy in wrath (רַחֵם) (54.7; cf. 9.17).

Third, the majority of wrath-associated texts in Is 40-55 express the reversal of Yahweh’s wrath and the restoration of his people. The promise of the disappearance of the ‘men of fury’ (חַמָּה) (40.11; 45.25) who rage against the exiles and against Yahweh is substantiated by the Cyrus event (45). The disappearance of “foes of fury” is contrasted with the appearance of the servant of Yahweh whose actions reverse the effects of wrath in the Exile.

The image of the “cup of wrath” also develops the theme of the reversal of wrath for Israel. Zion finishes drinking from the “cup of wrath” which is then offered to Babylon (51.17-22). The complete drinking of the “cup of wrath” echoes the prologue of Deutero-Isaiah announcing that the punishment of Israel had ended. The end of wrath signals the era of comfort (51.12), which also echoes the prologue (40.1-2; 12.1).

Other contrasts between Zion and Babylon function to express the end of the era of wrath for those in Exile. Zion rises from the dust (Is 52) which contrasts with Babylon sitting in the dust without a throne (Is 47). Zion gives birth in a single day (54), which contrasts with the loss of posterity and widowhood that Babylon experiences (47). The population explosion of Zion echoes themes related to the descendants of the servant in 53.10. The restraint of Yahweh’s wrath (רָחַם, 48.9-11) against Zion makes the population explosion a possibility. The posterity of Zion prevents Yahweh’s name from being polluted.

Other themes expressing the reversal of Zion’s experience of wrath include images of marriage and images of surviving a flood. The gathering

of the spouse abandoned in wrath (54.8) echoes the theme of gathering those who are dispersed in 11.11-16. Both texts invert the depiction of nations previously “gathered” to war against Israel (5.26).

Finally, the end of the period of wrath (קצף, 54.8,9) is depicted as the end of Noah’s flood. Just like Noah repopulated the earth after the “chaos” of the flood, so will Zion. The ordering of chaos after the wrath of Exile stabilizes order within creation (51.15). This stands in contrast with the return to chaos experienced in the destruction of Edom (34).

To recapitulate, the Exile, an expression of Yahweh’s wrath, did not achieve the spiritual restoration Yahweh intended. The purposes of wrath are redefined in the suffering servant. The wrath the servant bears results in restoration. Second, expression of wrath depict how Babylon’s sin provoked Yahweh’s wrath. Third, the contrasts between Zion and Babylon signal the end of the era of wrath and the dawn of salvation.

### 8.2.6 Wrath in Isaiah 56-66

In this section we discuss how Is 56-66 (1) redefines the objects of divine wrath; (2) expresses dissonant perspectives on the wrath and (3) depicts the reversal of the state of wrath. First, Trito-Isaiah redefines the objects of divine wrath. No longer is a single nation the object of Yahweh’s wrath. Rather, the apostates within Israel are objects of Yahweh’s wrath. In effect, Edom functions as a symbol for apostates who revive Pre-Exilic cultic sins and pervert justice. This is seen in relating 59.15b-20 to 63.1-6 and 65.1-5. The relationship of 59.15b-20 to Is 63.1-6 is one of dependence. That is, Is 59 reflects on Is 63. Is 63.1-6 depicts Edom as the object of Yahweh’s wrath. In the context of 63, Edom represented hostile nations against Israel. The fact that Babylon is no longer mentioned after Is 48 implies she could no longer function as the archetypal enemy of Israel.

We suggest that the extinction of Babylon’s posterity *requires* she no longer exists as a symbol of hostility. If Babylon were to exist as a symbol of hostility, her posterity/seed would not be extinguished. Therefore, the new symbol is Edom. However, Edom in Trito-Isaiah now includes the wicked within Israel: the descendants of Esau (Jacob’s estranged brother). Moreover, the very name of Edom phonologically lends itself to represent every nation and man in hostility to Yahweh (עֲדֹמִים/עֲדָמִים).

Thus, the reflection of Is 59.15b-20 on Is 63.1-6 functions to apply images of the wrath of Yahweh against all humanity upon the wicked within the Post-Exilic community. The effect is that the entire wrath of Yahweh against humanity is brought to bear upon the wicked of Israel.

The logic that emerges in light of the diachronic development of texts is analogous to the synchronic positioning of Is 28-33 after Is 24-27. The wrath of Yahweh on the cosmos (24-27) is brought to bear upon Israel (28-33). The effect: the verbal identification of the wicked with Zion does not



exonerate them from Yahweh's cosmic wrath. They will be punished as all humanity is punished.

Is 65.1-5 describes the rebellion and cultic sins that provoked (כעס) Yahweh to anger (אף) and led to the punishment of his people. The objects of wrath are both the Pre and Post-Exilic community. However, the present generation is being punished because of the sins of their fathers (65.6,7; cf. 20.5; 34.6-7; Ezek 18; Deut 24.16). In effect, the Post-Exilic generation is being punished for the cultic sins of their Pre-Exilic fathers. The ideology of associating the stimulus to Yahweh's wrath with Pre-Exilic sins was noted in Is 59.17-20 as well. The objects of wrath in 59.15bff are those who abuse justice and righteousness in the legal system (מִשְׁפָּט and צְדָקָה).

In 59.14ff, truth (אֱמֻנָה), righteousness (צְדָקָה), and justice (מִשְׁפָּט) were personified. Spurning these traits or assaulting them was depicted as an assault on Yahweh himself. Yahweh was not permitted into the city. Therefore, his response was to burst into the city with a theophany of judgment. In Pre-Exilic Is 5.1-7 Yahweh *was* in the Garden but could find neither justice nor righteousness. His response was to trample his people in judgment. The allusion of 59.14ff to Is 5.1-7 underscores that the sins of the Pre-Exilic fathers are repeated, just as Pre-Exilic cultic sins were repeated in the Post-Exilic text of Is 65. In effect, Exile and the return from Exile had not cured the people of wickedness. Only the descendants of the suffering servant (53.10), who are distinguished from the wicked (66.14,15), pursue righteousness and justice (56).

The distinction between the wicked and the servants of Yahweh is elaborated in 66.14-16. We noted that malediction (זעם) upon Yahweh's enemies (66.14) was juxtaposed with the theme of Yahweh's blessing upon his servants (וְנוֹדָעָה יְדִי־יְהוָה אֶת־עַבְדָּי). The text represents a complete reversal of the theme of wrath in the book of Isaiah in four ways. First, the hand of Yahweh outstretched in wrath (יָד) against Israel (5.25, 9.11, 16, 20; 10.4) and other nations (cf. 14.23) now threatens the wicked. Israel as a nation is no longer the object of wrath. Rather, the wicked are objects of wrath.

Second, the יָד of Yahweh is now experienced in a positive sense of blessing for his servants (66.14). The "servants" are not limited to ethnic Israel but include former outcasts and foreigners (Is 56) who have converted to Yahweh of Israel. Deutero-Isaiah anticipated Yahweh's redefinition of Israel as the "servant of Yahweh" in ways that blurred ethnic lines in 49.3. The internationalization of the servants of Yahweh was fully developed later in Is 56ff. Now, in 66.14,15 the identity of the servants is completely based on covenant loyalty to Yahweh. Israel has been redefined. The servants of Yahweh now include people from every nation, even nations who were previously agents of wrath (cf. Is 19.25)!

Third, the experiencing (יָדַע) of Yahweh's presence among his servants is a complete reversal of the hardening decree in Is 6.9ff. However, the reversal of the decree of hardening is not accomplished for the nation of Israel but for the "servants" of Yahweh. Thus, the decree of hardening

remains in effect for the wicked within Israel. The wicked “know” and “see” Yahweh, but only in judgment. Is 66.14 introduces *how* Yahweh will make himself known to his servants, namely: in a theophany where he repays his אַף (“anger”) in חמה (“fury”) (לְהַשִּׁיב בְּחֶמֶה אֶפְיוֹ). The punishment of the wicked is the Yahweh’s *Means* of comforting his servants. Yahweh’s turning his anger upon the wicked to comfort his servants echoes Is 12. In Is 12.1-6, Yahweh’s אַף had turned (שׁוּב) away from the prophet/exiles and resulted in comfort (נחם) (12.1). That is, the end of Exile resulted in comfort for Israel. However, in 66.15 Yahweh returns (שׁוּב), in fury חמה, his אַף *upon* the enemy as a means of comforting the faithful (v.6) [Chart 6.11].

Second, Is 56-66 expresses dissonant perspectives on the wrath of Yahweh. On the one hand, Yahweh restrains his wrath קָצַף (57.16) to preserve the posterity/seed of all humanity. In Proto and Deutero-Isaiah, Yahweh restrained his wrath to preserve the posterity of the Israel (e.g., 10.5ff; 48.9). The nations were only entrusted with the task of striking leadership or temporarily destroying Israel/Judah (cf. 8.1; 10.5-7; 47). Neither Assyria nor Babylon was to extinguish the seed of Israel. The intent to do so stimulated Yahweh’s wrath against them. Assyria and Babylon abused their role as Yahweh’s agent of wrath (10.5-7; 47). Therefore, Yahweh’s punishment of Assyria and Babylon extinguished their seed forever (13;14; 47). Thus, the results of Yahweh’s extinction of Babylon are expressed literarily with the absence of Babylon’s name from 48.21-66.24. Yahweh’s extinction of the seed of the nations matches their crime.

Yahweh’s restraint of his wrath (קָצַף) in Is 57.16 depicts a shift in Yahweh’s intent for all humanity. The seed of humanity must not be extinguished. Rather, humanity must exist to serve Zion (60.10). Moreover, Zion will exist because Yahweh himself will bring the nation to give birth to many sons (66.9ff).

On the other hand, Is 64.4-8 represents a shocking extension of what stimulated Yahweh’s wrath and punishment, namely: Yahweh himself! However, what is explicitly stated in prayer as the cause of sin (קִצְפוֹתָ וְרִגְזֶיךָ אֱלֹהֵינוּ, v.5) was introduced in the hardening decree in Is 6.9ff. Yahweh’s anger is perceived as the cause of sin that prevents salvation. The confession ironically functions to signal the beginning of the reversal of the hardening decree. The people finally understand that Yahweh’s anger has resulted in sin just like Isaiah had announced. Yahweh is not exonerated from being the cause of sin. However, the use of קָצַף in 64.4-8 implies that the condition is temporary.

A second variation on expressions of wrath in Trito-Isaiah relate to the *Instruments* wrath. The *Instruments* of Yahweh’s wrath against his people in the Post-Exilic period are Yahweh’s own passion and his own weapons (i.e., Is 59; 63; 66). A secondary instrument of wrath that was alluded to in Pre-Exilic Isaiah was wickedness itself. In 9.17 רִשְׁעָה “wickedness” was seen as a self-destructive force that worked itself out in the course of history. So, too, Is 5.18 depicted עוֹן as both a stimulus and punishment of sin. As in

5.18, עֶזְרָא in 64.4-8 is seen as both the *stimulus* to divine wrath, the *expression* of divine wrath and the *agent* of punishment itself. The depiction of עֶזְרָא as an agent of punishment is more explicit in 64.6 than in 5.18. In 64.6 עֶזְרָא is personified. Israel is delivered into the “hands” of עֶזְרָא (וְהָיָה עֶזְרָא בְּיָדֵינוּ, 64.6). The description of עֶזְרָא is not merely Israel’s utterance in a prayer of frustration but Yahweh’s declaration as well (65.6,7). Therefore, impersonal expressions of wrath are both Pre-Exilic and Post-Exilic.

Finally, Is 56-66 depicts the reversal of the state of wrath for the faithful of Yahweh. Yahweh heals and comforts his people; responds to prayer; reverses the political situation of Israel and restores his vineyard. We will discuss each of these.

Yahweh heals and comforts. His striking (נָכָה) of the wicked in wrath (קֶצֶף, 57.17) did not produce the intended effect of repentance. Therefore, Yahweh responds by healing (רָפָא), leading (נָחָה) and offering comfort (נָחֵם) (57.18). The response of healing indicates that Yahweh takes up the task of healing once delegated to the suffering servant in 53.5. However, redemption is now disassociated with wrath. In Trito-Isaiah, restoration is depicted as the antithesis of wrath. This represents a variation on the relationship between suffering and redemption in Deutero-Isaiah. Nevertheless, the association between the theme of comfort after expressions of divine wrath is maintained. The offer of שָׁלוֹם in 57.19 (“Peace, Peace”) remits to the double comfort of Yahweh in 40.1 (נָחָם) (cf. 12.1) and inverts the “double” payment for sins (40.2). Moreover, the use of the plural (נָחֵם) (57.18), as the antithesis of קֶצֶף, looks forward to the theme of 66.13 where the three-fold description of “comfort” (נָחָם) escalates Yahweh’s comfort in the Post-Exilic period.

The God of Israel also reverses the state of wrath by responding to prayer. Yahweh’s response to the lament in 58.1 with his zeal (קִנְיָה) in 59.15b-20. As in Is 26.11 and 37.32, נִאֲדָה is associated with answered prayer and Yahweh’s action for his covenant community.

A third way Trito-Isaiah depicts the reversal of the state of wrath is by depicting a vision of renewed Zion in 60-62. The contrast between Yahweh’s previous wrath (קֶצֶף) and his favor (רַחֵם, רָצוֹן) (60.10) is the climax of Trito-Isaiah’s vision for Zion: a political reversal for Israel. The Cyrus event and building project announced in Is 44.26 and 49.23 were partially fulfilled. However, the partial rebuilding of the Temple in the early Post-Exilic period led to disillusionment with the promise in Deutero-Isaiah and with the vision of 60.10 (64.11,12). Thus, the complete reversal of wrath (קֶצֶף) is a vision never fully realized.

Finally, the function of Trito-Isaiah’s vision for the rebuilding of Zion is analogous to the literary function of the ideal servant (42.1-7) or the perfect vineyard (27.2-5). Both the ideal servant and the vineyard express aspects related to the reversal of wrath. However, the vision for the servant and the vineyard is never fully realized. For this reason, 65.8, celebrates Yahweh finding “some good grapes,” after he was provoked to wrath (כַּעַס)

(65.3) and harvested his people in judgment. That is, finding “good grapes” fulfills the vision for the renewal of the vineyard, but not entirely (27.2-5; Cf. 5.1-7).

### 8.3 Concluding Summaries and Further Areas of Research

In this section, we highlight only the conclusions from our research that we consider to be the most significant contributions to the description of divine wrath in Isaiah. We have grouped these conclusions into the five categories: (1) wrath lexemes, (2) Yahweh's wrath toward Israel, (3) Yahweh's wrath toward the nations, (4) book level literary strategies and, (5) further areas of research.

#### 8.3.1 Wrath lexemes

##### אף (ʿāp) “anger.”

Of the fourteen lexemes used, אף has the broadest semantic range and is frequently juxtaposed with other wrath lexemes. It is the most common word for anger in the Hebrew Bible. אף is also the most evenly distributed word for anger in the Book of Isaiah. It occurs in seventeen of the twenty-seven units we have analyzed. Out of the 56 times אף is used in the Book of Isaiah, only on five occasions does it mean “nose/nostril.” In the one instance, where אף refers to Yahweh's nose (65.3), it is also used as a term for anger. The nose of Yahweh is depicted as a container for “burning smoke” that rises when provoked by sin. The word is also associated with images of fire. Yahweh's אף can be kindled (5.25 תִּהְיֶה אִף). Two other collocations with אף in Isaiah are associated with fire: the “burning rage” of Pekah and Rezin against Ahaz (אף חרי, 7.4) and the “Day of Yahweh” described as a day of “burning rage” (אף חרון) in 13.9,13.

##### חרה (ḥrh) “burn.”

חרה is associated with fire when describing the kindling (verb) of Yahweh's anger against Israel (5.25). It also depicts those who are “incensed” (*qotel*) against Israel (41.11) or Yahweh (45.24).

##### חמה (ḥmh) “heat/fury.”

חמה is not used in Pre-Exilic texts but appears only in Exilic and Post-Exilic texts. חמה is also associated with “heat” (חֲמָה אֶפְרַיִם, 42.25) and is the preferred term used to describe the experience of the Exile. When depicting the “heat/fury” of Exile for Israel, חמה is always set in the context of the past. In particular, texts that are dated after the fall of Babylon depict חמה as an emotional reaction of men (51.13) or of Yahweh (27.4) that can no longer be found. The cup of חמה has been drunk by Israel (51.17) and, therefore, no longer exists to be imbibed. The cup of חמה is given to the oppressors in

(51.22). The term also depicts Yahweh's fury in theophanies against the wicked (34.2; 59.18).

**(עֲבָרָה) 'ebrâ "wrath."**

עֲבָרָה is associated with Yahweh's reaction to the wickedness of his people in Pre-Exilic texts (10.6). עֲבָרָה is parallel to רָשָׁע "wickedness" in 9.17. Both "wrath" and "wickedness" burn until they have consumed everything in their path. This implies that the people's רָשָׁע is an expression of Yahweh's עֲבָרָה. Like a fire, once it begins to burn, Yahweh no longer controls his rage.

**(קֶצֶף) qsp "rage."**

קֶצֶף is a sudden outburst of the rage of both men and God. It is always temporal but intense. When used of men it indicates the inconsequential effects of their wrath (8.21). It is only used of Yahweh in Exilic and Post-Exilic Isaiah. קֶצֶף is used to describe Yahweh's sudden outburst of rage against the nations (34.2). The temporal nature of קֶצֶף makes it the preferred term to depict the limited period of the Exile. When used to describe Yahweh's rage of Israel, it is always contrasted with his mercy or the reversal of a distressing situation (57.16,17; 64.4,8; 60.10; 54.8,9).

**זַעַם (z'm) "malediction/curse"**

זַעַם occurs in six relatively late texts, except 10.5, written shortly after the fall of Samaria in 722/721 BCE. In each instance, זַעַם is associated with Yahweh's curses on his enemies and is personified as a nearly independent entity with a life of its own. Only in 30.27-30, when Yahweh rages at Assyria in a theophany, is זַעַם connected to Yahweh's lips. The detachment of זַעַם from Yahweh when punishing his people (10.5; cf. 10.27; 26.20) contrasts with the attachment of זַעַם to Yahweh when he punishes the enemies of his people. In effect, Yahweh is perceived as distancing himself when he punishes his people. However, he is intimately involved in punishing Israel's enemies.

**(רוּחַ) rwḥ "breath."**

רוּחַ is used to describe Yahweh's breath (30.27; 59.19) in the context of a theophany. It is only used in Isaiah as a wrath word when describing Yahweh's attack on the enemies of his people.

**(קִנְיָה) qin'â "zeal/jealousy."**

קִנְיָה is only used as an emotion of Yahweh and consistently depicts his inner passion moving to fulfill his covenantal obligations on behalf of Israel. In Post-Exilic contexts, the קִנְיָה of Yahweh is seen as a response to the prayers of his people (26.11; 37.32) or his people's need for intervention (59.17). In Deutero-Isaiah, Yahweh stirs up his קִנְיָה to liberate his people (42.13). He does not wait to be asked to fulfill his covenantal obligations as in Post-Exilic texts.

(רגז) rgz “shake/rage.”

רגז occurs in both early and late texts with Isaiah. In early texts, it describes literal cosmic shaking, such as the earthquake that results from Yahweh's anger (5.25). In latter texts, רגז is used to depict how Yahweh's work in history affects the cosmos (28.21). Ironically, the kings of the earth can “shake” the earth. Only Yahweh, however, can shake both heaven and earth (13.13; 14.9; 14.16; 37.28).

### 8.3.2 Yahweh's wrath toward Israel

In Pre-Exilic texts, Yahweh is provoked to anger because his people neglect to act in justice and righteousness (5.1-7) and fail to trust in his commitment to the Davidic throne (7-9). The lack of belief in Yahweh's promise to defend Zion leads Judah to search for security in the occult or Egypt (30-31).

During the Exile, Yahweh's anger toward his people is described as a past event. However, Yahweh is equally provoked by the sins of his people during the Exile. In actuality, Yahweh judges his people for failing to understand the purposes of the Exile. Contrary to his intent, the Exile did not produce a spiritual disposition to follow in the ways of Yahweh. While Yahweh waits until the last moment to declare liberation from Babylon to prove his sovereignty to Israel and the nations, he also refuses to inform Israel of his plans to liberate because they would abuse foreknowledge. Israel still has the disposition to attribute her liberation to false gods, just like in the Exodus. Yahweh learns from Israel's past and keeps their liberation a secret. However, Israel does not learn from her past and continues in sin. Her stubborn refusal to believe in Yahweh, even after the Exile, is proof that the decree of hardening (Is 6.9) has not been lifted.

Texts from the Post-Exilic period indicate that Yahweh is provoked to wrath because of his people's failure to obey the *Torah*, an extension of the prophet's message in the Second-Temple period. The failure to obey destabilizes the cosmos. Other provocations to Yahweh's wrath during the Post-Exilic period include a repetition of the Pre-Exilic sins, namely: cultic sins. However, during this period, Yahweh's anger is directed toward his people because of their sins and the sins of their Pre-Exilic fathers. The offenses of forsaking justice and righteousness are also repeated in the post-exilic period. However, the abuse of justice is more limited to the abuses of the legal system. Finally, the Post-Exilic period is characterized by religious sins that provoked Yahweh's wrath, such as the perversion of cultic rituals, the persecution of the faithful within Israel and false religious piety.

Yahweh's responses to sin are conceived of differently throughout the various periods of Israel's history that marks the book of Isaiah. In Pre-Exilic texts, Yahweh's wrath results in punishments that escalate. Each punishment is designed to get his people to repent of their sins and escalates in severity. His efforts to achieve repentance include: cutting off leaders who lead people astray (Is 3-11), hunger and famine (8.21-23), summoning a

foreign enemy to plunder and take the spoil (5.26-30), death and Exile (9.7; 5.13).

Even though Yahweh's responses are severe, they are measured and just. Nearly every punishment for sin is described in terms of the offense committed. For instance, the writing of decrees that result in the plunder of widows and orphans (10.1-4) results in Israel being plundered by Assyria (8.1). Expelling people and Yahweh from the land (5.1-24) resulted in Yahweh expelling Israel from her land (5.13). Mocking Yahweh and challenging him to "come quickly!" is matched by a quick invasion of the Assyrian army. Imitating Yahweh's word as "babble" results in Yahweh sending an enemy whose language is not understood (Is 28). Not wanting to see Yahweh's work (5.18) results in not being able to see Yahweh or be saved (6.9ff).

Yahweh's mercy implies that he must intervene in situations where his wrath has resulted in the destruction of a nation. However, Yahweh's reversal of his people's experience of wrath is depicted differently in each historical era within Isaiah. In Post-Exilic texts, Yahweh reverses the state of wrath by ensuring the reign of an ideal Davidite whose birth will signal the end of the era of wrath and the dawn of a new era. This era will be signaled by a return of Israel to the Davidic monarch and the supremacy of Judah's throne.

During the Exilic period, the lack of a Davidic monarch led to a rethinking of Yahweh's means to reverse the effects of wrath. In effect, the task of the monarch is transferred to Yahweh alone who takes up the task of the Davidite and defends his people. Salvation does not come from the king but from Yahweh who alone fights Babylon and shortens the distance between Babylon and Zion in a new exodus.

Four ways in particular express Yahweh's means of reversing the experience of wrath during the Exile. First, Yahweh is depicted as the *Agent* who transforms the status of his people. The abandoned spouse is taken back permanently (54), widowhood is replaced with Zion's population explosions (60.10). Second, Yahweh announces the end of his rage by transferring the "cup of wrath" that Israel has drunk to the oppressor (51). Three, as Conrad noted, Yahweh addresses the plundered and captive people as if they were a king. That is, the royal promises are democratized. Yahweh commissions his people as a servant with a mission of liberation. Like Zion, the servant will have descendants (53.10). Finally, Yahweh shifts the purpose of wrath. In the first part of Isaiah wrath was punitive and intended to achieve repentance. Exilic theology, however, links wrath to redemption (52.13-53.12). We noted how the association of wrath with redemption was anticipated in the Hezekiah narrative of sickness and healing.

The reversal of the experience of wrath in the Post-Exilic period is based on both the work of Yahweh and the response of the faithful who take up the piety of Hezekiah and task of the servant. Yahweh's role in the reversal of wrath is based on his commitment to his covenantal obligations. Thus, he must take vengeance on the nations and the wicked because he is

redeemer. His acts of punishment and vindication are propelled by his passion. In a reconfiguration of Deutero-Isaiah's promise of a population explosion, which did not occur in the Post-Exilic period, Yahweh pronounces that Zion will be repopulated by the resurrection of dead individuals. Their resurrection and revival are set in contrast to the permanent extinction of the wicked. Regarding Israel's response, as it relates to the reversal of the experience of wrath, confession (59), prayer (64) and obedience to the *Torah* all depict ways in which Israel's destiny can be reversed.

### **8.3.3 Yahweh's wrath toward the nations**

In both Pre-Exilic and Exilic texts, Yahweh's wrath toward Assyria and Babylon is provoked by their abuse of the role Yahweh gave them. Despite the historical distance between Assyria and Babylon as the object of Yahweh's wrath, their identities are, at times, indistinguishable (especially in Is 13-14.23). Just like Israel's sins were repeated in Judah, so too, Assyria's sins were repeated by Babylon. The nations abused the role they were given by Yahweh. Yahweh commissioned them to be his agent of wrath (10.5). They were to show mercy toward the people of Yahweh (47). Assyria and Babylon, however, intended to exterminate the seed of Israel. Yahweh's response to their intent matched their offense. In effect, the posterity of Babylon is destroyed. Babylon ceases to be mentioned after Is 48, as first noted by Begg. Babylon's extinction is set in contrast with the flourishing seed of Zion. The prophetic doom is expressed through Babylon's literary absence. Moreover, both Assyria and Babylon provoke Yahweh's wrath by blasphemous self-divinization. Thus, the core reason the nations are punished is for their attempt to belittle and displace Yahweh from his throne and for their attempt to extinguish Israel. They rage at Yahweh because of his throne and they rage at Israel because of her existence.

The results of Yahweh's wrath against the nations are depicted in two ways: linear and cyclical. Babylon ceases to exist as a threat after the Exilic period. The mistress has disappeared forever. Edom (34), and to a lesser extent Assyria (10.25; 14.23ff), continue to be a menace forever. Edom, as a symbol of all wicked humanity (34, 63), is perpetually depicted as a land of chaos. Edom's destruction evokes images of Yahweh's primordial foes. To build off of Levinson's suggestion, it is as if Yahweh needs Edom to exist so he can have a formidable foe (Is 27.2-5).

### **8.3.4 Book level literary strategies**

We have noted various interrelated themes within Isaiah that revolve around the theme of wrath. Two themes are particularly significant. First, the destruction and renewal of Yahweh's Vineyard is a recurring theme throughout the Book of Isaiah (5.1-7; 27.24; 37). In Pre-Exilic texts, the



entire nation is “trampled on.” In the Post-Exilic text, however, the vineyard produces only some quality grapes (37). Justice and righteousness are practiced only by a few. Finally, the image of grapes being trampled on in wrath extends Yahweh’s threat to Judah to the wicked of all humanity (Is 63). [Chart 2.3; 3.9].

Second, the divine decree of hardening (6.9,10), as an expression of wrath, resulted in the inability to see or perceive Yahweh’s work. In Pre-Exilic texts, the decree is in effect for a temporary period (6.9-13). However, in Exilic and Post-Exilic texts, the decree is partially lifted. Only the righteous can see and know Yahweh but not the entire nation. While exilic thought exonerated Yahweh from being the cause of divine hardening (42.20-25), the Post-Exilic perspective re-introduces Yahweh’s decree of wrath as the cause of sin (64). However, the complaint in prayer that Yahweh was the cause of sin subtly implies that the righteous are beginning to understand! (64.4-8).

Finally, the turning (שוב) of Yahweh’s anger (אף) is a central unifying factor for the book as a whole [Chart 6.11]. Yahweh’s anger was turned toward Israel in the Pre-Exilic period (5.25; 9.11,16,20; 10.4) but turned away from Israel at the end of the Exile (12.1). Thematically, the juxtaposition of אף with נחם “comfort” in 12.1-6 anticipates the theme of 40.1-11, namely: the end of Yahweh’s wrath signals the era of his comfort. The terms אף and נחם also point forward to the last chapter of Isaiah where Yahweh “returns” his אף upon the wicked (לְהָשִׁיב בְּחֶמְלִי אָפוֹ, 66.15) which, in turn, results in comfort for the faithful. Whereas in Is 12 and Is 40 the comfort after wrath was due to liberation from Exile, in Is 66 the comfort experienced is because of Yahweh’s אף returns upon the heathen and burns them up. As a result, the goods of the nations are redistributed to Zion (66.6-16; 60.10).

### 8.3.5 Further areas of research

This investigation has limited its research to wrath-associated lexemes within the Masoretic Text of Book of Isaiah. Two areas of further inquiry would complement our research. First, an exhaustive analysis of wrath themes within Is 15-23 would provide a complete picture of divine wrath in the Book of Isaiah. These chapters have not been the focus of this thesis because they do not contain the specific wrath lexemes chosen for our study. Nevertheless, it is clear that Is 15-23 contain other motifs that describe Yahweh’s wrath. Second, researchers could compare and contrast the ways other prophetic books use the lexemes that we have examined here. This would either confirm or nuance our conclusions regarding prophetic perspectives within the book of Isaiah.

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# APPENDIX 1: APPROXIMATE DIACHRONIC DISTRIBUTION OF WRATH LEXICAL UNITS IN ISAIAH

DATE	אָ	זעם	חמה (חמא)	חרה	חרון אף	קָרַי	כעס	עִבְרָה	קצף	רוח	זעף	קִנְאָה	רגז
736-732 Syria- Ephramite Conflict	5.25,9.11; 9.16; 9.18; 9.20;10.4			5.25 (תָּרַה <sup>9</sup> אָף)		7.4 חרי אף (Man's Wrath)		9.18	8.21 (Human Wrath)				5.25 (Mountains shake)
After Destruction of Samaria 722/721	10.6	10.5						10.6					
Assyria invades; Egypt negotiations 713-705													28.21
Josianic (641-609) Nineveh Falls, 612	30.27, 30	30.27								30.27	30.27		
Before Babylon Falls, 539	13.3; 14.6; 42.25	13.5	42.25	41.11; 45.24 (Man's Wrath)	13.9; 13.13				47.6			42.13	13.13; 14.9 (Sheol) 14,16 (king)
After Fall of Babylon 539	12.1; 48.9		51.13 (2x) (Human wrath) 51,17,20,22						54.8,9				
Post-Exilic Early Core After 538	63.3,6;		27.4; 63.3,5,6						60.10				
Post Exilic Later Redaction	10.25;	10.27; 26.20;	34.2; 59.18						34.2 57.16,17; 64.4,8	59.19		26.11; 37.32; 59.17	37.28, 29 (Human wrath)
Post-Exilic Final Redaction	65.5; 66.15	66.14					65.3						

## APPENDIX 2: WRATH LEXICAL UNITS IN ISAIAH IN FRAME SEMANTIC PERSPECTIVE

אף (Divine)	5.25-10.4 (7x) v.25 תרה אף-יהוה (לא-שב אף) (refrain)	10.5 (שבט אף) -	10.25 (ובלה זעם ואף) -	12.1 (2x) כי אנפת כי יעב אפה	13.3,9,13 וחרון גבורי לאפי 3; גבורי לאפי אף: Day.9; וביום חרון אפן 13;	30.27,30 (בער אפן) 27 (בנער אף) 30	42.25 עליו חמה אפן	48.9 (אאריד אפי)	63.3,6 (2x) w/ חמה ואדרכם באפי ואבוס עמים באפי	65.5 אלה עשן באפי	66.15 להשיב בחמה אפן וגערתו בלהבי אש:
Date	Syro-Ephramite 736-732	After 722	Post Exilic: post Is 60-2	Exilic	Exilic	Josianic; before 612	Exilic before 539	Exilic before 539	Post Exilic: early w/60-2	Post Exilic (Final layer)	Post Exilic (Final layer)
Source of wrath	God	God	God	God	God (v.3) Day (v.3,13)	Name of Yah אף of Yah.	God	God	God	God [people = fire in nose]	God
Frame	Punishment	Punishment	Cause Emotion Do not Fear!	Judgment Thanksgiving	Punishment	Punishment	Punishment	Judgment Evaluation	Punishment	Punishment	Punishment
Object of Wrath	Israel/Judah	Assyria: agent of אף and זעם	Assyria (as paradigm)	Prophet Exiled ones	Babylon	Assyria	Israel	Jacob Israel	Edom (as paradigm)	Wicked Israel	Wicked Israel All flesh
Stimuli of wrath	צדקה not צדקה משפט not משפט Mock God Drunkenness No morals Spurn Torah Despise Yahweh Pride / Folly	Violate plan Hubris Be like God	Assyria smiting Zion	--	Oppression Dest. World Dest. Cities Deforestation Has no mercy Murder Hubris Be like God	Not Stated	-Israel blind, and deaf -Reject Yah's ways -No response	-False piety -Rebellion -Attributes liberation to idols	Not Stated	-Do not seek Yahweh -Father's sin -Rebel/evil (v.12) -Occultism -Ritual segregation	Not Stated
Instrument of Wrath	- די of Yah -Forg. Enemy -Evil that burns -Yah's עברה burns; -Yah's Earthquake	Sickness Fire	-זעם (Malediction) -Scourge	--	-Medes, vessels of Yah's זעם -Hosts (צבא) יום יהוה-	-Yah's שם, lips w/(זעם); אף of smoke; tongue of נחל = רוח; war; rod; arm; fire; storm -Praise of Israel	- חמה אפן ( ) (והעזו מלחמה) Yah's anger and heat of battle	-Furnace of Affliction (i.e., Exile)	-Yah treads; redeems alone; -Yah's arm; feet -Yah's (חמה) -Yah's (צדקה)	-Yah alone  -Yah iniquity -Sword (חרב), v.11	Yah's voice קול; flames (בלהבי-אש); fury (חמא); hand (יד); his זעם; chariots; rebuke; sword
Result of Wrath	Dest. Nation Dest. Leaders Dest. Land Exile	Sickness Dest. Forest	-Destruction of Assyria -Yoke lifted from Israel	--	Darkness; Body panic; Shake cosmos; Desolat. -Dest seed; Fleeing, Beasts; Earth rests; All serve Zion	-Burning of King of Assyria	Plundered Robbed Trapped Prey No rescue Burnt up (i.e., Exile)	-Failed in its purpose to produce 'silver.'	-Made Edom drunk -Poured out lifeblood of Edom	-Slaughter (v.12) -Entire vineyard not destroyed (v.8).	Death of all wicked  Restoration of servants
Time of Wrath	ביום	Future	A little while	Past	יום יהוה Near	Near future Ordained (ערה)	Past	Limited (deferred)	יום נאם Finally here!	Near future	Near future
Purpose of Wrath / or Restraint	-Punish sin -Cause to repent	Punish pride	Destruction of Assyria	--	-Dest world/evil -Paradigm for world	-To sift the nations -To bridle Assyri	-Magnify Torah; -To Teach	-Yah's שם; Israel's seed	-Avenge nations -Salvation	-Requital (שלם)	אף Repays (נערה) Vindicate

אף (Human Rage)	7.4 חרִי אף;	14.6 רָעָה בְּאַף גּוֹיִם
Date	Syro-Ephraimite 736-732	Before fall of Babylon 536
Source of Wrath	Human/Pekah and Rezin	King of Babylon
Frame Function	Salvation oracle for Judah (Cause Emotion)	Punishment (of Babylon)
Object of Wrath	Judah	Staff ruling nations אף <i>anger</i>
Stimuli	Anti-Assyrian Coalition	Evil: rule nations
Instrument	War	Cruelty
Result of Wrath	No effect Yah destroys the coalition; Kings die.	Oppression of world Dest. World Dest. Cities Deforestation Has no mercy Murder Hubris Be like God
Time of Wrath	Present	Present
Purpose of Wrath	Remove Davidite from throne	Rule nations

<b>עֲבָרָה (Divine)</b>	9.18 [Context: 5.25-10.4] בְּעִבְרַת יְהוָה צְבָאוֹת נִעְתָּם אֶרֶץ	10.6 בְּגִי חֲנֹף אֲשֶׁלְחָנִי וְעַל-עַם עִבְרַתִּי אֲצַגְנִי
Date	Syro-Ephraimite 736-732	After 722
Source of Wrath	God	God
Frame	Punishment	Punishment
Object of Wrath	Israel/Judah	Assyria as Agent of Yahweh's אף and זעם
Stimuli of Wrath	Injustice Mock God Drunkenness No morals Spurn Torah Despise Yahweh Pride / Folly Legal abuse	Violate plan Hubris Be like God
Instrument of Wrath	- יד of Yah -Forg. Enemy -Evil that burns -Yah's עֲבָרָה burns; -Yah's Earthquake	Sickness Fire
Result of Wrath	Dest. Nation Dest. Leaders Dest. Land Exile	Sickness Dest. Forest
Time of Wrath	בְּיוֹם	Future
Purpose of Wrath / or Restraint	-To punish sin -To cause repentance	Punish pride

<b>קנאה (Divine)</b>	26.11 יְהוָה וַיִּבְשֵׁל קִנְאָת־עַם	37.32 קִנְאָת יְהוָה צְבָאוֹת תַּעֲשֶׂה־נָּא	42.13 כַּאֲשֶׁר מִלְחָמוֹת יַעִיר קִנְאָה	59.17 וַיַּעַט כְּמַעִיל קִנְאָה
Date	Post-Exilic Later Redaction	Post-Exilic Later Redaction	Exilic Before Fall of Babylon in 539	Post-Exilic Later Redaction
Source of Wrath	God	God	God	God
Frame	Attempt Suasion [Prayer]	Punishment	Judgment [Praise from cosmos]	Punishment + Salvation (Cause Emotion)
Object of Wrath	Wicked	Sennacherib / Assyria	Yahweh's enemies Babylon	Wicked within Israel Coastlands
Stimuli of Wrath	Yah's קנאה for the righteous	-Belittles Davidic king -Distorts Yah's intent for centralized worship -Equates trust in Yah to trust in Egypt -Distorts Yah's command -Claims Yah is equal to other gods, cannot deliver -Mocking, and rage (קצה) at Yahweh -Hubris/Self-Deification	Yah stirs himself with קנאה for the exiles  Yah no longer capable keeping silent (קשה) or restrain himself (קרה).	For Righteous: Motivated by נאקה and by צדקה  For Wicked: -No truth (אמת) -No righteousness (צדקה) -No justice (משפט) -Bloodshed -Wickedness -Perversion of legal system
Instrument of Wrath	-Yah's maledictions (זעם) (personified)  -Yah's sword to kill Leviathan	-Yah's קנאה -Angel of Yahweh (מלאך יהוה) -Yah's puts a bridle on Sennacherib.	Yah as Divine Warrior -Yahweh stirs zeal -Shouts in rage -Preforms like warrior -Pants like giving birth	-Yah comes (בוא) as wind (רוח) -Yah's (קנאה) = energy for battle -Yah' arm: -Warrior dress: Helmet; coat; dressed in נקם and חמה.
Result of Wrath	-Slays Leviathan (recreation of cosmos)	-185,000 Assyrian soldiers die -City defended -Sennacherib killed by sons -Escalating harvest in Israel -Jerusalem re-inhabited	-Dry up vegetation (יבש) -Turn (יבש) rivers to islands -Dry up (אגם) pools -Lead blind (Exiles) -Put to shame (בזות) idolaters	Salvation (ישועה) and glory of Zion
Time of Wrath	בְּיָמֵם הָהוּא	Immediate fulfillment of word	Present	Near immediate future
Purpose of Wrath / or Restraint	-So the wicked may see the vindication of the righteous -So the wicked may be ashamed (בוש)	-For Yahweh's sake -For David's sake -To defend Zion	-Show himself mighty -Lead the exiles	-To save (ישועה); Redeem (גאל) for those who confess (שוב) -Vengeance (נקם); Repay (שלם) of deeds & fury חמה to the wicked -Yah's שם is feared by all

<b>קצף (Divine Rage)</b>	34.2 כִּי קָצַף לַיהוָה עַל-כָּל-הַגּוֹיִם וְחָמָה עָלֶי-כָּל-צָבָאָם	47.6 קָצַפְתִּי עַל-עַמִּי חָלָלְתִּי בְחַלְתִּי וְאַתָּנָם בְּגִדָה	54.8,9 בְּשָׁעָה קָצַף הַסֹּתְרִי כְּגִי רִגְעַ (מִפֶּה), 8 כִּן נִשְׁבַּעְתִּי מִקָּצֶף עָלָיו וּמִגָּעֵר־ (בֶּה), 9	57.16,17 כִּי לֹא לְעוֹלָם אֶרִיב וְלֹא לִנְצַח (אֶקְצֹף) בְּעֵזֶן בְּצִעּוֹ קָצַפְתִּי וְאַפִּהוּ הַסֹּתֵר (וְאֶקְצֹף)	60.10 כִּי בִקְצָפִי הִכִּיתִיךָ וּבְרִצּוֹנִי רָחַמְתִּיךָ	64.4,8 הוֹרֵאתָה קָצַפְתָּ וְנִחַשְׁטָא בָהֶם עוֹלָם (וְנִשְׁשַׁע:) (אֶל-תִּקְצֹף יְהוָה עַד-מָאֹד)
<b>Date</b>	Post-Exilic Late (reflection on 63.1-5)	Before Fall of Babylon 539	After Fall of Babylon 539	Post-Exilic Later Redaction	Post-Exilic (Early Core)	Post-Exilic Later Redaction
<b>Source of Wrath</b>	God (w/ קָצַף and חָמָה)	God	God	God	God	God
<b>Frame</b>	Punishment	Punishment	Salvation (Cause Emotion)	Salvation (Cause Emotion)	Salvation (Cause Emotion)	Attempt Suasion [Prayer]
<b>Object of Wrath</b>	Edom; Nations; Hosts	Babylon	Zion/Jerusalem	Wicked	Israel (implied)	Confessing community & wicked in Israel
<b>Stimuli of Wrath</b>	Not stated (use of רִיב implies legal disputes)	Violated Yah's plan No mercy (רַחֲמִים) Heavy yoke (עֹל)	Israel was unfaithful spouse	בְּעֵזֶן בְּצִעּוֹ (Iniquity) עֶוֹן	Not stated	עֶוֹן- (Iniquity); Polluted (טָמֵא) Not calling on Yah's name.
<b>Instrument of Wrath</b>	-Sword that has drunk (personified) - 'ban (תָּרַם) (decree)	Evil (רָעָה עָלָיו רָעָה) personified	Yahweh hid his face Spousal abandonment Flood waters	-Yahweh dispute (רִיב) -Yah's arm smote (נָכָה) -Yah's absence (סִתֵּר)	-Yah's arm smote (נָכָה)	- Iniquity (עֶוֹן) (personified) (בְּיַד-עֶוְנָנִי:)
<b>Result of Wrath</b>	-Sacrifice (זָבַח) & (Slaughter) (שָׁחַ) -Heavens, Mts rot and wither; Devastated land; Unclean animals/demons -Desecration of slaughtered bodies -Return to chaos -Eternal breakdown of social order -Thorns and thistles	וְתִבְאֲנָה לָּךְ שְׁתִּי-אֵלֶּה -Loss of posterity; widow -Fire -Reversal of previous status: Sit in dust w/no throne; Queen virgin becomes a slave; Stripped naked; led astray by sorcery	Abandoned Desolation of Zion Barrenness of Zion Experienced Noah's flood Experienced broken covenant	Wrath was intended to achieve repentance, but the plan failed.	Not stated	-Yah' rage (קָצַף) led to sin - (עֶוֹן) takes people away -Desolation of Temple (v.11-12)
<b>Time of Wrath</b>	(יּוֹם נָקָם לַיהוָה שְׁנַת שְׁלּוּמִים) Day of Vengeance; Year of Requital (Past, Present, and Future)	A single day (רִגְעַ בְּיוֹם)	Past	Past	Past	Past & Present (קָצַפְתָּ וְנִחַשְׁטָא בָהֶם עוֹלָם וְנִשְׁשַׁע)
<b>Purpose of Wrath / or reason for Restraint</b>	-To execute judgment (מִשְׁפָּט) on Edom -Rectify legal wrongs (רִיב) -Vengeance (נָקָם) and requital (שְׁלּוּם) to nations -To teach: Edom's fate is paradigm for all -To confirm prophetic book of Yahweh	-Vengeance (נָקָם) -Vindicate Israel as Redeemer (גָּאֹל)	To Give (רָחַם) and Hese (חֶסֶד) Redeem (Remarry Israel) Repopulate Zion = 2 <sup>nd</sup> Noah; Reaffirm covenant (בְּרִית) of peace; To keep his oath (שָׁבַע)	-To revive the crushed -To lead and heal (רָפָא) -To comfort -To create praise -To preserve humanity	-To give (רָחַם) and (רִצּוֹן) -To rebuild Zion in glory -To redistribute glory of the nations. -To have nations serve Zion	-Prayer for Yah to cease from rage is based on desire for יְשׁוּעָה

קצף (Human Rage)	8.21 והיה כִּי־יִרְעֹב וְהִתְקַצֹּף וְקָלַל בְּמַלְכוֹ וּבְאֵלֵהֶיוּ
Date	736-732 Syria-Ephraimite Conflict
Source of Wrath	Israel (full of קצף)
Frame	Judgment Communication (Cursing)
Object of Wrath	King and God
Stimuli of Wrath	Oppression (Assyrian invasion) Hunger Experiences darkness; gloom of anguish
Instrument of Wrath	Speech (curses: קלל)
Result of Wrath	No effect: leads to their banishment (נִדָּח) in darkness
Time of Wrath	Near future (בְּיָמָיו)
Purpose of / or Restraint	Curse

זעף (30.30) Divine	30.27,30 (בַּעַר אֵפוֹ) 27 (בַּזַּעַר אֵר) 30
Date	Josianic; before 612
Source of Wrath	Name of Yah אֵל of Yah.
Frame	Punishment
Object of Wrath	Assyria
Stimuli of Wrath	Not Stated
Instrument of Wrath	-Yah's אֵשׁ, lips w/(זַעַם); אֵר of smoke; tongue of אֵשׁ; נֶחֱל = רִיחַ; war, rod; arm; fire; storm -Praise of Israel
Result of Wrath	-Burning of King of Assyria
Time of Wrath	Near future Ordained (עֲרִיד)
Purpose of Wrath	-To sift the nations -To bridle Assyria



<b>זעם (Divine)</b>	10.5 (שָׁכַט אֱלֹהִים -)	10.27 (וְכָלֹה זֶעַם וְאִפְסִי)	13.5 יְהוָה וְכָלִי זַעְמוֹ לְחַבֵּל כָּל־ הָאָרֶץ:	26.20 חָבִי כְּמַעֲטָר־גֶּזַע עַד־יַעֲבֹר זֶעַם:	30.27,30 שִׁפְתָיו מָלְאוּ זֶעַם	66.14 וְזֶעַם אֶת־אֲיָרֹיו:
Date	After 722	Post-Exilic: post Is 60-62	Exilic	Post-Exilic Later Redaction	Josianic; before 612	Post-Exilic (Final layer)
Source of Wrath	God	God	God (v.3) Day (v.3,13)	God	Name of Yah אֵל of Yah.	God
Frame	Punishment	Salvation	Punishment	Attempt Suasion [Yahweh to people]	Punishment	Punishment
Object of Wrath	Assyria: agent of אֵל and זעם	Assyria (as paradigm)	Babylon	Wicked	Assyria	Wicked Israel All flesh
Stimuli to Wrath	Violate plan Hubris Be like God	Assyria smiting Zion	Oppression Dest. World Dest. Cities Deforestation Has no mercy Murder Hubris Be like God	Yah's כִּנְיָאָה for the righteous (v.11) compels him to urge they hide for their protection	Not Stated	Not Stated
Instrument of Wrath	Sickness Fire	-זעם (Malediction) -Scourge	-Medes (Vessels of זעם) -Hosts (צְבָא) -יְהוָה, יְהוָה	-Yah's maledictions (זעם) (personified)	-Yah's שֵׁם, lips w/(זעם); אֵף of smoke; tongue of אֵשׁ, רִיחַ = נֶחֱל; war, rod; arm; fire; storm -Praise of Israel	Yah's voice קוֹל; flames (בְּלִקְחֵי־אֵשׁ); fury (חֲמָא); hand (יָד); his זעם; chariots; rebuke; sword
Result of Wrath	Sickness Dest. Forest	-Destruction of Assyria -Yoke lifted from Israel	Darkness; Body panic; Shake cosmos; Desolat. -Dest. seed; Fleeing, Beasts; Earth rests; All serve Zion	-A new Exodus after a New Passover	-Burning of King of Assyria	Death of all wicked  Restoration of servants
Time of Wrath	Future	A little while	יּוֹם יָתֵנָּה Near	Now, until (זעם) passes	Near future Ordained (עָרָךְ)	Near future
Purpose of Wrath / or Restraining of	Punish pride	Destruction of Assyria	-Dest world/evil -Paradigm for world	-To protect his people from (זעם) when he punishes the world.	-To sift the nations -To Bridle Assyria.	-To Return אָפ -Repays (נָעָרָה) -Vindicate

רגז (Divine Shaking)	13.13 על־כּן שמים ארזיז ותרעש הארץ ממקומה	28.21 ירגז לעשות מעשהו זר מעשהו ולעבד עבדתו נכריה עבדתו:
Date	Exilic	Assyria invades; Egypt negotiations 713-705
Source of Wrath	God (v.3)	God
Frame	Punishment	Punishment
Object of Wrath	Heavens [in response to Babylon]	Scoffers Rulers of people in Jerusalem
Stimuli to Wrath	Oppression Dest. World Dest. Cities Deforestation Has no mercy Murder Hubris Be like God	-Scoffing at Yahweh's word (לייז) -Mocking prophetic speech: (צו לצו צו לצו קו לקו קו לעיר קו לעיר קו) -Drunkenness -Making a ברית with Mot (Death) / Sheol -Making lies (בזב) a stronghold / Refuge (מקסה) -Occultism (treaties with death) -Lack of faith (המאמין לא יהיש) in Yahweh's commitment to Davidic dynasty as establishment (יסד) of Zion
Instrument of Wrath	-Medes (Vessels of זעם) -Hosts (צבא) יום יהנה	-Strange (נכרי // זור) work (מעשה) = Assyria -Yah's decree (תריץ) against scoffers -Justice (משפט) and righteousness (צדקה) as deconstruction and construction tools (קו and משקל) ) - ברד (hail) - שוט (scourge)
Result of Wrath	Darkness; Body panic; Shake cosmos; Desolat. -Dest seed; Fleeing, Beasts; Earth rests; All serve Zion	-Flood overwhelm (שטף) those who do not believe -Assyria invades with "strange speech." -Tightening of bonds (מוסר) = Assyrian tribute -Harvest of judgment (28.23-29; Post-Exilic reflection)
Time of Wrath	יום יהנה Near	Near immediate future (but can be avoided with faith)
Purpose of Wrath / or Restraining of	-Dest world/evil -Paradigm for the world	-Punish scoffers and call to repentance -Reveal justice (משפט) and righteousness (צדקה) -Break confidence in Egypt and the occult -Destroy belief that Yahweh is obligated to protect Zion

רגז (Cosmic Shaking)	5.25 וַיִּרְגְּזוּ הָהָרִים וְתַהֲי נִבְלָתָם כַּמָּעֵר בְּחֹצוֹת בְּכָל־זֹאת
Date	Syro-Ephraimite 736-732
Source of Wrath	Mountains (Mountains Shake)
Frame	Punishment [See chart on אף ]
Object of Wrath	Inanimate [But God intends the earthquake for Israel)
Stimuli to Wrath	Yahweh
Instruments of Wrath	Earthquake (רגז)
Result of Wrath	Dead bodies (5.25) Fallen bricks in Israel (9.7)
Time of Wrath	בַּיּוֹם
Purpose of Wrath / or Restraining of	-Punish sin -To Repent

<b>רגז (Human Shaking/Rage)</b>	14.16 [Context: 13-14] See chart on אף ] הָגָה הָאֵשׁ מִרְגִּזֵּי הָאָרֶץ מִרְעִישׁ מִמְּלָכּוֹת:	37.28, 29 (יִדְעָתִי וְאֵת הַתְּרָגוֹן אֵלַי:), 28 (יֵשׁוּ הַתְּרָגוֹן אֵלַי וְשִׁאֲנִי עָלַי בְּאֲזִנִּי), 29
Date	Exilic	Post-Exilic Later Redaction
Source of Wrath	King of Babylon	Sennacherib
Frame	Punishment	Punishment
Object of Wrath	The earth Kingdoms	Yahweh
Stimuli to Wrath	To oppress Dest. World Dest. Cities Murder Hubris Be like God	-Belittles Davidic king Hezekiah and Yahweh -Distorts Yah's intent for centralized worship -Equates trust in Yahweh to trust in Egypt -Distort Yah's command -Claims Yah is equal to other gods, cannot deliver -Mocking, and rage (רגז) at Yahweh -To be proud (Hubris/Self-Deification)
Instrument of Wrath	-Medes (Vessels of זעם) -Hosts (צבא) יום יקנה-	Assyrian Army
Result of Wrath	Can shake kingdoms but not heavens Sheol will stir itself (רגז) to meet the dead king	No effect: leads to his death; Yah places hook in his nose (אף)
Time of Wrath	Past	Present
Purpose of Wrath	-Destroy world/evil	Conquer Judah

<b>חמה / חמא (Divine wrath)</b>	27.4 חמה אין לי	34.2 וחמה על-כל-צבאם	42.25 וישפך עלי חמה אפי ועזון מלחמה	51.17,20,22 שתית מנר יהנה את-כוס חמתו המלאים חמת-יהנה גערת אלהיו: את-קבעת כוס חמתי לא-תוסיפי	59.18 כעל גמלות כעל ישלם חמה לצריו גמול לא-יביו	63.3,5,6 וארמסם בחמתי ותושע לי זרעי וחמתי היא סמכותני ואשפרם בחמתי
Date	Post-Exilic Early Core	Post-Exilic Late	Exilic before 539	Exilic (after 539)	Post-Exilic Late	Post-Exilic Early (w.60-2)
Source of Wrath	God /but has no	God	God	God	God	God
Frame	Protection (Salvation)	Punishment	Punishment	Punishment + Salvation	Punishment + Salvation	Punishment
Object of Wrath	No one	Edom; nations; hosts	Israel	Zion & her sons Babylon: tormentors (יגה)	Wicked; Coastlands	Edom (as paradigm)
Stimuli to wrath	Potential thorns & briars (שמיר שיח)	Not stated	Israel unresponsive	Not stated	-Motive: by קנאה and צדקה -No truth (אמת) righteousness (צדקה) or justice (משפט); bloodshed; corrupt legal system	Not stated
Instruments of Wrath	-War (מלחמה) [potential] - Fire [potential]	-Sword that has drunk (personified) -The 'ban (חרם)' (decreed)	-(חמה אפי ועזון מלחמה), Yah's anger and heat of battle	Cup of Wrath (את-כוס חמתו) Bowel of Staggering (את-קבעת כוס התרעלה)	-Yah comes (בוא) as wind (רוח); Yah's (קנאה) = energy for battle; Yah' arm; Helmet; coat; dressed in נקם and חמה.	-Yah treads; redeems alone; Yah's arm; feet -Yah's (חמה); Yah's (צדקה)
Result of Wrath	Burning (יצת) [potential]	-Sacrifice (זבח) & (Slaughter) (זבח) -Heavens, Mts rot and wither -Devastated land -Entrance of unclean animals/demons -Desecration of slaughtered bodies -Return to chaos -Eternal breakdown of social order -Thorns and thistles	Plundered Robbed Trapped Prey No rescue Burnt up (i.e., Exile)	- (שתיים) double calamity: death, devastation (השד והשבר) famine, sword (והרעב והחרב)	Salvation (ישועה) and glory of Zion	-Made Edom drunk -Poured out lifeblood of Edom
Time of Wrath	ביום ההוא	(יום נקם ליהנה שגת שלומים)	Past	-Past: Israel drank (שתיית); -Near future: Babylon will drink(ושמתיה ביד-מוגיה)	Near immediate future	יום נקם Finally arrived
Purpose of Wrath / or Restraining of Wrath,  or purpose of: 'Potential wrath,' 27.2-5.	-To protect/guard (נצר) his Vineyard (קרום חמד) -To offer salvation and be a cause of joy (ענוי-לה) -To offer peace (שלום) to enemies	- (משפט) on Edom -Vengeance (נקם) and requital (שלום); -To teach: Edom's fate is paradigm for all -To confirm prophetic book of Yahweh	-Magnify Torah; -To Teach	-To take cup from Israel (לקחתי מיד את-כוס התרעלה)  -To Put (שום) cup in hands of oppressors (יגה)	-To save (ישועה); Redeem (גאל) for those who confess (שוב) -Vengeance (נקם); Repay חמה (שלום) of deeds & fury to the wicked -Yah's שם is feared by all	-Avenge nations -Salvation

<b>חמא / חמה (Human Wrath)</b>	51.17 וּתְפִיחַד תְּמִיד כְּל־הַיּוֹם מִפְּנֵי חֲמַת הַמַּצִּיק [אִי־הָ חֲמַת הַמַּצִּיק]
Date	Exilic (after 539)
Source of Wrath	Human fury
Frame	Salvation (Cause Emotion) [Because human fury can not be found]
Object of Wrath	Zion & her sons
Stimuli to Wrath	Legal disputes (רִיב) [implied]; Otherwise not stated.
Instruments of Wrath	Speech: <i>"Bow down! So we can walk on you!"</i>
Result of Wrath	Present: Cause continual fear (וּתְפִיחַד תְּמִיד כְּל־הַיּוֹם מִפְּנֵי חֲמַת) Past: Oppress; Made Israel captive, bowed down, hungry (מָהַר צָעָה לְהַפְתֵּחַ וְלֹא־יָמוּת לִשְׁחַת וְלֹא יִחַסַּר לְחֶמְדוֹ:), v. 14
Time of Wrath	Past: No fury (חֲמָה) to be found presently!
Purpose of Wrath / or Restraining of	Past: To oppress (צוּק); Tread/walk on Israel like the ground, v.23

<b>זַעַזַּו (Divine wrath)</b>	42.25 וַיִּשְׁפֹּךְ עָלָיו חֲמָה אֲפֹ וַעֲזָו מִלְחָמָה
Date	Exilic before 539
Source of Wrath	God
Frame	Punishment
Object of Wrath	Israel
Stimuli to Wrath	-Israel blind, and deaf -Reject Yah's ways -Spiritually unresponsive
Instruments of Wrath	- (חֲמָה אֲפֹ וַעֲזָו מִלְחָמָה), Yah's anger and heat of battle
Result of Wrath	Plundered Robbed Trapped Prey No rescue Burnt up (i.e., Exile)
Time of Wrath	Past
Purpose of Wrath / or Restraining of	-Magnify Torah; -To Teach

<b>חרה (Divine wrath)</b>	5.25 חרה אף־יהוה
Date	Syro-Ephraimite 736-732
Source of Wrath	God
Frame	Punishment
Object of Wrath	Israel/Judah
Stimuli to Wrath	צדקה not צדקה משפט not משפט Mock God Drunkennes No morals Spurn Torah Despise Yahweh Pride / Folly
Instruments of Wrath	- יד of Yah -Forg. Enemy -Evil that burns -Yah's עברה burns; -Yah's Earthquake
Result of Wrath	Dest. Nation Dest. Leaders Dest. Land Exile
Time of Wrath	ביום
Purpose of Wrath / or Restraining of	-Punish sin -To cause to repent



<b>חרה (Human wrath)</b>	41.11 הָן יִבְשׁוּ וְיִכְלְמוּ כָל הַנִּחְרִים בְּךָ	45.24 עָדִי יָבֹא וַיִּבְשׂוּ כָל הַנִּחְרִים בְּךָ:
Date	Exile (Before 539)	Exile (Before 539)
Source of Wrath	Human	Human
Frame	Salvation (Cause Emotion)	Salvation (Cause Emotion)
Object of Wrath	Israel; Jacob; Seed of Abraham; Taken from ends of earth; My Servant	Yahweh (הַנִּחְרִים בְּךָ:)
Stimuli to Wrath	Legal disputes [implied]	Not stated
Instruments of Wrath	Not stated [Legal disputes implied]	Not stated
Result of Wrath	Those “incensed” (הַנִּחְרִים) at you will be: - put to shame (בוש) - Confounded (קלם)	Those “incensed” (הַנִּחְרִים) at you will be: -Come before Yah (עָדִי יָבֹא) -put to shame (בוש)
Time of Wrath	Present	Immediate future
Purpose of Wrath / or Restraining of	To contend / dispute (ריב); Men of your dispute אֲנָשֵׁי רִיבָךְ:	Not stated

קִרְוֹן (Divine wrath)	13.3,9,13 v.9: יְקִרְוֹן אֶרֶץ; v.13: יִבְרִיז יְקִרְוֹן אֶפְרוֹ
Date	Exilic
Source of Wrath	Day of יְקִרְוֹן אֶרֶץ (v.9,13)
Frame	Punishment
Object of Wrath	Babylon
Stimuli to Wrath	Oppression Dest. World Dest. Cities Deforestation Has no mercy Murder Hubris Be like God
Instruments of Wrath	-Medes, vessels of Yah's זַעַם -Hosts (צָבָא) -יום יְקִרְוֹן
Result of Wrath	Darkness; Body panic; Shake cosmos; Desolat. -Dest seed; Fleeing, Beasts; Earth rests; All serve Zion
Time of Wrath	יום יְקִרְוֹן Near
Purpose of Wrath / or Restraining of	-Dest world/evil -Paradigm for world

<b>כעס (Divine wrath)</b>	65.5 אַלֶּה עֲשֹׂן בְּאַפִּי הָעָם הַמַּכְעִיסִים אוֹתִי עַל־פְּנֵי תַמִּיד
Date	Post-Exilic (Final layer)
Source of Wrath	God [people = fire in nose]
Frame	Punishment
Object of Wrath	Wicked Israel
Stimuli to Wrath	-Do not seek Yahweh -Father's sin -Rebel/evil (v.12) -Occultism -Ritual segregation
Instruments of Wrath	-Yah alone  -עֲוֹן iniquity  -Sword (חֶרֶב), v.11
Result of Wrath	-שְׁבַח Slaughter (v.12) -Entire vineyard not destroyed (v.8).
Time of Wrath	Near future
Purpose of Wrath / or Restraining of	-Requital (שָׁלַם)

<b>רוח (Divine wrath)</b>	30.27,30 (בַּעַר אֶפְרוֹ) 27 (בְּנִצֵּץ אֶף) 30	59.19 כִּי־יָבוֹא כְּנֶהֱרָאֹר יָרֵחַ יִהְיֶה נִסָּה בְּךָ:
Date	Josianic; before 612	Post-Exilic (Late)
Source of Wrath	Name of Yah אֶף of Yah.	God
Frame	Punishment	Punishment + Salvation
Object of Wrath	Assyria	Wicked; Coastlands
Stimuli to Wrath	Not Stated	
Instruments of Wrath	-Yah's שֵׁם, lips w/(זַעַם); אֶף of smoke; tongue of אֶשׁ; רִיחַ = נֶחֱלַל; war, rod; arm; fire; storm -Praise of Israel	-Motive: by קִנְיָה and צִדְקָה -No truth (אֱמֻנָה) righteousness (צִדְקָה) or justice (מִשְׁפָּט); bloodshed; corrupt legal system
Result of Wrath	-Burning of King of Assyria	-Yah comes (בֹּא) as wind (רִיחַ); Yah's (קִנְיָה) = energy for battle; Yah' arm; Helmet; coat; dressed in נָקָם and חֲמָה.
Time of Wrath	Near future Ordained (עָרַךְ)	Salvation (יְשׁוּעָה) and glory of Zion
Purpose of Wrath / or Restraining of	-To sift the nations -To bridle Assyria	Near immediate future
Purpose of Wrath / or Restraining of		-To save (יְשׁוּעָה); Redeem (גָּאֹל) for those who confess (שׁוֹב) -Vengeance (נָקָם); Repay (שָׁלַם) of deeds & fury חֲמָה to the wicked -Yah's שֵׁם is feared by all